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PREFACE

This volume covers the publications of the year 2013, with some additions from previous years th we missed in earlier volumes. We are aware of omissions, which will be covered in *SEG* LXIV.

A series of changes in the editorial board were made this year. Tybout, who will be retiring ne year as Editor, has conducted bibliographical research in the preparation of this volume. Tybout h also advised Brill on issues concerning SEG Online and in the development of a content manag ment system on behalf of the editorial board. Stavrianopoulou has taken over most of Tybout's se tions. From this volume on, Zellmann-Rohrer (Oxford) will be responsible as Associate Editor f some of the regions hitherto covered by Tybout (Syria, Palaestina, Arabia, and Egypt). We very mu regret that Christina Kuhn, who was an Assistant Editor responsible for Ionia in volumes LV-LX has decided to leave the board because of other academic responsibilities. We are very grateful f her work. Jan-Mathieu Carbon (Copenhagen/Paris) has joined the editorial board as an Associa Editor responsible, together with Corsten, for Asia Minor.

This year, Papazarkadas covered the publications pertaining to Attica, Peloponnesos, and Boiot numerous Athenian and Peloponnesian lemmata were contributed by Stroud. Chaniotis, assisted Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to central and northe Greece (from Phokis to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islan (including Cyprus); most of the lemmata in the sections on Moesia and the North Shore of the Bla Sea were written by Kantor. Corsten, assisted by Carbon, Richardson, and Scheibelreiter-Gail, w responsible for Asia Minor. Also this year, many lemmata pertaining to Asia Minor were written Harry Pleket. Stavrianopoulou contributed the sections dedicated to Sicily, Italy, the other regio covered by *IG* XIV (western Europe), Kommagene, Mesopotamia, and Kyrenaika; she also wrote t lemmata on inscriptions of Unknown Provenance with the exception of those drawn from aucti catalogues, which were contributed by Tybout and Zellmann-Rohrer. The Near East (Syria, Palae na, Arabia) and Egypt were the responsibility of Zellmann-Rohrer. The lemmata in the section 'V ia' were primarily written by Stavrianopoulou, with several contributions from her editorial c leagues. The editors and associate editors have compiled Indices I-VII for their respective sectio Indices I-IV were consolidated by Corsten with the assistance of K. Knäpper (Vienna). Chanic consolidated Indices V-VII with the assistance of Kallia Lempidaki, and compiled Index VIII. T concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. As always, Matthai (Athens) critically dissected the lemmata of the Attica, Peloponnesos, and Boiotia sections. Ple has carefully read and commented on large parts of the manuscript. Avram (Maine), Hallof (Berli and Hatzopoulos (Athens) have offered comments on lemmata in Chaniotis' section; Kantor grateful to Alexey Belousov (Moscow) who provided access to some rather obscure Russian a Ukrainian publications. Lazzarini (Rome) read the sections pertaining to *IG* XIV, Martin (Brusse those from the Near East (from Cyprus to Kyrenaika), and Di Segni (Jerusalem) those devoted to S ia, Palaestina, and Arabia; working with characteristic precision, they all contributed many pe nent comments.

Papazarkadas and Stroud should like to express their gratitude to V.Bardani and Y.Kalliontzis their valuable help with the Messenian and Boiotian material respectively. Moreover, Papazarka

is indebted to the participants in his Greek Epigraphy graduate seminar, who collaborated in the composition of several lemmata: E.Driscoll, B.Gillespie, N.Gleason, J.Obert, T.Prussin, R.Reynolds, D.Squire, D.Wheeler, H.White, J.Wong, and D.Youd continue Berkeley's well-established epigraphic tradition. Most importantly, this year Papazarkadas benefited from the diligent editorial assistance of Evan Vance (Berkeley), for whom funding was provided by the University of California, Berkeley in the form of a Mellon Research Grant. Corsten would like to thank W.Blümel (Cologne) for sharing his knowledge of the epigraphy of Caria and Ionia. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of lemmata.

The Packard Humanities Institute continuously supports our work with a generous grant. Chaniotis' work was also supported with funds provided by the Alexander von Humboldt Foundation (Anne-Liese Maier Award). Our publisher, Brill, covered part of our operating expenses. At Brill we thank Mirjam Elbers, Ernest Suyver, and Wilma de Weert who maintain direct contacts with the editors.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688 and from the lists of abbreviations in *L'Année Philologique* 67-85 (1999-2014) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XLI. An integrated list of abbreviations is accessible at *SEG* Online (http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum).

We repeat our request to our colleagues around the world to send us their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes, offprints, and pdf files should be sent to:

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October 2017

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CONTENTS

		Nos.	pp.
PREFACE			V-VI
CONTENTS			VII-XIX
ABBREVIATIONS			XX-XLI
NOTE ON TRANSCRIPTIONS			XLII-XLIII
ATTICA		1-221	1-67
PELOPONNESOS		222	67
AIGINA		223-228	67-69
CORINTHIA		229-235	69-71
	Corinth	229-233	69-70
	Kromma	234	70
	Therma	235	71
PHLEIASIA	Phleious	236	71
KLEONAIA	Kleonai	237	71
ARGEIA		238-245	71-74
	Argos	238-243	71-73
	Asprochoma	244	73
	Tolo	245	74
KYNOURIA	Eua	246	74-75
TROIZENIA	Troizen	247-250	75-76
EPIDAURIA	Epidauros	251-255	76-78
LAKONIA		256-285	78-86
	Amyklai	259	79
	Epidauros Limera	260	79
	Geronthrai	261	80
	Gytheion	262	80
	Molaoi	263	80
	Mystras	264	81
	Phoiniki	265-267	81-82
	Sparta	268-277	82-85
	Thalamai	278	85
	Thornax	279-284	86
	Vigla	285	86
MESSENIA		286-316	87-97
	Andania	286-287	87
	Messene	288-312	87-97
	Thouria	313-316	97
ARKADIA		317-321	97-99
	Gortys	317	97-98

	Phigaleia	318	98
	Stymphalos	319-320	98
	Tegea	321	99
ELIS	Olympia	322-327	99-101
ACHAIA	Pellene	328	101
MEGARIS	Megara	329-330	101-102
BOIOTIA		331-366	102-113
	Akraiphia	334-335	103
	Chaironeia	336-339	103-104
	Koroneia	340-349	105-108
	Plataiai	350-352	108-109
	Thebes	353-355	109-110
	Thespiai	356-365	110-113
	Thisbe	366	113
DELPHI	Delphi	367-369	114-115
PHOKIS		370	115
	Unknown provenance	370	115
EASTERN LOKRIS		371-373	115-116
	Kyparissi	373	116
WESTERN LOKRIS		373 bis	116
AITOLIA		374-381	116-117
	Dokimi Agriniou	375	116
	Kainourgio Thestieon	376	117
	Sitaralona	377-380	117
	Thyrrheion	381	117
AKARNANIA		382-391	118-121
	Aktion	384	118
	Oiniadai	385	118
	Palaiomanina	386-387	118-119
	Palairos	388-389 bis	119
	Stratos	390	119
	Unknown provenance	391	119-121
IONIAN ISLANDS		392	121
	Leukas	392	121
THESSALY		393-402 bis	122-126
	Demetrias	395-398	122-124
	Iolkos	399-400 bis	124-126
	Kierion	401	126
	Phthiotic Thebes	402	126
EPEIROS		403-406	126-131
	Ambrakia	404	128
	Dodona	404 bis-406	128-131
ILLYRIA		407-409	131-133

	Apollonia	407-408	131-133
	Sovjan	409	133
MACEDONIA		410-467	133-151
	Agia Paraskevi	414 bis	135
	Aiane	415-417	135
	Akrini (Eordaia)	417 bis	135-136
	Amphipolis	418-421 bis	136-138
	Beroia	422-423	138-139
	Dikaia	424	139-140
	Dion	425-426	140
	Edessa	427-456	140-145
	Epanomi	456 bis	145
	Herakleia Lynkestis	457	146
	Isar-Marvinci	458	146
	Kyrrhos	459	146-148
	Plešanci	460	148-149
	Polykarpi Aridaias	460 bis	149
	Pydna	461	149
	Thessalonike	462-466	149-150
	Tremnik	466 bis	150-151
	Xerolimni	467	151
THRACE		468-502	151-159
	Ainos	477	154
	Anchialos	478	154
	Augusta Traiana	479-481	154-155
	Bizye	482	155
	Byzantion	482 bis-484	155-156
	Constantinople	485	156
	Halmyris	486	156
	Helis	487	156
	Isperih	488	156
	Kabyle	489	156-157
	Maroneia	490	157
	Perinthos	491	157
	Pistiros	492-493	157-158
	Sostra	494-499	158-159
	Topeiros	500-501	159
	Unknown provenance	502	159
MOESIA		503-544	159-171
	Abritus	519	163
	Dionysopolis	520-526	163-164
	Histria	527-529	164-165

	Kallatis	530-532	165-166
	Nikopolis ad Istrum	533-534	166
	Novae	535-538	166-168
	Odessos	539	169
	Orgame	540	169
	Tomis	541-544	169-171
DACIA		545-546	171
NORTH SHORE OF THE BLACK SEA		547-638	171-203
	Bosporan Kingdom	558-559	176-177
	Chersonesos in Tauris	560-570	177-181
	Dzangul	571	181-182
	Gorgippia	572-574	182-183
	Hermonassa	575-576	183
	Kimmerkion	577	184
	Myrmekion	578-580	184
	Olbia	581-599	184-191
	Panskoye	600-602	191-192
	Pantikapaion	603-624	191-198
	Patrasys	625	199
	Phanagoreia	626-632	199-201
	Tanais	633-637	201-203
	Theodosia	638	203
DELOS		639-642	203-204
	Delos	639-641	203-204
	Rheneia	642	204
RHODES		643-649	204-207
	Lindos	644	205
	Rhodes	645-649	205-207
KARPATHOS		650-651	207-208
	Karpathos	650	207
	Saros	651	207-208
LESBOS		652-654	208-209
	Eresos	654	208-209
ANAPHE		655	209
KOS		655 bis-685	209-222
	Antimachia	661	212
	Halasarna	662	212-214
	Kos	663-685	214-222
PAROS		686-691	222-224
SIPHNOS		692-697	224-226
KEOS		698	226
TENOS		699	227

CHIOS		700	227
SAMOS		701-702	227-228
SAMOTHRAKE		703-704	228-229
THASOS		705-722	229-236
EUBOIA		723-729	236-237
	Chalkis	724-725	236-237
	Eretria	726-729	237
CRETE		730-750	237-244
	Aptera	736-740	239-240
	Datalla	741	240
	Gortyn	742-745	240-241
	Hierapytna	746-747	241-243
	Kisamos	748	243
	Kommos	749	244
	Kydonia	750	244
SICILY		751-752	245
	Akragas	753-754	245-246
	Halaisa	755	246-247
	Iaitas	756	247
	Kaukana	757	248
	Nakone	758	248
	Paternò	759-760	248
	Soluntum	761	248-249
	Syracuse	762	249
ITALY		763-764	249
	Adria	765-769	249-251
	Albanum	770	251
	Apulia	771	252-252
	Cumae	772	252
	Hipponion	773	252
	Lecce	774	252-253
	Lokroi Epizephyrioi	775-792	253-258
	Mediolanum	793	258-259
	Narnia	794	259
	Neapolis	795-796	259-260
	Ostia	797	260
	Portus	798	261
	Puteoli	799-800	261-262
	Rome	801-808	262-265
	Stabiae	809-814	265-266
	Torre dell'Orso	815	266
GAUL		816	267

	Siegean	817	268
SPAIN		818-821	269-271
	Emporion	822	271
	Valentia	823	271
LUSITANIA	Emerita Augusta	824	271-272
	Mértola	825-829	272
PANNONIA	Aquincum	830	273
RAETIA	Pully	831	273
BRITANNIA	Londinium	832	274-275
AFRICA PROCONSULARIS		833-833 bis	275-276
	Leptis Magna	833 ter	277
CARIA		834-913	278-309
	Alinda	839	279-280
	Amos	840	280
	Aphrodisias	841-859	280-288
	Bargylia and Kindya	860	288
	Gergakome	861	288-289
	Halikarnassos	862-866	289-290
	Herakleia under Latmos	869	291
	Hyllarima	870	291-292
	Iasos	871-881	292-299
	Idyma	882-884	299-300
	Kastabos	885	300
	Kaunos	886-889	300-301
	Keramos	890-892	301-302
	Kindya and Bargylia	892	302
	Knidos	893-906	302-306
	Labraunda	907	306
	Mylasa	908-909	306
	Nysa	910	307
	Sekköy	911	307-309
	Stratonikeia	912	309
	Tralleis	913	309
IONIA		914-989	310-334
	Didyma	915-916	310
	Dios Hieron	917	310-311
	Ephesos	918-944	311-319
	Erythrai	945-948	319-320
	Klaros	949-951	320-322
	Kolophon-on-the-Sea	952-953	322-323
	Kolophon	954-958	323-325
	Magnesia on the Maeander	959-970	325-327
	Metropolis	971	327-328

	Miletos	972-976	328-330
	P(h)ygela	977	330
	Priene	978-982	330-332
	Smyrna	983-985	333
	Teos	986-989	333-334
LYDIA		990-1001	335-339
	Apollonia on the Maeander	990	335-336
	Hypaipa	991	336
	Iulia Gordos	992	337
	Koloe	993-997	337-338
	Philadelpheia	998-999	338-339
	Sardis	1000	339
	Thyateira	1001	339
AIOLIS		1002-1005	339-340
	Kyme	1002-1004	339-340
	Myrina	1005	340
TROAS		1006-1015	340-342
	Abydos	1006	340
	Adramyttion	1006 bis-1007	340
	Alexandreia Troas	1008	340
	Antandros	1009	341
	Assos	1010-1012	341
	Ilion	1013	342
	Lampsakos	1014	342
	Sigeion	1015	342
MYSIA		1016-1127	343-372
	Attea	1017	343
	Daskyleion	1018-1022	343-344
	Hadrianoi	1023-1067	344-357
	Hadrianoutherai	1068-1095	357-363
	Kadoi	1096-1097	363
	Kebren	1098	364
	Kyzikos	1099-1102	364-365
	Pergamon	1103-1107	365-367
	Poimanenon	1108-1112	367-369
	Savaştepe	1113-1114	369
	Unknown provenance	1115-1127	369-372
BITHYNIA		1128-1160	372-382
	Bursa	1131	373
	Kalchedon	1132-1134	374
	Nikaia	1135-1145	374-377
	Nikomedeia	1146-1148	377-378

	Prusa ad Olympum	1149	378
	Prusias ad Hypium	1150	378
	Pylai	1151-1154	379-380
	Tieion/Tios	1155-1160	380-382
PONTUS		1161-1170	382-384
	Amaseia	1163	382
	Amastris	1164	382
	Herakleia Pontike	1165-1168	383
	Kızılcaören	1169	383
	Neoklaudiopolis	1170	383-384
PAPHLAGONIA		1171-1172	384
	Kaisareia Hadrianopolis	1171-1172	384
GALATIA		1173-1213	384-397
	Ankyra	1174-1176	385-386
	Germia	1177-1201	386-392
	Goeleon	1202-1205	393-394
	Pessinous	1206-1213	394-397
PHRYGIA		1214-1246	397-409
	Aizanoi	1220	400-401
	Akmonia	1221-1223	401-402
	Apameia	1224	402
	Dorylaion	1225	402-403
	Eumeneia	1226	403
	Hierapolis	1227-1242	403-408
	Laodikeia on the Lykos	1243	408
	Toriaion	1244-1245	408-409
	Türkmen Baba	1246	409
PISIDIA		1247-1275	409-416
	Adada	1247	409
	Antiochia	1248-1252	409-410
	Apollonia	1253-1260	410-413
	Ariassos	1261	413
	Isinda	1262	413
	Kapıkaya	1263-1264	413
	Konana	1265-1266	413-414
	Moulasseis	1267	414
	Sagalassos	1268-1269	414-415
	Termessos	1270-1272	415-416
	Tymandos	1273	416
	Tyriaion	1274	416
	Unknown provenance	1275	416
PAMPHYLIA		1276-1280	417-418
	Aspendos	1277	417

	Perge	1278-1279	417
	Side	1280	418
LYCIA		1281-1386	418-460
	Araxa	1286	420
	Arneai	1287-1295	420-422
	Arsada	1296-1297	422-423
	Arykanda	1298-1300	423
	Balboura	1301	424
	Choma	1302	424
	Elmalı	1303	424
	Hippoukome	1304	424
	Kibyratis	1305	424
	Kibyra	1306-1309	424-426
	Kyaneai	1310	426
	Limyra	1311-1313	426-428
	Lydai	1314-1315	428-429
	Myra	1316-1320	429-430
	Neisa	1321-1328	431-434
	Oinoanda	1329-1330	434
	Patara	1331-1367	434-455
	Phaselis	1368-1373	455-456
	Rhodiapolis	1374-1376	456-457
	Sidyma	1377	457-458
	Tlos	1378-1380	458-459
	Xanthos	1381-1386	459-460
LYKAONIA		1387	460-461
	Iconium	1387	460-461
CILICIA		1388-1405	461-467
	Adana	1389	461
	Adrassos	1390	462
	Anazarbos	1391	462
	Anemurium	1392	1392
	Diokaisareia	1393-1394	462
	Elaioussa Sebaste	1395-1396	463
	Kelenderis	1397-1399	463-464
	Lamos	1400	464
	Meydancıkkale	1401	464
	Seleukeia on the Kalykadnos	1402	464-466
	Silifke	1403-1404	466
	Soloi	1405	466-467
CAPPADOCIA		1406-1421	467-472
	Kaisareia	1406	467

	Komana (Hierapolis)	1407-1419	467-471
	Sinasos	1420-1421	471-472
CYPRUS		1422-1446 bis	473-485
	Amathous	1424-1435	475-478
	Kourion	1436-1446 bis	478-485
KOMMAGENE		1447	486
	Nemrud Dağ	1448-1449	486-487
	Samosata	1450	487
	Seleukeia on the Euphrates/ Zeugma	1451-1463	487-492
MESOPOTAMIA		1464	492
	Nisibis	1465-1466	492-493
	Tur 'Abdin	1467	493
FAR EAST		1468	493-494
SOGDIANE	Samarkand	1469	494
BACTRIA	Syr-Darya delta	1470	494-495
SYRIA		1471-1534	496-514
	Antiochia-Antiochene	1475-1486	498-500
	Apameia-Apamene	1487-1493	500-502
	Berytos	1494-1497	502-505
	Chalkis	1498-1499	505
	Cham	1500	505-506
	Emesene	1501	506
	Gabala	1502-1503	506-507
	Hauran	1504	507
	Heliopolis-Baalbek	1505-1506	507
	Larissa	1507	508
	Palmyra	1508-1515	508-510
	Sidon	1516-1517	510-511
	Tyre	1518-1532	511-514
	Zenobia	1533	514
PALAESTINA		1534-1591	514-535
	Antipatris	1539-1540	518-519
	Askalon	1541-1542	519-520
	Berosaba-Beer Sheba	1543-1545	520-521
	Caesarea Maritima	1546-1547	521-522
	Dor	1548	522
	Gazara-Gezer	1549	522
	Gischala	1550-1551	522-523
	Hippos	1552	523
	Jericho	1553	523
	Gadara	1554-1555	523-524
	Hebron	1556	524

	Jerusalem	1557-1565	524-527
	Karmiel	1566	527-528
	Kypros	1567-1568	528
	Lydda	1569-1570	529
	Marisa	1571	529
	Mampsis	1572-1577	529-531
	Meṣad Tamar	1578	531
	Mt. Gerizim	1579-1581	531-532
	Paneas	1582	532
	Ptolemais (Akko)	1583	532
	Rosh Pina	1584	532
	Sebaste-Samaria	1585-1587	533-534
	Sha'ar Ramon	1588	534
	Skythopolis	1589-1591	534-535
ARABIA		1592-1635	536-547
	Gerasa	1596-1612	536-540
	Gerrha	1613	540
	Hauara	1614-1617	540-541
	Kana	1618	541
	Khirbat al-Biddīyah	1619	541-542
	Khirbat ad-Duwayr	1620	542
	Khirbat as-Samra	1621	542
	Khirbat at-Tannur	1622-1623	543
	Madaba	1624	543
	Mleiha	1625	543
	Mt. Nebo	1626	543-544
	Pella	1627	544
	Petra	1628	544
	Philadelphia	1629-1630	544
	Soada-Dionysias	1631	545
	Tulul adh-Dhahab	1632	545
	Tylos	1633	545-546
	Ẓafār	1634	546
	Zoora	1635	546-547
EGYPT		1636-1709	547-568
	Abu Mina	1645	551
	Abydos	1646	551
	Alexandria	1647-1650	551-553
	Antinooupolis	1651-1653	553-554
	Arsinoe-Krokodilopolis	1654-1655	555
	Athribis	1656	555
	Bahriya Oasis	1657-1664	555-557

	El-Kanais	1665	557-558
	Hermopolis	1666-1667	558
	Hibis	1668	558
	Kanopos	1669	558
	Koptos	1670	558
	Naukratis	1671-1675	559-560
	Oxyrhynchos	1676	560
	Ptolemais	1677	560
	Sinai	1678-1680	560
	Sohag	1681-1682	561
	Soknopaiou Nesos	1683	562
	Taposiris Magna (Bousiris)	1684-1686	562-563
	Thebes	1687-1697	563-565
	Thmuis	1698	565
	Trimithis	1699-1700	565-566
	Unknown provenance	1701-1709	566-568
NUBIA		1710-1715	568-570
	Anibah	1711	569
	Dodekaschoinos	1712	569
	Qasr Ibrim	1713	569
	Talmis	1714	570
	Toshka	1715	570
ETHIOPIA		1715 bis-1716	570-571
	Adulis	1715 bis-1715 ter	570-571
	Axum	1716	571
KYRENAIKA			
	Kyrene	1717-1729	571-575
	Taucheira	1730	575
UNKNOWN PROVENANCE		1731-1753	575-584
VARIA		1754-1882	585-656
ADDENDA ET CORRIGENDA		1883	657
INDICES			658-801
I.	A. Names of Men and Women		658-691
	Mythological Names and Personifications		691-692
I.	B. Latin Names		692-693
	Patronymic Adjectives		693
II.	Kings, Dynasts and their Families		693-694
III.	Roman Emperors and their Families		694-696
IV.	A. Geographical Names (except Attica)		696-702
IV.	B. Attic Tribes, Demes etc.		702-703
IV.	C. Tribes, Demes outside Attica		703-704
IV.	D. Latin Geographical Names		704

V.	Religious Terms	705-727
VI.	Military (and paramilitary) Terms	727
	A. Greek World	727-728
	B. Roman World	729-730
	C. Latin Words	730-731
VII.	Important Greek Words	732-775
	Latin Words	776-777
VIII.	Selected Topics	778-801
CONCORDANCE		802-852

ABBREVIATIONS

(see p. VI of the Preface)

AAAS = *Annales Archéologiques Arabes Syriennes*

Achaïe I, II, III = A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25; Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)

ACSS = *Ancient Civilizations from Scythia to Siberia*

Acta XV Congressus = *Acta XV Congressus internationalis archaeologiae christianae* (*Toledo 8-12.9 2008*). *Episcopus, civitas territorium* (2 vols.; Vatican City 2013)

ADAJ = *Annual of the Department of Antiquities of Jordan*

AEAM 2 = *Τὸ ἀρχαιολογικὸ ἔργο στὴν Ἄνω Μακεδονία* 2, 2011 (Aiani 2013)

AEMTh = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989)

AEThSt 3 = *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 3 (2009). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 12.3.-15.3.2009* (Volos 2012)

Ager, *Arbitrations* = S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

AIO = *Attic Inscriptions Online* (https://www.atticinscriptions.com)

ala 2004 = C.Roueché, 2nd ed. of *ALA* online (http://insaph.kcl.ac.uk/ala2004) (see *SEG* LIV 1018)

Amnestie in der Antike = K.Harter-Uibopuu, F.Mitthoff (edd.), *Vergeben und Vergessen? Amnestie in der Antike* (Vienna 2013)

AMS = *Asia Minor Studien* (Münster)

Ἀνασκαφὲς Κουρίου II = D.Christou, *Ἀνασκαφὲς Κουρίου, 1975-1998* II (Nicosia 2013)

L'Anatolie = H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, des cités et des cultures: IIe millénaire av. J.-C. - Ve siècle apr. J.-C.* (Besançon 2013)

Aneziri, *Techniten* = S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)

ANMED = *Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*

AP = *Anthologia Palatina*

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vols. I-V (Milan-Torino 1989-1998); I² (1996); II² (2002)

Αρχαιολογικές Συμβολές A' = S.Oikonomou, M.Dogka-Tole (edd.), *Αρχαιολογικές Συμβολές. Τόμος Α: Αττική – ΚΣΤ' και Β' Εφορείες Προϊστορικών & Κλασικών Αρχαιοτήτων* (Athens 2013)

Αρχαιολογικές Συμβολές B' = S.Oikonomou, M.Dogka-Tole (edd.), *Αρχαιολογικές Συμβολές. Τόμος Β: Αττική – Α' και Γ' Εφορείες Προϊστορικών & Κλασικών Αρχαιοτήτων* (Athens 2013)

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

AvP VIII.3 = C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Bahriya = M.Dospěl, L.Suková (edd.), *Bahriya Oasis. Recent Research into the Past of an Egyptian Oasis* (Prague 2013)

Balboura Survey = J.J.Coulton, *The Balboura Survey and Settlement in Highland Southwest Anatolia* (British Institute at Ankara, Monograph 43; London 2012)

Bean, *JNLyc* = G.E.Bean, *Journeys in Northern Lycia 1965-1967* (Österr. Akad. der Wiss., Phil.-Hist. Klasse, Denkschr. 104) (Vienna 1971)

Belonging and Isolation = S.Ager, R.Faber (edd.), *Belonging and Isolation in the Hellenistic World* (*Phoenix Supplementary Volumes* 51; Toronto 2013)

Boubon – C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008)

Bresson, *Recueil Pérée* – A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée)* (Paris 1991)

Brixhe, *Essai*[2] C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (2nd ed.; Nancy 1987)

Bruns Özgan, *Knidos* = C.Bruns Özgan, *Knidos. Ergebnisse der Ausgrabungen von 1996-2006 (Knidos-Studien 4;* Istanbul 2013)

Bull.amph. – *Bulletin amphorique*, in *Revue des Études Grecques*

Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

Catalogo Denizli = T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008)

CCCA = M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)

Choix -- Delphes = A.Jacquemin, D.Mulliez, G.Rougemont, *Choix d'inscriptions de Delphes, traduites et commentées* (Athens 2012)

Christliches mit Feder – H.Förster, U.Horak (edd.), *Christliches mit Feder und Faden. Christliches in Texten, Textilien und Alltagsgegenstände aus Ägypten. Katalog zur Sonderausstellung im Papyrusmuseum der Österreichischen Nationalbibliothek aus Anlass des 14. Internationalen Kongresses für Christliche Archäologie* (Vienna 1999)

CIEN A.Delattre, J.Dijkstra, J.van der Vliet, *Christian Inscriptions from Egypt and Nubia* (2013-), in *BASP* 51- (2014-)

CIGD – L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)

CIIP I-III – (various edd.), *Corpus Inscriptionum Iudaeae/Palaestinae. A Multi-lingual Corpus of the Inscriptions from Alexander to Muhammad*; vol. I. *Jerusalem, Part 1 (1-704)*; vol. I: *Jerusalem, Part 2 (705-1120)* (Berlin 2010); vol. II: *Caesarea and the Middle Coast (1121-2160)* (Berlin 2011); vol. III: *South Coast (2161-2648)* (Berlin 2014)

CIPG[3] – P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)

Cities and Priests – M.Horster, A.Klöckner (edd.), *Cities and Priests. Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial Period* (Berlin-Boston 2013)

Coptica – S.Hodak, T.S.Richter, F.Steinmann (edd.), *Coptica: koptische Ostraka und Papyri, koptische und griechische Grabstelen aus Ägypten und Nubien, spätantike Bauplastik, Textilien und Keramik* (Berlin 2013)

Corinthia and the Northeast = K.Kissas, W.-D.Niemeier (edd.), *The Corinthia and the Northeast Peloponnese: Topography and History from Prehistoric Times until the End of Antiquity: Proceedings of the International Conference held at Loutraki, March 26-29, 2009* (*Athenaia* no. 4; Munich 2013)

Cults, Creeds = R.Alston, O.M.van Nijf (edd.), *Cults, Creeds and Identities in the Greek City after the Classical Age* (Leuven-Paris-Walpole, MA 2013)

Cumont, *Doura-Europos* = F.Cumont, *Fouilles de Doura-Europos (1922-1923)* (Paris 1926)

DEE = *Δελτίον τῆς Ἑλληνικῆς Ἐπιγραφικῆς Ἑταιρείας* (http://www.greekepigraphicsociety.org.gr/category/deltion)

Delemen, *Rider-Gods* – I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)

Dineessa -- Romiopoulou = P.Adam-Veleni, K.Tzanavari (edd.), *Δινήεσσα. Τιμητικός τόμος για την Κατερίνα Ρωμιοπούλου* (Thessaloniki 2012)

Dumont Homolle, *Mélanges* T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)

EAH – *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

EBGR – A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion*, in *Kernos*

EKM II	=	L.Gounaropoulou, P.Paschidis, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (Μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Β'. Μέρος Α'. Ἐπιγραφὲς Ἀλώρου, Αἰγεῶν, Μιέζας, Μαρινίας, Σκύδρας, Νεαπόλεως, Ἔδεσσας* (Athens 2015); *Μέρος Β'. Ἐπιγραφές Κύρρου, Γυρβέας, Τυρίσσας, Πέλλας, Ἀλάντης, Ἰχνῶν, Εὐρωποῦ, Βορείας Βοττίας, Ἀλμωπίας* (Athens 2015) (see also *I.Beroia*)
Epigrafi di Iasos		*Epigrafi di Iasos. Nuovi Supplementi* II (*Studi Classici e Orientali* 62.2; Pisa 2015)
Epigrammata 2	–	A.Inglese (ed.), *Epigrammata 2. Definire, descrivere, proteggere lo spazio* (Rome 2013)
Epigraphical Approaches	=	P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD* (Oxford 2013)
Euploia	=	P.Brun, L.Cavalier, K.Konyk, F.Prost (edd.), *Euploia. La Lycie et la Carie antiques. Dynamiques des territoires, échanges et identités. Actes du colloque de Bordeaux, 5, 6 et 7 novembre 2009* (Bordeaux 2013)
FDAA	=	M.B.Walbank, *Fragmentary Decrees from the Athenian Agora* (*Hesperia* Suppl. 38) (Princeton 2008)
Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	–	A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006) (cf. *SEG* LVI 2126)
Ferrary, *Les mémoriaux de Claros*	=	J.-L. Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (Paris 2014)
FHN	=	T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vols. I-IV (Bergen 1994-2000) (cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Figueras, *Pagan Image*	=	P.Figueras, *The Pagan Image of Greco-Roman Palestine and Surrounding Lands* (Oxford 2013)

Furley/Bremer, *Greek Hymns*	=	W.D.Furley, J.M.Bremer, *Greek Hymns. Vol. 1: The Texts in Translation Vol. 2: Greek Texts and Commentary* (Tübingen 2001)
F.Xanthos VII	=	A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Gens de Mer	=	E.Guerber, G. Le Bouëdec (edd.), *Gens de Mer. Ports et cités aux époques ancienne, médiévale et moderne* (Rennes 2013)
Gephyra (*Munich*)	=	*Gephyra. Zeitschrift für griechische Geschichte und Kultur der Antike* (Munich) 7 (2010)
Gignac, *Grammar*	=	F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milan 1976-1981)
Grammateion	=	*Γραμματεῖον: Electronic Journal on Ancient Greek Epigraphy, Topography and History* (http://www.grammateion.gr)
Greek Federal States and Their Sanctuaries	=	P.Funke, M.Haake (edd.), *Greek Federal States and Their Sanctuaries. Identities and Integration. Proceedings Intern. Conferen of the Cluster of Excellence 'Religion and Politics', held in Münster, 17.06-19.06.2010* (Stuttgart 2013)
Grégoire, *Recueil*	=	H.Grégoire, *Recueil des inscriptions grecques-chrétiennes d'Asie Mineure* (Paris 1922)
Griechische Grabbezirke	=	K.Sporn (ed.), *Griechische Grabbezirke klassischer Zeit: Normen una Regionalismen. Akten des Internationales Kolloquiums am Deutsche Archäologischen Institut, Abteilung Athen, 20.–21. November 2009* (*Athenaia* no. 6) (Munich 2013)
Groupes et associations	=	P.Fröhlich, P.Hamon (edd.), *Groupes et associations dans les cités grecques (IIIe siècles av. J.-C. – II e siècle apr. J.-C.). Actes de la table ronde de Paris. INHA, 19-20 juin 2009* (Geneva 2013)
Hagel-Tomaschitz, *Repertorium*	=	S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos,	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings.*

Macedonian Institutions I, II	=	I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
Hauken, *Petition and Response*	=	T.Hauken, *Petition and Response. An Epigraphic Study of Petitions to Roman Emperors 181-249* (Bergen 1998)
Henry, *4th Century Karia*	=	O.Henry, *4th Century Karia. Defining a Karian Identity under the Hekatomnids* (*Varia Anatolica* XXVIII; Paris 2013)
Herrmann, Malay, *New Documents*	=	P.Herrmann †, H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Phil.-Hist. Klasse, Denkschr. 340; Vienna 2007)
Hierapolis di Frigia V	=	F.D'Andria, M.P.Caggia, T.Ismaeli (edd.), *Hierapolis di Frigia* V. *Le attività delle campagne di scavo e restauro 2004-2006* (Istanbul 2012)
L'hippodrome romain de Tyr	=	H.Kahwagi-Janho, *L'hippodrome romain de Tyr. Étude d'architecture et d'archéologie* (Bordeaux 2012)
Hommages Tate	=	G.Charpentier, V.Puech (edd.), *Villes et campagnes aux rives de la Méditerranée ancienne. Hommages à Georges Tate* (Lyon 2013)
HTC	=	A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
I.Akrai	=	G.Pugliese Carratelli, in L.Bernabò-Brea, *Akrai* (Catania 1956) (cf. *SEG* XVI 541)
I.Alexandreia Troas	=	M.Rıcl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines* (*non funéraires*) *d'Alexandrie impériale* (Ier-IIIe *s. apr. J.-C.*) (Cairo 1994)
I.Alex.Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	=	S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara* (*Ancyra*) (vol. 1; *Vestigia* 62; Munich 2012)
I.Aphr.	=	J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007) (http://insaph.kcl.ac.uk/iaph2007) (cf. *SEG* LVII 1006)

I.Apollonia	=	P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	=	I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	=	J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	=	S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	=	L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α'. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Beth She'arim	=	M.Schwabe, B.Lifshitz, *Beth She'arim*, vol. 2: *The Greek Inscriptions* (Jerusalem 1974)
I.Bouthrôtos	=	P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecque d'Illyrie méridionale et d'Épire* 2. *Inscriptions de Bouthrôtos* (Athens 2007)
I.Bubon	=	F.Schindler, *Die Inschriften von Bubon* (*Nordlykien*) (Vienna 1972)
I.BurdurMus	=	G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (RECAM V; The British Institute at Ankara Monograph 34; London 2007)
I.Byzantion	=	A.Łajtar, *Die Inschriften von Byzantion.* I. *Die Inschriften* (*IGSK* 58; Bonn 2000)
I.Caesarea Maritima	=	C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
I.Catania	=	K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 200
I.ChoixSyrie	=	J.-B.Yon, P.-L.Gatier, *Choix d'inscriptions grecques et latines de la S* (Amman 2009)
I.Col.Memnon	=	A. and E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Delta = A.Bernand, *Le Delta égyptien d'après les textes grecques* (Cairo 1970)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) (for vol. III.5 see *I.Apulum*)

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE I = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A: Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008)

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

I.Estremo Oriente – F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie – E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000) (cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Geneva 1995); vol. II: *Colonies achéennes* (Geneva 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Geneva 1996)

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Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens* (Toronto 1994-)
Tra mare e continente	=	C.Bearzot, F.Landucci (edd.), *Tra mare e continente: l'isola d'Eubea* (Milan 2013)
Villae rusticae	=	A.D.Rizakis, J.P.Touratsoglou (edd.), *Villae rusticae: Family and Market-orientated Farms in Greece under Roman Rule. Proceedings of the International Congress held at Patrai, 23-24 April 2010* (Athens 2013)
Vir Doctus Anatolicus	=	B.Takmer, E.N.Akdoğu Arca, N.G.Özdil (edd.), *Vir Doctus Anatolicus. Studies in Memory of Sencer Şahin* (Istanbul 2016)
Wessel, *IGCVO*	–	C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
Zacos-Veglery	–	G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)
Zgusta, *KON*	–	L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984)
Zgusta, *KP*	–	L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	–	letters restored by the editors as once having been inscribed but now lost
{αβ}	–	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	–	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦. .⟧	=	letters or spaces deliberately erased in antiquity
αβ	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
αβ	=	ligature
[. .^{5}. .]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[- - -]	–	lost or illegible letters of an uncertain number
. . .	–	illegible letters for which the editor proposes precisely their number but for which no reading is proposed
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed(d).pr.	–	the first editor(s) of the inscription under discussion
ph.	=	photograph
dr.	–	drawing
|		denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

|		denotes the start of the 5th, 10th, 15th, etc., line on the stone
→ ←	=	denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner
*	=	denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

1. **Athens. Architects in Attic inscriptions.** In his investigation of the role of the ἀρχιτέκτονες ir building zones within sacred areas, G.Marginesu, *Rationes Rerum* 2 (2013) 85-113, makes systematic use of epigraphic evidence, adducing and translating extracts from *IG* I³ 35 (agnostic about the date) 45 (our lemma no. 37), 64, 475, before tracing the office in the Hellenistic period through *SEG* XXVII 60, LII 104 (our lemma no. 91), *IG* II² 1046, and *IG* II³.1 1154. Restorations and repairs were as much the architect's purview as were designs for new buildings. His knowledge went beyond the technica sphere and became crucial for the interface between the human and sacred zones and ultimately fo the preservation of memory and tradition.

2. **Athens. Demes: Acharnai.** D.L.Kellogg, *Marathon Fighters and Men of Maple: Ancient Acharna* (Oxford 2013), has produced an erudite account of this major deme of ancient Athens, for which sh has made throughout extensive use of epigraphic evidence. Kellogg examines in detail the followin topics: the archaeology and topography of Ἀχαρναί; demography (mobility of Acharnians as seen i epitaphs); deme officials (δήμαρχος, ταμίας, γραμματεύς, etc.); economy; ideology; religio (Acharnian participation in the cult of Ἀθηνᾶ Παλληνίς, the Σαλαμίνιοι, the rural Διονύσια an choregic dedications, etc. [We note here that the inscription treated at 170 with note 83 is *IG* II² 296 Papazarkadas]). Below and in individual lemmata, we present material of significance to our reader Appendix II (205-212) collects the most important Acharnian inscriptions (Greek texts and Englis translations): *IG* II² 1206 (our lemma no. 100), 1207, 2491 + *SEG* XXI 642, *IG* II² 2502 + *SEG* XXI 643; *SE* XIX 181/182; XXI 519; XLIII 26; Rhodes-Osborne, *GHI* no. 88 (our lemma no. 114). Appendix III (21 310) is a massive prosopography of Acharnian demesmen down to 86 B.C., followed by corrigenda t the Acharnian prosopography published by Platonos-Yiota in the work we reported back in *SEG* LI 14. See also our lemma no. 145 on the Acharnian aqueduct.

3. **Athens. Demes: Thorikos and adjacent demes.** A.Kapetanios, in *Αρχαιολογικές Συμβολές A* (2013) 183-198 (ph.) gives an account of the geography, topography, mining operation archaeological remains, cemeteries, roads, towers, rock-cut graffiti and many other aspects of life i the region of Laureion. He frequently alludes to inscriptions, including the boundary stone Timesios (*SEG* XXVI 228) and its interaction with the poletai accounts in *SEG* XII 100 and the decre of the Salaminioi, *SEG* XXI 527; epitaph of Χαρίτων, *SEG* LX 238; lamps of Ἀρίστων, *SEG* LX 272.

4. **Athens. Economy: the καθέσιμον.** G.Bugh, *art.cit.* (our lemma no. 1768) 111-120, argues that Athens retained its democratic institutions until the First Mithridatic War. In his survey of the Council of 600 he comments on the monetary payment of καθέσιμον to members of the Council during the festival of Theseia (*IG* II² 956, LL. 14/15 [161/160 B.C.], 957, LL. 9/10 [158/157 B.C.], 958, L. 12 [153/152 B.C.] and *IG* II² 1014+959, L. 19 [109/108 B.C.; *SEG* XL 121]; cf. *SEG* XLIX 120), which he proposes to interpret not as a benefaction or a special payment for attendance at a festival (thus P.J.Rhodes, D.M.Lewis, *The Decrees of the Greek States* [cf. *SEG* XLVII 2303], 43, 55), but as a compensation for lost wages, and thus as the 'only evidence that some form of state pay survived into the 2nd cent. B.C.' (117). See also our lemma no. 1768.

5. **Athens. Economy: the organization of Athenian public finance.** Under this title P.J.Rhodes, *G&R* 60 (2013) 203-231, presents a thorough survey of this topic arranged in chronological order from the late 6th century until the 3rd cent. B.C. Naturally, the bulk of the evidence is epigraphic and the author cites numerous specific inscriptions to illustrate his argument. After dealing with the general topics of income and expense, taxes, liturgies, leases, fines, payment for jury duty and attendance of the assembly, military budgets, etc., Rhodes takes up e.g. the following other subjects: financial officers such as the ναύκραροι, πωληταί, κωλακρέται, ταμίαι, and ἀποδέκται; sacred treasuries, state treasuries, the treasury of the Delian League; the allocation (μερισμός), the stratiotic fund, the theoric fund, the dioikesis [the problem of ὁ/οἱ ἐπὶ τῇ διοικήσει], the financial administrations of Euboulos and Lykourgos. For Rhodes' contributions to the interpretation of *IG* I³ 52 (the Kallias decrees) see our lemma no. 38; for *SEG* LII 104 (the partially published law of the nomothetai from Brauron) see our lemma no. 91; and for *IG* VII 4253 (*Syll.*³ 287 = *IG* II³.1 348, decree for Phanodemos) see our lemma no. 10.

6. **Athens. Economy: security inscriptions.** E.M.Harris, *Dike* 16 (2013) 123-146, has produced a lengthy, detailed and rather polemical review of M.Finley's seminal *Land and Credit in Ancient Athens, 500-200 B.C.: The Horos Inscriptions* (New Brunswick 1952). At 127 Harris pledges to produce a new collection of ὅροι, that will include everything discovered after Finley's monograph, including unpublished texts. Harris emphasizes that in recent years a new consensus has emerged that there was only one type of security in ancient Athens (and possibly Greece), namely collateral. The three phraseological variants attested on horoi, ὑποκειμένου/ης, πεπραμένου/ης/ων ἐπὶ λύσει, and ἀποτετιμημένου/ης/ων, do not reflect legal distinctions. Amongst other pieces of evidence, Harris cites the case of the property of Theosebes, attested in Rhodes and Osborne, *GHI* no. 36. He also finds fault with Finley's contention that loans were available only to members of the upper class. At 140-142 inscriptions are quoted and translated in support of the view that real security in Athens and Greece was collateral: *IG* II² 2670, *Syll.*³ 364, 672, 976; *Hesperia* Suppl. 9 (1951) 30 no. 8. At 142/143 Harris concludes that '[a] careful analysis of the basic assumptions and main conclusions of *Studies in Land and Credit* reveals it to be a deeply flawed work', and calls for a new study that will 'place the legal analysis of real security in its proper historical context, that is, in a society that had extensive written records documenting sales and ownership of land and markets in commodities, land and credit'.

7. **Athens. Funerary precincts in the Athenian cleruchies.** D.Marchiandi, in *Griechische Grabbezirke* 121-137, returns to a favorite topics of hers (cf. *SEG* LXI 5), starting with cleruchs buried in Athens after their return from their new homes, e.g. *IG* I³ 1325; *IG* II² 7180 (our lemma no. 186), 8826, 11169. She examines inscriptions from peribolοi in Salamis, e.g. that of the liturgical family of Σιλανίων, *IG* II² 6475 (which, following Pittakys, she identifies with *IG* II² 6474), 6480, *ΣΕΜΑ* 1917; epitaphs from the cleruchy of Samos, e.g. *IG* XII.6.1 268/269, 758; peribolοi, epitaphs, and horoi from Lemnos (see *SEG* LVIII 9 and LX 934 for the author's earlier work); epitaphs from Imbros, e.g. *IG* XII.8 111 and 125. This examination leads to the inference that the cleruchies 'tended to reproduce contemporary Attica quite faithfully' (121).

8. **Athens. Funerary precincts in Attica.** In her examination of family groupings in peribolοi, W.Closterman, in *Griechische Grabbezirke*, 45-53, makes use of epigraphically reconstructed stemmata: family of Ἱεροκλῆς Ῥαμνούσιος (*Δῆμος τοῦ Ραμνοῦντος* II nos. 270-272, 274-282); of Μείδων Μυρρινούσιος (*SEG* XXIII 137/138, 155-161, 166); of Εὐφράνωρ Ῥαμνούσιος (*Δῆμος τοῦ Ραμνοῦντος* II no. 259); of Εὔβιος Ποτάμιος (*IG* II² 7257, 7263); of Σώστρατος Αἰγιλιεύς (*IG* II² 5374, 5376, 5378/5379); of Δεξίλεως Θορίκιος (*IG* II² 6217, 6226/6227, 6230, 11817); of Διογείτων Ῥαμνούσιος (*Δῆμος τοῦ Ραμνοῦντος* II no. 243-248); of Φανοκλῆς Λευκονοιεύς (*IG* II² 5434, 6719, 6722/6723, 6746, 7400). Topics examined include: commemoration of siblings and cousins across generations; increasing visibility of women in epitaphs; women's commemoration with their husbands' kin vs. the natal family; association of rosette stelai with the patriline; etc. Ultimately, the author sees both ideological factors (e.g. continuation of the patrilineal line of the oikos) and personal choices at work.

9. **Athens. History: elite networks in the late Hellenistic period.** The prosopographical analysis of the family of Διονύσιος Ἀθηνοβίου Εὐπυρίδης is used by K.Karila-Cohen, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 395-409, as a case-study of the significance of proposopography for historical studies, and further as a springboard for methodological musings. On 408, the author offers two useful parallel stemmata of the families of Διονύσιος and of the priestess of Athena Polias, Χρυσὶς Νικήτου Περγασῆθεν (based on *LGPN* II, but not on Traill's *PAA*, which has been overlooked in this study) that allow her to investigate their social status and the ways the two families established mutual relations. Topics discussed include the importance of γένη, the Pythais as a privileged field of family interaction (see the author's earlier relevant work reported in *SEG* LV 28 and LIX 37), the pros and cons of epigraphic evidence for analysing social networks, etc.

10. **Athens. History: epigraphic sources for the career of the Atthidographer Phanodemos, ca. 343/2-325 B.C.** P.Brun, *Ktema* 38 (2013) 205-214, remarks upon the meager surviving literary record for this prominent historian and politician. Almost everything we know about him from contemporary sources derives from inscriptions. In 343/2 B.C. he is honored for his loyalty to the boule and the demos both in his speeches and in his actions, *IG* II^3.1 306. Brun identifies these activities as part of the anti-Macedonian campaign following upon the collapse of the Peace of Philokrates and the latter's conviction. Phanodemos played a significant role in the Athenian opposition to Philip II on the eve of the battle of Chaironeia. A large proportion of the epigraphic evidence for Phanodemos concerns his active participation in the religious and diplomatic life of the sanctuary of Amphiaraos in Oropos. Brun analyzes *IG* VII 4252/4253 (=*I.Oropos* 296/297), which praise his services as νομοθέτης of the Amphiareion; *IG* VII 4254 (=*I.Oropos* 298), which honors him for his service as ἐπιμελητής of the festival of the Amphiareia in 329/8 B.C.; *I.Oropos* 299; *Agora* XV 49, in which he joins other prominent Athenians in financing an ἀνάθημα, probably in the Amphiareion in 328/7 B.C. His participation in the Pythais procession to Delphi is recorded in *F.Delphes* III.1 no. 511; *Syll.*^{3} 296, ca. 330-325 B.C. Brun urges that the prominence of the surviving epigraphic sources obscures the importance of Phanodemos' activity as a politician and international figure, which ought to be assessed on roughly the same scale as his more famous contemporaries like Demosthenes and Lykourgos.

P.J.Rhodes, *art.cit.* (our lemma no. 5) 223 note 136, observes of *IG* VII 4253, *Syll.*^{3} 287; *I.Oropos* 297; *IG* II^3.1 348, that νενομοθέτηκεν 'surely means that [Phanodemos] initiated the legislation. . . not that he was merely a member of the board of *nomothetai* that approved the legislation.' He cites S.D.Lambert, *ZPE* 150 (2004) 110 no. 4, for another example, *IG* II^3 433; *SEG* XVI 57; *IG* II^3.1 481; [but see *SEG* LIV 187, (Stroud).]

For a new inscription concerning Phanodemos, see our lemma no. 98.

11. **Athens. History: tribute collection and the eikoste tax, 413 B.C.** L.Gallo, in U.Bultrighini, E.Dimauro (edd.), *"Ὁμηρον ἐξ 'Ομήρου σαφηνίζειν. Ommagio a Domenico Musti. Atti del Convegno Internazionale, Chieti 13-14 dicembre 2011* (*Koinos Logos* no. 8) (Lanciano 2013) 253-263, contests the thesis that after imposing the εἰκοστή tax on her subject-allies in place of φόρος in 413 B.C., the Athenians continued this arrangement for several years as part of a policy of easing up on the severe enforcement of her hegemony. His analysis of *IG* I^3 101, 287-289, and the literary sources, especially Thucydides, leads him to posit a swift return of tribute collection and an abandonment of the tax.

12. **Athens. Ideology.** In a learned monograph grounded in the thriving field of memory studies, B.Steinbock, *Social Memory in Athenian Public Discourse. Uses and Meanings of the Past* (Ann Arbor 2013), makes considerable use of inscriptions, esp. in ch. 4, 'A Precarious Memory: Theban Help for the Athenian Democrats' (235-245), where he reprints, translates, and analyzes large sections of *SEG* XXVIII 45 [Owing to unfortunate timing, some points of Steinbock's treatment of this important epigraphic document are superseded by the publication reported in *SEG* LXII 50, Papazarkadas]; *IG* II^2 10 (–Rhodes-Osborne, *GHI* no. 4); *IG* II^2 37 with *SEG* XXXII 47, for which he accepts the prosopographical analysis, but not the date, put forward by M.B.Walbank.

13. **Athens. Ideology: civic benefactors and honorific culture.** In her rigorous analysis of φιλοτιμία and practices of reciprocal benefaction, M.Deene, *RBPh* 91 (2013) 69-88, shows that the extant epigraphic evidence suggests that Classical Athens was not wont to honor its own citizens for services offered in a private capacity. Such honors were reserved exclusively for non-citizens. This paradoxical trend was counterbalanced by numerous honors (τιμαί) bestowed upon Athenians at the sub-polis level, by both public and private associations. At 82-84, a massive table usefully collects the relevant inscriptions, arranged by honor-granting institution (tribe, deme, phratry, genos, prytaneis, association of office-holders, association of a military character, and other). We draw attention to Deene's case-studies, *IG* II^2 1138, 1147, 1178, 1238; *SEG* XIX 119, XXXIV 103.

14. **Athens. Ideology: the Eleusinian sanctuary of Demeter and Kore as a lieu de mémoire.** Aspects of this topic ('layers of corporate memory') are examined by M.Horster, in *Lieux de mémoire* 155-178, who at 164 provides a chronological tabulation of the ca. 650 inscriptions found at Eleusis (peaks observed in the 4th cent. B.C. and in the 2nd cent. A.D.). The author analyzes honorific decrees before the Roman period (165-169); the representation of male and female sacred officials (169-173); and the eponymy of the priestess of Δημήτηρ and Κόρη (173/174). She concludes that Eleusis 'remained a . . . male-dominated area', and that in the Roman period inscriptions that had accumulated over time created several layers of 'civic or corporate memory of Athens' glorious past' (174/175).

15. **Athens. Inscriptions: building accounts.** S.Epstein, in M.Faraguna (ed.), *Archives and Archival Documents in Ancient Societies: Legal Documents in Ancient Societies IV, Trieste 30 September – 1 October 2011* (Trieste 2013), 127-141, compares and contrasts three clusters of this type of documents: a) the accounts of the Periclean program (the so-called Promachos accounts, *IG* I^3 435; the Parthenon accounts, *IG* I^3 436-451; the accounts for the chryselephantine statue of Athena, *IG* I^3 453-460; the Propylaia accounts, *IG* I^3 462-466; the accounts for the Golden Nikai, *IG* I^3 467-471; and the accounts for the two statues of the Erechtheion, *IG* I^3 472; b) the Erechtheion accounts *IG* I^3 475-479 (see our lemma no. 44); c) the Eleusinian documents *IG* II^2 1672 and 1673. A basic assumption of his is that such accounts were based upon documents submitted at the εὔθυναι. In Periclean Athens, the accounts were primarily symbols of transparency; by the end of the 5th cent. B.C. they were meant to achieve transparency. Accounts of Lycurgan Athens were primarily based on contracts, not on written specifications (as in the case of the Erechtheion accounts).

16. **Athens. Inscriptions: citizenship decrees.** In a paper entitled 'Additions (real and imagined) to the Corpus of Athenian Citizenship decrees,' M.J.Osborne, *Horos* 22-25 (2010-2013) [2014] 53-78,

presents a rigorous analysis of those inscriptions identified as belonging to this category by M.B.Walbank, *Fragmentary Decrees from the Athenian Agora* (*Hesperia* Supplement 38; Princeton 2008) (–*FDAA*), and idem, in *Philathenaios*, 55-63; cf. *SEG* LVIII 1. We deal with Osborne's numerous observations on specific inscriptions in separate lemmata. On 66-78 Osborne prints 'An Up-dated Checklist of Athenian Citizenship Decrees,' which is keyed to the organization in his *Naturalization in Athens* (Brussels 1981-1983)' cf. *SEG* XXXIII 247. This Checklist is crammed with essential information about the progress of research on these documents, which we cannot hope to itemize in *SEG*.

17. **Athens (Kerameikos). Inscriptions: Boundary-stones of tombs from Kerameikos.** J.Stroszeck, in *Griechische Grabbezirke* 7-28, offers a detailed treatment of tombs, burials and funerary precincts marked with some form of the term σῆμα, μνῆμα, μνημεῖον, or θήκη. On 20/21, a table includes 13 burial sites whose dimensions were specified by inscriptions. This is followed by a catalogue of funerary horoi from Kerameikos (22-25), which includes several examples that have not been reported previously in *SEG* (our lemmata nos. 146-153). On the question of defining the legal status of an Athenian tomb, see *SEG* LXII 22.

IG II^{2}	Kat.	*IG* II^{2}	Kat.	*SEG* XXXIII	Kat.
2529	14	2566	19	174	1
2534	16	2571	2	***Kerameikos* III**	**Kat.**
2535	15	2586	22	13	17
2536	7	2587	23	14	18
2538	3	2589	24	15	21
				16	20

18. **Athens. Inscriptions: Athenian epigraphic habit.** E.A.Meyer, *Historia* 62 (2013) 453-505, cites hundreds of inscriptions in a massively documented answer to the question: 'Why did Athens produce and preserve so many more inscriptions than any other classical Greek city-state?' She starts with a rigorous analysis of of earlier theories (cf. *SEG* XLIX 11; LIX 27; LXI 15), before moving to a key-concept for her treatment, i.e. 'inscriptions as objects of honor'. The answer to Meyer's main question is not to be found in the traditional explanation that such documents were required by Athens' wide-open, intensely participatory democratic form of government. Rather, the well-springs of her abundant outpouring of inscribed stone stelai and other monuments lay in 'a precocious Athenian culture of honoring, first the gods, then foreign benefactors, and then Athenian citizens individually and as groups. Honoring gods was a habit the Athenians shared with others, but the culture of honoring humans on stone was the historically contingent result of events in Athenian history.' Meyer traces such events from the Archaic period through to the 4th cent. B.C., citing numerous specific inscriptions, public and private, at every step of the way.

19. **Athens. Inscriptions: epitaphs of foreigners.** A.Ginestí Rosell, in R.-A.Santiago Álvarez M.Oller Guzmán (edd.), *Contacto de poblaciones y extranjería en el mundo griego antiguo: estudio d fuentes* (*Faventia* Suppl. 2) (Bellaterra 2013) 287-302 (in Spanish), argues for the importance o private (and especially funerary) inscriptions in understanding the early dynamics of foreigne integration into Athenian society. The paper offers a brief diachronic survey (7th-4th cent. B.C.) o funerary inscriptions dealing with προξενία, μετοικία and ἰσοτέλεια, and contends that, even whe privately funded, inscriptions are public monuments in nature and function. In addition, the autho proposes that the prestige and honor associated with προξενία, μετοικία, and ἰσοτέλεια, position which are inherited only through the male line, are also the claim of female family members. Sh makes specific reference to the following texts: *CEG* 58, 595; *IG* I^{3} 1154, 1357; *IG* II^{2} 81 (with correcte reading in *SEG* XL 57), 7864, 7868, 8652, 9304, 10321; *IG* IX.1 867 (*CEG* 143). See also our lemma no. 20.

20. **Athens. Inscriptions: epitaphs of foreign women.** A.Ginestí Rosell, in R.-A.Santiago Álvarez M.Oller Guzmán (edd.), *Contacto de poblaciones y extranjería en el mundo griego antiguo: estudio d fuentes* (*Faventia* Suppl. 2) (Bellaterra 2013) 319-337 (in Spanish), examines this topic by surveying series of funerary inscriptions: *IG* II^{2} 7968, 8044, 8491 (ph.), 8635, 8868, 9023, 9044, 9253, 9281 (wit *SEG* XXVIII 296), 10027, 10096 (ph.), 10205, 11907; *CEG* 94 (ph.), 486, 534, 571 (ph.); *ΣΕΜΑ* 1133, 113 The author argues that close reading of epitaphs can help us better understand the socio-juridic positions of foreign women in Athens. Her paper covers inscriptions mentioning women relationships to their husbands and fathers (who might be πρόξενοι, ἰσοτελεῖς, etc.; cf. also our lemm no. 19), mothers, children, and employers. She also discusses honorific titles and ethnics, suggestin that when the ethnic is used of the father or the husband but not the woman it may reflect th desire of the deceased (or her οἶκος) to associate herself with the Athenian polis.

21. **Athens. Institutions: Aitesis, proxenia and politeia in later Hellenistic Athens.** In an artic under this title, M.J.Osborne, *ZPE* 185 (2013) 127-136, builds on a large number of inscriptions to argu that contrary to what has been believed so far citizenship could be sought by the process of αἴτησι This is shown in particular by the formula ὅταν ἐξήκωσιν αἱ ἐκ τοῦ νόμου ἡμέραι in the citizenshi decree *IG* II^{2} 652 (= *IG* II^{3}.1 875), 667(= *IG* II^{3}.1 919), 721 (= *IG* II^{3}.1 964), since the same formula occu in *IG* II^{3}.1.877 and 911, with specific reference to aitesis. He further rejects the idea that προξενία wa granted after an αἴτησις, arguing instead that aitesis was necessary for ἔγκτησις, and the regul attachment of enktesis to proxenies has led to misunderstanding. He goes on to cross-examir awards of proxeny and citizenship, concluding that the latter was regarded as superior to th former, as seen in the paradigmatic case of the honors bestowed upon Euenor of Akarnania *IG* II 324 with *IG* II^{2} 374. Other texts discussed include Rhodes-Osborne, *GHI* no. 8; *Agora* XVI 316; *IG* II 1159; and our lemmata nos. 96 and 97.

22. **Athens. Institutions: choregia in the Roman period.** This topic is investigated by J.L.Shea in B.Kowalzig, P.Wilson (edd.), *Dithyramb in Context* (Oxford 2013) 389-408, who makes extensi

use of inscriptions (e.g. *IG* II² 3112, 3120, etc.), several of them studied through autopsy. After a useful synopsis of choregia in the Classical and especially Hellenistic period, she examines forms of tripod monuments, e.g. *IG* II² 3114 (see our lemma no. 166), and *SEG* LI 210 (ph.), contending that size difference reflected age categories. During the continuation of dithyrambic competitions in the framework of the Dionysia in the Roman period, monuments were made to form links to the past, e.g. *SEG* XXXII 247 or *SEG* LI 212 (ph.), although the latter with its double choregia suggests some sort of innovation instead of uncritical mimicry. 2nd-cent. A.D. monuments, like the tripod base bearing the verse inscription *SEG* LI 210, drift away from the past and communicate contemporary realities (a tendency already emerging in the late 1st cent. A.D.; cf. our lemma no. 166). In general, choregic monuments were rather inflexible and continued to emphasize Athenian cultural and ethnic identity, sweeping aside the reality of Roman political preponderance.

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23. **Athens. Institutions: the ephebate.** É.Perrin-Saminadayar, in *Groupes et associations* 159-175, returns to the ἐφηβεία (cf. *SEG* LV 24; LVII 37) and explores various seldom studied aspects of this institution: high percentage of brothers serving as ephebes in the same year; appropriation of the institution by aristocratic families in the Hellenistic and Roman periods (e.g. *IG* II² 944b, 1006, 1011; iconographic and contextual analysis of *IG* II² 2017); family-monopoly of certain ephebic offices, such as κοσμητής, παιδοτρίβης, ὑποπαιδοτρίβης, etc. (numerous prosopographic associations made on the basis of epigraphic documents, e.g. *IG* II² 957, 1006, 1008, 1011, 1027/1028, 2314; *F.Delphes* III.2 25; *SEG* XXI 460); 'hereditary' ephebic service; opening of the ephebate to foreigners around 167 B.C. (*I.Délos* 1547; *SEG* XXII 110). The transformation of the ephebate into a structure 'de type associatif' was gradual, without any ruptures, and enjoyed the collusion of the city with the top families of Athens.

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24. **Athens. Institutions: hosting Roman emperors.** É.Perrin-Saminadayar, in A.Holstein, S.Lalanne (edd.), *Les voyages des empereurs dans l'Orient romain. Époques antonine et sévérienne* (Arles 2012) 182-192, examines the role of upper-class Athenians, such as Herodes Atticus, in hosting Roman emperors visiting the city, in particular Lucius Verus, Marcus Aurelius and Commodus. The author relies heavily on epigraphical documents, the texts of which he often reproduces, translates, and accompanies with helpful notes: *I.Eleusis* 483/484, 486 (discussion of the meaning of the participle ἐπιμελητεύοντος), 502 (= *IG* II² 3632), 503 (= *IG* II² 3620); *IG* II² 3405, 3409, 3618 (contra W.Peek, as reported in *SEG* XXX 143). The Athenian elites acting as hosts of the Emperors made up for the institutional and financial deficits of their city, while simultaneously boosting their own careers.

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25. **Athens. Law: nomothesia in fourth-century B.C.** M.Canevaro, *CQ* 63 (2013) 139-160, assembles a useful roster of Athenian νόμοι preserved on stone (*IG* II² 140, 244, 333, 334 + *SEG* XVIII 13; *SEG* XII 87, XXVI 72, XLVIII 96, LII 104; unpublished law on public finance and silver coinage, for which cf. *SEG* LXI 119), and gives a detailed analysis of the procedure for the passing of a law as attested

especially by the discussions of νομοθεσία in Demosthenes' *Against Leptines* and *Against Timokrates*. He rejects the discussion in Demosthenes 24.20 23, 33 on the grounds that the document inserted into the speech is a forgery.

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26. **Athens. Religion: Attic gene (γένη) in the late Hellenistic period.** *SEG* LXI 35. This topic is rigorously explored by P.Ismard, in *Groupes et associations* 177-198, who discusses the possible creation of some gene in the 2nd cent. B.C. (e.g. the Ἐρυσιχθονίδαι and the Βακχιάδαι; cf. our lemma no. 159); the rediscovery of πάτρια (*I.Eleusis* 275, 300; *SEG* XXI 469); multiple genos memberships for elite Athenians through adoption; exclusive appointment of priests amongst members of specific families enjoying privileged gentlician membership; artistocratization of the Athenian elite with a reinvented focus on ideas of glorious bloodlines (*IG* II² 3473 printed, translated, and analyzed). Eventually, he revisits and expands J.H.Oliver's thesis according to which the gene might have become a quasi-ordo, a prerequisite for the enjoyment of certain legal and political rights within Roman Athens. See also our lemmata nos. 104 and 107.

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27. **Athens. Religion: the cult of Adonis.** E.Matricon-Thomas, *RStFen* 39 (2011) 67-79, takes issue with aspects of the traditional interprerations of the cult of Ἄδωνις in Athens. She reprints and translates in French two relevant documents, *IG* II² 1261 (three honorific decrees for the hieropoios Στέφανος), and 1290 (decree of the Salaminians of Cyprus concerning Ἀφροδίτη and the festival of the Ἀδώνια). The onomastics of *IG* II² 1261 suggests that the θιασῶται were Cypriots, probably Salaminians; Stephanos may be related to a homonymous Salaminian who was active in Egypt in the 3rd cent. B.C. The author points out that for the Cypriots residing in Athens, Adonis was a god, not a hero, and that he was often accompanied by Aphrodite. The celebration of the Adonia κατὰ τὰ πάτρια (*IG* II² 1261, L. 10) suggests that the Salaminian cult was Eteocypriot, with some Phoenician elements, but different from the better-documented Athenian cult of Adonis.

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28. **Athens. Religion: the cult of Bendis.** A rudimentary comparative analysis of the cult of Βενδῖς in Athens and Thrace is offered by P.Janouchová, *Graeco-Latina Brunensia* 18 (2013) 95-106, who makes use of iconographical, literary, and epigraphical evidence (*IG* I³ 383; *IG* II² 1283, 1317b; *SEG* II 9/10, XXXIX 210, XLIV 60). The author concludes that in Attica the cult of Bendis resembled that of Ἄρτεμις Μουνυχία. See also our lemma no. 475.

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29. **Athens: Religion: Eleusis under Hadrian.** E.Lippolis, in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (*Tripodes* no. 14) (Athens 2013) 245-264, provides an overview of the epigraphic and archaeological evidence for Hadrian's expansion of the sanctuary at Eleusis. He begins by noting issues with the site's archaeology, in particular, the absence of stratigraphic data to support the traditional chronology and the lack of a comprehensive modern study of the sanctuary. The epigraphic remains allow for a fresh assessment of the Roman

Eleusis' development, due in no small part to K. Clinton's publication of *I.Eleusis*. Lippolis then takes up the construction program initiated under Hadrian as a case study, providing epigraphic confirmation of Hadrian's interest, including the dedication of an aqueduct and fountain (*I.Eleusis* 449, probably associated with the *nymphaeum*), the dedication of two arches in his honor by the Panhellenic assembly near the outer square (*I.Eleusis* 448), his potential foundation of the Great Propylaia (implied by *I.Eleusis* 447, a pair of Hadrianic altars which seem to align with the Propylaia; ph.), his organization of two new athletic contests and their attendant ἀγωνοθέτης, and his apparent renovation of the so-called bouleuterion as the Panhellenic συνέδριον (alluded to in *I.Eleusis* 450). Hadrian's imperial successors continued his policy of 'monumentalizing' the outer square; the author draws particular attention to a series of statue bases dedicated by the Antonines, e.g. *I.Eleusis* 453, 506/507, 509/510, all with ph. He concludes by noting that Hadrian also shaped Eleusis through his Panhellenic assembly, which made numerous dedications (e.g. *IG* II² 2956/2957), thanks to its control of local revenues, and which further encouraged euergetism among Greek elites.

30. **Athens. Religion: the inscriptions and the sanctuary of the Two Goddesses at Eleusis.** Under this title, K.Clinton, in B.Petrakos (ed.), *Γεώργιος Εμμ. Μυλωνᾶς. Βίος καὶ ἔργο 1898-1988* (*BAAH* 290) (Athens 2013) 197-204, examines a series of epigraphic documents. He starts, inconclusively, with the enigmatic reference to Κύθνος in *I.Eleusis* 52 (see Clinton's own article, reported in *SEG* LIX 61). He translates *IG* II² 1672 (= *I.Eleusis* 177) LL. 6-8, and shows that the first fruits (ἀπαρχαί) started arriving in approximately Thargelion 4 of 330/29 and went on until Hekatombaion 6 of 329/28 B.C. This period of sixty-one days suggests a very large number of donors inscribed on the ἀνάθημα, not only demes, but also all private individuals. With regard to the topic of cult of the Roman Emperors and members of their families, he examines *I.Eleusis* 297 (for Augustus), 334-336 (for Tiberius and Livia), 354 (cult of Agrippina the Younger and, indirectly, Nero); 361 (Σεβαστοί). The priests of these newly established cults were patently members of the venerable Eleusinian gene of the Κήρυκες and the Εὐμολπίδαι. 'The aggressive and enthusiastic adoption of the imperial cult by these clans is impressive' (204).

31. **Athens. Religion: the sanctuary of Artemis Tauropolos.** K.Kalogeropoulos, *Τὸ ἱερὸ τῆς Ἀρτέμιδος Ταυροπόλου στὶς Ἁλὲς Ἀραφηνίδες* (*Λούτσα*) (Athens 2013), has produced a detailed, two-volume, lavishly illustrated publication of archaeological material from the excavations of the shrine of Ἄρτεμις Ταυροπόλος. His chapter on the written sources (vol. I, 59-148) contains three decrees of the deme of Ἁλαὶ Ἀραφηνίδες (*SEG* XXXIV 103; XLVI 153; LV 252), with analysis of the role of the δημόται, the δήμαρχος, the ταμίαι, the ἱεροποιοί, and the κῆρυξ; the theater of the deme and choregia; festivals and contests. For inscriptions on pots, see our lemmata nos. 61, 64/65, 217/218, and 220.

32. **Athens. Roman dignitaries: Germanicus.** In a study of the commemoration of Germanicus' journey to the East in 17/18 A.D., C.Blonchem, A.Gangloff, *CCG* 24 (2013) 114-119, discuss the epigraphic evidence pertaining to Germanicus' stay in Athens. Germanicus had already been honored in Athens

prior to his visit (*IG* II² 3253-3256). In addition to the foundation of the contest Γερμανίκεια (cf. *IG* II 1969, 2024, 2119/2120), the following honorary inscriptions can probably be associated with his visit *IG* II² 3258/3259 – *SEG* XXXIV 178; *IG* II² 3260 = *SEG* XXXIV 179; *IG* I³ 511 – *Syll.*³ 51 (statue-base of th 5th cent. B.C. re-used for an honorary statue of Germanicus).

33. **Athens. Roman emperors: Lucius Verus.** M.Galli, in M.Galli (ed.), *Roman Power and Gree Sanctuaries. Forms of Interaction and Communication* (*Tripodes* no. 14) 265-298, takes Lucius Verus a a case study for the interaction between emperor, aristocracy, and local associations at Eleusis (an the province of Achaia). He begins by citing *I.Eleusis* 483 and 503 (both partially translated) to sho Verus' otherwise unattested initiation into the Eleusinian Mysteries and suggests that imperi participation benefitted both the emperor and local aristocrats. He then comments on a number c inscriptions dedicated by or to local aristocrats during Verus' reign, specifically noting their use c historical memory and contemporary events. Benefectors were honored for their contribution to th sanctuary's financial needs, e.g. *I.Eleusis* 481, 491 (ph.), and *IG* II² 2090, but their dedications could b of symbolic as well as practical value. He associates the use of the term σωτῆρες in *I.Eleusis* 486 (ph with the Eleusinian goddesses' intervention in the battle of Salamis, thus implicitly linking Veru Parthian campaign with the Persian wars. The tendency for benefactors to commission 'copies' c cult structures from the Athenian Acropolis in the Eleusinian outer court was part of what Gal terms a 'policy of memory', a policy that both emphasized the site's connection with Athens an also glorified the emperor and local benefactors as architects of this renewed link. Galli furthe proposes, contra Lippolis (see our lemma no. 29), that the L-shaped portico near the temple c Artemis Propylaia was commissioned by Herodes Atticus in imitation of the one at Brauron; it thus probably the λέσχη mentioned in *I.Eleusis* 484, linking the cult with Herodes, Lucius Verus, an the Parthian war. Galli concludes by noting the association of Verus and Herodes with the renewe cult of Aphrodite at Corinth, which he cites as another example of local reinterpretation of th Persian wars in relation to the Parthian campaign.

34. **Athens. Sculpture: late Roman portraits, 300-600 A.D.** G.Deligiannakis, in *Themelion*, 114-1 (ph.), surveys the numerous monuments of this genre in the following locations in the city: Libra of Hadrian (for the statue of Herculius, see our lemma no. 173); Roman Agora (for statues Constantine and his sons, see our lemma no. 171); the Agora and the Panathenaic Way (*IG* II² 1327 13280, 13281, 13285, 13287), and the Acropolis (see our lemma no. 174). Among the associat inscriptions studied are *IG* II² 13262-13264, 13268-13288, 13451. On 121-125, the author examines substantial group of portraits of philosophers and intellectuals attested also by these inscrib bases. For a list of portraits, see 115 note 49.

35. **Athens. Hekatompedon decrees, 485/4 B.C.** *IG* I³ 4. *SEG* LX 62;* LXI 15, 57; LXII 18; Accepting the above date for the archonship of Philokrates (A. LL. 14/15; B. LL. 26/27), D.Erdas, *Epigrammata* 2, 275-294, briefly discusses the contemporary political and military situation

Athens as a backdrop for her detailed analysis of the two passages in A. LL. 6-8 and B. LL. 13/14, 23-25, in which offenses on the Acropolis (polluting sacred ground, for which numerous parallels are cited, including Demosthenes' *Against Makartatos* 71, *IG* II³ 1362, *IG* V.1.1390, *IG* IX.2.1109, *LSCG* 84 from Thessaly, and *SEG* XXIII 498 from Delos), with their attendant fines, are adjudicated π[ρὸς] τὸ̣ς τρε̣̄[ς ἄρχοντας τὸς] ἐν ἀγορᾶι, on the one hand and by the ταμίαι and their πρύτανις on the Acropolis, on the other. The former represents the growing importance of the agora in the judicial sphere, on which cf. also Erdas' paper noted in *SEG* LXII 1833.

36. **Athens. Decree concerning Phaselis, 425/4 B.C.?** *IG* I³ 10. Meiggs-Lewis, *GHI* 31. *SEG* LVIII 26. 48;* LIX 15; LX 24, 927. After autopsy of the stele, M.Beretta Liverani, *Historiká* 3 (2013) 131-158 (ph.; dr.), prints the text of the decree and translates it into Italian before submitting it to a thorough historical and prosopographical analysis, which is heavily indebted to M.H.Jameson's seminal article that we reported in *SEG* LI 27. The author also delves into the context of Athenian financial documents containing fines. To that end, he provides a useful appendix (149-152), in which he collects and summarizes all the clauses imposing fines of 10,000 drachmas (μύριαι δραχμαί) attested in the surviving 5th cent. B.C. decrees (*IG* I³ 34, 61, 63, 71, 84, 117, 133, 165, 1453). Eventually, he observes a clustering of such decrees in the 420s B.C., a development he connects with the political struggles within Athens itself. This observation as well as prosopographic and historical considerations (e.g. the favorable treatment of Phaselis) urge Beretta Liverani to place the decree in the year 425/4 B.C., without ruling out the year 424/3 B.C.

37. **Athens. Decree concerning constructions on the Acropolis, ca. 445 or 432/1 B.C.** *IG* I³ 45. *SEG* LX 71.* G.Marginesu, *art.cit.* (our lemma no. 1) 88-93, reprints, translates and submits this text to a critical analysis. He wonders whether the phrase ἐντὸς ηεχσέ|[χ]οντα : ἐμερὸν (LL. 12/13) does not mark the administrative time of two prytanies, but simply 'a short period of time', but accepts that the τοχσό [τ]ας (LL. 15/16) were citizens, possibly councillors. After autopsy of the stone, he rejects the reading χσυνϙαρμ|βσαι (LL. 6/7) proposed by B.Holtzmann (see *SEG* LII 38). At 92 note 17, he brings attention to A.P.Matthaiou's warning that the provenance of the monument is not the Acropolis, as usually assumed, but the area around the Metropolis of Athens.

38. **Athens (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later.** *IG* I³ 52. *SEG* LX 47. 66.* P.J.Rhodes, *art.cit.* (our lemma no. 5) 214, notes that 'the two decrees could belong to the same year; that the first decree ordered the creation of the treasury of the Other Gods and is therefore earlier than their earliest existence, in 430/429; and that the second decree is later than the beginning of the Propylaea in 437/436 and belongs to a year of the Great Panathenaea. The inscribed records of the treasurers of Athena are based on Panathenaic quadrennia and begin in 434/433, and that is still the most likely year for the two decrees and the creation of the treasury of the Other Gods.'

39. **Athens. Fragment of a treaty of alliance, ca. 431-404 B.C.** Fragment of white 'Pentelic' marble, broken on all sides, found during cleaning operations by the Greek Archaeological Service in the Agora, probably northeast of the Eleusinion; now in the Agora storerooms of the Athens Ephorate, inv. no. KTA 3682. Edd.pr. N.Papazarkadas, E.Rossiou, *Horos* 22 25 (2010-2013) [2014] 9-16 (ph.), who provide a lexical commentary (e.g., first epigraphic attestation of verb τρέφω in L. 5) with copious epigraphic and Thucydidean parallels and suggest that this alliance is similar in form to those with Halieis (*IG* I³ 75) and Argos (*IG* I³ 86; probably by the same cutter), and that it might even have been made with more than one other state.

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[- - - - - - - - - - - -]στρα[τ - - - - - - - - - - - -]
[- - - - - - - - - -]ν πεζοῖς τα[- - - - - - - - - -]
[- - - - - - - - - τρ]ιέρε· ἐὰν δέ τ[ις - - - - - - - - -]
4 [- - - - - - -] ἀπ' Ἀθεναίον χ[- - - - - - - - - - -]
[- - - - - - - - - - -]ν τρέφοντα τὲν σ[- - - - - - - - - -]
[- - - - - - - - - - -]σ̣τεται τις τομ π[- - - - - - - - - - -]
[- - - - - - - - - -]ραι Ἀθεναίος σ[- - - - - - - - - - - -]
8 [- - - - - - - - - - τ]ὲν σφετέραν αὐ̣[- - - - - - - - - - -]
[- - - - - - - - - - - -]νεσθαι hέτις μ[- - - - - - - - - -]
[- - - - - - - - - - - -]θαι ἀλλέλο[- - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]Ο̣[- - - - - - - - - - - - - -]

6. [ἐὰν δὲ ἀφι]σ̣τ̣ῆ̣ταί τις τὸμ π[όλεον], edd.pr. || 8. αὐ̣[τὸν], edd.pr.

40. **Paiania (Liopesi). Decree and sacrificial regulations of Paiania, ca. 450-430 B.C.** *IG* I³ 250. *SEG* LIV 56;* LV 2097bis. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 97-101 no. 8 (ph.), after autopsy, presents the following new text of B LL. 35-37, with app.crit. and detailed description of readings:

35 [χ]ολ̣ε̣̄ν, πλευρόν vv : ζακορε[.1-2.]
[.]ΟΣΑΝ φέρει καταλείπειγ [.c.2.]
[..c.3.]ΝΟΣΚΑΙΑΘΑΡΕΣΚΟΤ[..c. 4..]

He suggests 'that the sentence [h]ὸς ἂν φέρει could be the notional subject of the infinitive ζακορε[ύεν] and the subject of the verb φέρει might be the priestess of Hekate.' In L. 37, A.P.Matthaiou suggests [ἔτ]ος καὶ ἀθάρες and Takeuchi proposes κοτ[ύλεν] or κοτ[ύλας], a cup of soup and porridge. 'The *zakoroi* might have left behind a cup or cups of soup and porridge for Hekate in her shrine on a sacrificial performance.'

41. **Thorikos. Honorary deme decree, ca. 420 B.C.** *IG* I³ 258 bis. *SEG* LVI 232;* LIX 15; LX 38. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 102-105, no. 10, provides an extensive app.crit. and descriptions of readings. He prints a new text, which differs from the text in *IG* I³ in the

following respects: L. 1, [. . . . . 19 . . . . .]ΗΓ[. . .5. .]; LL. 6/7, καὶ ΑΝΑΓ[. . .| . . . . . 11 . . . . .]ΦΕΑΣ ἀναγραφῆς [. .]; L. 10, ΚΛΙΔΟ, Μνησ.[..]. Takeuchi verifies that the ed.pr. J.Bingen was right to state that the right side is preserved. On 104/105 prosopographical discussion of the names in LL. 8, 10-12. He considers this the earliest example of an honorific deme decree.

42. Thorikos. Deme decree regulating the local choregia, ca. 420 B.C. *SEG* XXXIV 107; LVII 126.* P.Wilson, *ZPE* 184 (2013) 159-164 (ph.), supplements his earlier remarks (*SEG* LVII 126) by reporting findings regarding the physical attributes of the stone and L. 6 of the inscription after autopsy of the stone in the Lavrion Museum, inv. no. TE 83.02. On the stone itself, P.Wilson comments, contra ed.pr., that none of its back seems to be original and only its left side is likely preserved, and notes that there is a shallow cutting that runs to the break at the back. Despite suggesting that the cutting derived from secondary use and the stone, its back now lost, was originally a stele, he raises the possibility that the decree was inscribed on a block from, or attached to, a wall, and on the basis of other related inscriptions found at Thorikos and elsewhere he proposes that the inscription could have originally been displayed at the eastern extremity of the retaining wall of the orchestra. At L. 6 he reads στον διδὸσιν κ[αὶ . . . .⁹ . . . .], noting that the sublinear dot after the nu of διδὸσιν in the ed.pr. and Whitehead's text has since been misconstrued and recorded as a semicolon. He imagines three possibilities for what follows: His first suggestion, albeit very tentative, is that a requirement was given for no fewer than three choregiai to be assigned, hence κ[αὶ μισθὸσαι / ἀποδὸναι μ]|ἔλαττον ἢ τρ[ῖς χορηγίας ...] (LL. 6/7). Secondly, he suggests that the scenario of fewer than three individuals coming forward to be choregoi was introduced, and restores as follows: κ[αὶ εἰ χορεγοὶ] | ἔλαττον ἢ τρ[ῖς ἐπαγγέλλοιν]|το. His final supplement, κ[ἂν μὴ διδῶσιν] | ἔλαττον ἢ τρ[ιάκοντα μνᾶς], which he puts forward hesitantly, is to reflect a situation in which the choregiai were sold/assigned for a minimum sum of money. He concludes with a slightly altered version of the ed.pr.'s text with app.crit.

43. Athens. Tribute quota lists, 454/3-414/3 B.C. *IG* I³ 259-290. *SEG* LXII 34.* Following a concise account of the history of the lapis primus S.V.Tracy, *ZPE* 187 (2013) 191-198, produces a series of important corrigenda after thorough study of squeezes. In *IG* I³ 264 IV L. 30, he rejects the traditional restoration Μ[ετὰ Διονύσια]. He prefers to print Ṇ[. . . . . .max. 15 . . . . . .] or Μ[. . . . . .max. 15 . . . . .], stressing that 'the possibility that the letter is a forward slanting nu ought to be considered'. He also brings attention to the view of the late V.French Allen, who in her unpublished 1971 UCLA dissertation *The First Tribute Stele and the Athenian Empire, 455-445 B.C.*, had provisionally suggested Μ[. .c.4. . ἐγραμμάτευε], hypothesizing a new board of Hellenotamiai taking up office in the middle of the year. French Allen again had argued that in the case of the prescript of *IG* I³ 265 LL. 1-3, both a stoichedon of 20 and a loose stoichedon of 22 letters are feasible. Tracy concurs, urging that the question of whether we should read ἐπὶ τῆς ἀ[ρχῆς τῆς ὀγδόες], as in *IG*, or ἐπὶ τῆς ἀ[ρχῆς τῆς ηεβδόμες], as suggested by S.Dow (*SEG* X 146) should remain open, especially because of its important implications for the so-called missing year. Similarly, the heading of *IG* I³ 266 is

erroneously restored in the corpus, despite good work done by French Allen and Lewis. The first three lines (LL. a–c) should be printed in future editions as follows:

lacuna of c. 0.195 m.

a. [ἐπὶ τῆς ἀρχῆς τῆς ἐνάτες ἦει - - ---- ---------- ---- ----------]
b. ---------- [Η] [Στό]λ[ιοι] [Χ]ᴿ [ηαβδερῖται] ------- ---------
c. ---------- [ᴿ] [Βε]ργα[ῖοι] [ΓΗ++Π] [ηεδρόλιοι] ------- ---------

In section IV (196/197), Tracy deals with the problematic recording of vacats in *IG*, suggesting that below *IG* I³ 264 L. 39, and *IG* I³ 270 L. 38, future epigraphical editions should indicate 'vacat to bottom'. The wide uninscribed space above *IG* I³ 266 is difficult to understand, but it probably meant to indicate a new assessment period. In an addendum (197/198), the author relies on the authority of expert archaeologists who are not epigraphists (more recently M.M.Miles; cf. *SEG* LXI 57), and accepts that Pritchett's theory of a capping member (a theory which has repercussions on the so-called missing list), can no longer be sustained.

Rehearsing arguments that the ATL are in fact no such thing, that communities contributed to the empire and were recorded as doing so in different ways, and that differences in contributions over time are not necessarily best read as fossils of revolt, C.Constantakopoulou, in A.Slawisch (ed.), *Handels- und Finanzgebaren in der Ägäis im 5. Jh. V. Chr. — Trade and Finance in the 5th c B.C. Aegean World* (*BYZAS* no. 18) (Istanbul 2013) 25-42, suggests that there were many more small states and communities than are recorded on the lists. Using four enigmatic Rhodian entries as a case study—the Βρικινδάριοι, the Διάκριοι, the (Λινδίον) Οἰδᾶται, and the Πεδῆες—Constantakopoulou attempts to show that their being brought into the empire forced them to become 'integrated for the first time to the larger Aegean networks of economic, political and cultural transactions' (31). She suggests that this process could have meant developing for the first time 'elaborate political procedures' and a 'monetised economy' (39).

44. Athens. Accounts for the construction of the Erechtheion, 409/8–ca. 405 B.C. *IG* I³ 474-479. *SEG* LX 47; 106.* Citing an unpublished paper of D.Schaps, S.Epstein, *art.cit.* (our lemma no. 15) 134 notes that in 409/8 B.C., following an interruption in the construction of the Erechtheion, 'nobody will have known exactly how much work remained to be done, and so nobody can have calculated precisely how much it should cost'. Hence the need to publish the survey of what was already done (I³ 474), 'so that the information would remain publicly available during the work and money could not be claimed for work that in fact had been done by the earlier commissioners'. Epstein offers his own interesting ideas on the haphazard patterns of naming or rendering the remunerated craftsmen anonymous.

45. Athens. Epigrams on the Persian Wars, after 490 B.C. (ca. 480-470 B.C.). *IG* I³ 503/504. *CEG* 2/3. *SEG* LXI 65.* A.Petrovic, in C.Carey, M.Edwards (edd.), *Marathon 2,500 Years. Proceedings of the Marathon Conference 2010* (*BICS* Suppl. 124) (London 2013) 45-53, returns to these epigrams

offering a concise synopsis, and brings attention to the two deictics, τὸνδε and τοῖσζ', which he takes to refer to at least two social groups within the civic division. He further adduces the Doric forms ἄπειρος and πορτίτροφος of the fourth text as either referring to Mykale or, as per E.Bowie, to Sicilian assistance at Salamis. As already suggested by 19th century scholars, these epigrams are an Athenian 'Siegesalleee', several epigrams referring to several battles.

After autopsy, M.Tentori Montalto, *QUCC* 104 no. 2 (2013) 139-154 (ph.; dr.), reprints these texts with full app.crit., accepting Petrovic's κλιναμένο[ν] in lapis A II, L. 2. He reads in L. 1 of *IG* I³ 504 [ ]τεσ[(⏑ —⏑⏑]ι μεμ Παλλάδος hιπο[σόες] (Athena 'che slancia i cavalli'), an epithet attested in Nonnus *Dionysiaca* 37.319-323. The ἄκρον of L. 3 is Sounion, already thus called by Homer. The Dorisms in the same line are influences from choral lyric. The narrative of lapis C follows chronologically the battle of Marathon, and the hέρκος is the Kynosarges.

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46. Athens. Altar dedicated by Peisistratos, son of Hippias, to Pythian Apollo, 522 B.C. *IG* I³ 948. *SEG* LXI 69.* While noting the new fragment found in 2011, *SEG* LXI 69, E.S.Banou, in *Αρχαιολογικές Συμβολές* Β′ (2013) 293, provides helpful references to prior excavations in this area (published and unpublished going back to Koumanoudes in 1877), and the light they shed on the worship of Ἀπόλλων Πύθιος.

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47. Athens. Altar of the Twelve Gods and dedicatory base by Leagros, ca. 522/1 – after 480 B.C.? *IG* I³ 951. *SEG* LII 58.* For an account of excavations of the Greek Archaeological Service in the bed of the Athens-Peiraieus Railway in 2010/11, which exposed a corner of this monument, see N.Saraga, in *Αρχαιολογικές Συμβολές* Β′ (2013) 137-145, who presents an analysis of the several building phases of this monument. Brief discussion also of *IG* II² 4564.

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48. Ikarion. Dedication to Dionysos and Apollo? ca. 525 B.C. *IG* I³ 1015. *SEG* XLII 49;* LIV 57, 58. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 94-96 no. 6, prints the following new text with detailed commentary on readings. He believes that L. 1 is the first on the stone and that the existence of a L. 5 is uncertain. He considers the possibility of [τôι Ἀ]πόλονι [τôι | Πυθίοι] in LL. 4/[5] or a personal name like Ἀπολ(λ)όνιος, the name of the dedicator. He points out that the stone is not in the EM, as per *IG* I³, but in the National Museum, inv. no. EAM 12507.

[- - - -τ]ôι Διον[ύσοι]
[- - - - κ]αλὸν ἄγαλμ[α]
[- - - - -]το τε hεμῖν
4 [- - - Ἀ]πόλονι τ[- -]
- - - - - - - - - - - -?

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49. Laureion (Kamariza). Rupestral epigram, ca. 550-500 B.C. Long, single-line rock-cut inscription extending over at least 1.43 m. in length, discovered by T.Xanthopoulos in 2012 in the mining area, possibly associated with the district of Maroneia. Edd.pr. A.P.Matthaiou, E.Rossiou, *Horos* 22-25 (2010-2013) [2014] 175-178 (ph.), who reconstruct it as a defective elegiac couplet and provide a word-by-word commentary. They interpret χάριεν as χαριέντως; χαὐτô = καὶ ἑαυτô (crasis).

[- -? - -Ε]ὐθυδίκο χάριεν Κλêβις τάδ' ἔγρα(φσ)εν ἀνφοῖν χαὐτô μνêμα φιλεμοσύνες

ΕΓΡΑΣΦΕΝ, lapis.

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50. Athens. Two rock-cut boundary markers on the Hill of the Nymphs, ca. 500 B.C. *IG* I³ 1055 A and B. *SEG* LVI 42 and 70.* O.Dakoura-Vogiatzoglou, in *Αρχαιολογικές Συμβολές* Β′ (2013) 193-212, presents a well-documented account of the topography and ancient and modern history of this hill and the adjacent Mousaion Hill and the Pnyx, including references to excavations and relevant inscriptions.

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51. Athens. Boundary stone of the sanctuary of the Nymphs, ca. 450 B.C. *IG* I³ 1065. *SEG* L 87.* M.Dourou, in *Αρχαιολογικές Συμβολές* Β′ (2013) 213-229 (ph.), presents a full, detailed report on the excavations of the Greek Archaeological Service into two large deposits of terracotta figurines (ca. 1500) and pottery in rock-cut fissures on this hill, briefly noted in *SEG* L 87. The finds show that the sanctuary of the Nymphs was fully in operation by the middle of the 6th cent. B.C. and continued well into the 5th cent. B.C. Dourou then describes and analyzes the inscription identifying the sanctuary as that of the Nymphs (dr.), discussing previous scholarship, particularly on the interpretation of the last word, ΔΕΜΟ. She favors the view that this word guarantees the public and democratic nature of the cult of the Nymphs in this shrine. She announces that new evidence for this interpretation of the inscription is now provided by the discovery of our lemma no. 52. On 226 she assembles and illustrates by a map of western Athens 6 major sanctuaries in the environs of the deme of Melite.

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52. Athens (Hill of the Nymphs). Rupestral inscription of the genos Koneidai, ca. 450 B.C. Rock-cut inscription exposed during the cleaning of the brush on the Hill of the Nymphs by the Greek Archaeological Service (cf. *SEG* L 8). It lies 1.50 m. west of a large deposit of terracotta figurines (αποθέτης II). Ed.pr. M.Dourou, *Αρχαιολογικές Συμβολές* Β′ (2013) 224/225 (dr.), who presents it in the context of her discussion of *IG* I³ 1065, (our lemma no. 51). She interprets it as the name of an Attic genos in the genitive plural (see Hesychios s.v. Κονείδης). The eponym was the guardian of Theseus whom the Athenians honored with a sacrifice of a ram on the day before the Θήσεια (Plutarch, *Theseus* 4.1). Dourou proposes that this inscription helps to establish the popular nature of the cult of Δῆμος in the deme of Melite. M.Dourou, *Horos* 22-25 (2010-2013) [2014] 199-208 (ph.), republishes the inscription, offering a better text, which we reproduce here: Κ̣ονειδôν

53. **Athens. Boundary marker of a shrine, ca. 400 B.C.** Fragmentary rectangular block or stele of poros, broken above and at left; found in salvage excavations of the Greek Archaeological Service at 13 Polygnotos Street in Plaka in 2005; now in the Library of Hadrian, inv. no. ΠΛ2217. Ed.pr. N.Papazarkadas, in *Themelion*, 233-236 (ph.), who judges that enough surface is preserved above L. 1 that perhaps some trace of the word hόρος ought to have survived here. He therefore suggests:

[τεμέ]νος
[hόρ]ος

L. 1 might also have contained a nomen sacrum, e.g. [Ἀπόλλω]νος vel [Ἀπόλλο]νος, followed by an epithet in L. 2. On 234, he assembles a catalogue of twenty poros boundary stones from Athens, as part of his argument that the material used in ΠΛ 2217 suggests a date early rather than late within the Classical period.

54. **Athens. Casualty lists, 5th cent. B.C.** *IG* I³ 1144-1193bis. With a consistently deconstructive tone, P.Low, in P.Low, G.Oliver, P.J.Rhodes (edd.), *Cultures of Commemoration: War Memorials, Ancient and Modern* (Oxford 2012) 13-39, presents the archaeological and epigraphical evidence for collective monuments to Athenian war dead, mainly in the 5th cent. B.C. She argues that the inclusion of Argive casualties in *IG* I³ 1149 (now *SEG* LXII 36) suggests a reciprocal relationship between Argos and Athens; and she plausibly explores the idea that various kinds of divisions in the lists undermined an egalitarian ideology, especially compelling in connection with *IG* I³ 1191 from shortly after the 411 B.C. coup. The volume's delayed appearance means that few publications after 2006 are cited. For more up-to-date treatments of the topic, see *SEG* LX 116 (article by P.Low herself) and LXI 78.

55. **Eua. Loukou (Once at Marathon?). Athenian casualty list of the tribe Erechtheis, 490 B.C.** *SEG* LVI 430; LXII 188.* See our lemma no. 246.

56. **Athens. Casualty list, late 5th cent. B.C.?** *IG* I³ 1162. *SEG* LI 44, 51;* LII 4. F.Ferrandini Troisi, S.Cagnazzi, *Epigraphica* 75 (2013) 45-57 (ph.), reprint the Corpus text with bibliography and brief commentary on the prosopography. They propose a date in the final decade of the Peloponnesian War probably connected with the campaigns of Alkibiades in 411 and 408 B.C. in the Hellespont.

57. **Athens (Ano Petralona). Lead weights, Classical.** M.Kontopanagou, A.Stamoudi, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 316 (ph.), briefly mention a 'hoard' (θησαυρός) of official lead weights found in excavations of the Greek Archaeological Service in 2005 at Γενναίου Κολοκοτρώνη Street 63.

ΔΕΜΟ

58. **Peiraieus. Dedication to Dionysos (graffito), Archaic.** *SEG* LXII 44. G.Spyropoulos, *Αρχαιολογικές Συμβολές* Α΄ (2013) 63/64 (ph.), returns to this inscription, now printing a ph., whi shows that the text as reported in *SEG* (τοῦ) is wrong. He now correctly prints ΤΟ ΔΙΟΝΥ Uninscribed space to left and right ensure that this reading is complete. Spyropoulos, howev interprets this as a dative. We propose instead τὸ Διονύσ(ο).

59. **Acharnai. Artist's signature on a Panathenaic amphora, ca. 550 B.C.** M.Platonos-Yio *Αρχαιολογικές Συμβολές* Α΄ (2013) 144, briefly notes the discovery in excavations of the Gre Archaeological Service of this vase with a scene of cavalrymen in the style of the painter Lydos a the signature Νικίας ἐποίησεν.

60. **Athens (Acropolis). Dipinti on a non-prize Panathenaic amphora, ca. 540 B.C.** *SEG* LXI M.B.Moore, *AK* 56 (2013) 26-36, attributes this fragmentary amphora to the so-called 'Princet Painter', and usefully collects (32/33) inscriptions surviving on his work: 'the Princeton Painter c not seem to be very interested in adding inscriptions to augment or to identify the figures in l compositions, but when he does they occur on his better and more interesting vases'.

61. **Halai Araphenides (Loutsa). Graffito on a kylix, ca. 520-500 B.C.** Foot of a black-glazed ky found in the deposit to the north of the temple of Artemis Tauropolos. An inscription has be incised underneath. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 291, no. K148; vol. II, 47, 144, who argues that if in the dative the inscription is dedicatory, whereas a genitive would m the deity as the owner: Θε(ῖ)ι vel Θε(ῖ) [Kalogeropoulos provides two majuscule versions: ΘΕ(ΩΙ) and ΘΕ(Ι We have provided minuscule texts with the chronoligcally appropriate spellings. Papazarkadas].

62. **Eleusis. Potter's signature, ca. 500 B.C.** Fragmentary red-figure plate with a figure in chit and mantle looking to the right; found in the so-called Sacred House (inv.no. 347). Ed. M.A.Tiverios, in B.Petrakos (ed.), *Γεώργιος Ἐμμ. Μυλωνᾶς. Βίος καὶ ἔργο, 1898-1988* (*BAAH* 290) (Ath 2013) 176-179 (ph.), restores the inscription as [- -]ράτε[ς ἐποίεσ]εν or [ἔγραφσ]εν [We provid minuscule transcription, Papazarkadas]. He further observes that the only known name of a potter t could be restored is Ἑρμοκράτες, attested on a plate from the Athenian Acropolis (*CAVI* no. 12 Ultimately, however, he infers that the two pots were probably not made by the same potter.

63. **Athens? Dedicatory inscription, late 6th/early 5th cent. B.C. ?** *IG* I² 836. *SEG* X 344. U autopsy C.Graml, *Jahrbuch der Berliner Museen* 55 (2013) 13-17 (ph.; dr.), offers a minute iconograp and epigraphical analysis of this figurine, which by virtue of its inscription, has been identifie the oldest extant representation of Hekate in Attica. On technical considerations, she doubts authenticity of the graffito, but she nonetheless proceeds to read it, observing that the kapp

θἑκάτει is doubtful, the following letter may be a gamma or a lambda, and the letter after that is not preserved. 'Die ergänzte Lesung als Weihung an Hekate ist daher nicht nachvollziehbar' (16). Ultimately, she suspects that this is a 19th cent. forgery.

64. **Halai Araphenides (Loutsa). Public ownership graffito, late Archaic.** Lower part of a small saltcellar, with a graffito incised on the bottom; found in the deposit of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 293, no. K149; vol. II, pl. 48.: ΔΕ(ΜΟΣΙΟΝ).

65. **Halai Araphenides (Loutsa). Graffito, late Archaic/early Classical.** Fragment of a black-glazed one-handler, found in the deposit of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 294/295, no. K152, vol. II, pl. 48, who does not comment on the inscription [Perhaps Ἰε(ρόν) vel Ἰε(ρά), Papazarkadas]: ΙΕ

66. **Kephisia. Graffito on vase (list of prominent Athenians), ca. 480-465 B.C.** Black glazed Attic skyphos (Corinthian type) mended from 12 fragments, found in a grave excavated by the Greek Archaeological Service at 18 Σπάρτης Street; now in the Archaeological Collection of Kephisia, inv. no. K 622. Ed.pr. G.Daskalaki, *Horos* 22-25 (2010-2013) [2014] 179-186 (ph.). On the exterior wall of the vase, in the lower half, is a rectangular area marked off by an incised line, within which the names of six men have been incised through the glaze after firing. The names are inscribed stoichedon in the genitive case in the old Attic alphabet (three-bar sigma), each cut by a different hand, and upside down with respect to the shape of the skyphos. Another name, this time in the nominative in the Ionic alphabet, has been inscribed on the circular bottom of the vase. After a proposopographic and onomastic commentary, ed.pr. cautiously suggests that if Aristeides, Perikles, and his brother Arriphron can be identified as the known and famous Athenians of this period, it is possible that the skyphos may commemorate a sympotic occasion on which they joined with Diodotos, Daisimos, and Eukritos in drinking from the same cup, then turning it upside down, and scratching their names on it. She also speculates that the name of the man on the bottom of the vase may indicate that he was a slave.

Ἀριστείδο stoichedon
Διοδότο
Δαισίμο
Ἀρρίφρονος
Περικλέος
Ε[ὐ]κρίτο

On the bottom:
Δραπέτης

67. **Athens. Honorary decree for Phanokritos of Parion, 386 B.C.** *IG* II² 29. *SEG* LIII 2180; LIV 5; LV 18, 1998. Rhodes-Osborne, *GHI* no. 19. A.P.Matthaiou, *Grammateion* 2 (2013) 105-111 (ph.), after examining the stone in Paris, publishes the following new readings in LL. 1-4:

[. . 4 . .].ἰας ἕνεκα [. . . 7 . . .]ναι, ἐὰν κα- stoichedon 29
[ὶ τ]ῶι δήμωι δοκ[ῆι, καὶ] τὴν εὐεργε[σ]ί-
(αν) [ἀ]ναγράψα[ι ἐν σ]τήλει λιθίνει ἐν ἀκ-
[ρ]οπόλει.

Matthaiou favors [ἀποδιδό]ναι in L. 1. In LL. 11/12 he restores π[ρ|ο]ήγγελε (instead of *IG*'s π[α|ρ]ήγγελε), citing in support Thucydides 7.65.1, Demosthenes 19.35, and Ephoros, *FGrH* 70 F191.

68. **Athens. Honorary decree for King Hebryzelmis, 386/5 B.C.** *IG* II² 31. *SEG* LVII 95.* After examining the stone and the Oxford squeeze, A.P.Matthaiou, *Grammateion* 2 (2013) 5/6, proposes the following new readings:

LL. 2/3: [...5..]|η[ις], i.e. [Ἐρεχθ]|η[ις]; the epistates belonged to the tribe in prytany.

LL. 12-14: καὶ [στῆσ]αι [ἐ]ς στήλην ἀναγρ[άψαντ]|α τὸν γραμ[μ]ατέα τῆς βολῆς τὰ ἐψ[ηφισμ] ἑνα [τ]ῶ[ι δή]μωι, cf. LL. 18/19.

LL. 19-21: [ἀπ]|αγγε[λ]ὸσι δὲ καὶ περὶ τῶν νεῶν [τ]ῶ[ν περ]|ιπλερ[σ]ῶν καὶ περὶ τῶν ἄλλων ὧ[ν] λ[έγοσ]|ιν οἱ πρέσβες; the periplous was along the lands controlled by Hebryzelmis.

LL. 21/22: λ[έγοσ]ιν; the ships here mentioned show that despite the Peace of Antalkidas, the Athenians did not reduce their activity on the shores of Thrace.

For a commentary on this decree see K.Porozhanov, *Orpheus* 19 (2012) 69-78 (non vidimus).

69. **Athens. Decree concerning Thasian exiles, before 385 B.C.?** *IG* II² 33. *SEG* XXXVII 67;* XXXIX 308; XLV 42. After a review of the possible chronological markers for this undated decree (Mantinean exiles, Ekphantos), A.P.Matthaiou, *Grammateion* 2 (2013) 7 9, reports the following new readings in col. I after examining the stone:

LL. 12/13: [. . . .]ων Ἄριστιος | Ἀριστοτέλης Βίωνος.

L. 18: Βοστάδος, with parallels from the city of Zone.

l. 21: [Ἀ]ναξ[α]ν(δ)ρίδης Π[ο]λυ[αρήτο]; NAP, lapis.

LL. 22-24: Three additional sons of Polyaratos are listed here, Λεον[τ]ῖνος, [Ἀρ]ιστόμαχος, [Σπ]ίνθαρος, and this family calls to mind the members of the family of Ἀπήμαντος (5 sons), probably a Thasian, honored by Athens with proxenia before the installation of The Thirty, who destroyed the stele. His honors were renewed by the boule shortly after 403/2 B.C., *IG* II² 6.

70. **Athens. Honorary decrees for Archonides and Demon, 385/4 B.C.** *IG* II² 32. *SEG* LX 136. A.P.Matthaiou, *Grammateion* 2 (2013) 6, reports that the two fragments of this stele must belong to two separate decrees because Fr. a is of white (Pentelic?) marble and Fr. b is probably of island

marble. The former is to be dated in 385/4 B.C. because it names the archon Dexitheos in L. 1. Fr. b belongs in the 5th cent. B.C. [I³ 228, *SEG* XLVII 119.*], but was inscribed or reinscribed in 385/4 B.C. as indicated by the name of the secretary Philoxenos in L. 20.

71. **Athens. Treaty of alliance with Chios, 384/3 B.C.** *IG* II² 34. *SEG* L 133, 135,* 139; LIII 2180; LV 209, 1998; LIX 64; LX 135/136, 927; LXII 5. Rhodes-Osborne, *GHI* no. 20. A.P.Matthaiou, *Grammateion* 2 (2013) 41-44, after study of the stone, proposes to read LL. 2-4 as: ταῦτα με[. . . . . .18. . . . . τῶν κο]|ινῶν ἀ⟨γαθ⟩ῶν [τῶν γεγενημένων τοῖς Ἕλλ]|ησιν μεμνημ[ένοι ἐμπεδώσεν καθάπερ] etc. [L. 3. ΑΘΓΩΝ, lapis]. He compares *IG* II² 35, L. 1, [ἀγα]θῶν τοῖς Ἕλλησ[ι]ν, and cites numerous literary and epigraphic parallels while pointing out grammatical difficulties in the *IG* text. On 43/44 Matthaiou collates this text with its copy in *IG* II² 35.

72. **Athens. Decree and treaty with the Methymnians, 378/7 B.C.** *IG* II² 42. *SEG* XXI 231; XXXIII 18, 75; XL 61; LIII 2180. Rhodes-Osborne, *GHI* no. 23. After discussing several proposed restorations for the end of L. 20, A.P.Matthaiou, *Grammateion* 2 (2013) 44-46, upon examination of the stone, observes that the penultimate letter is omicron; he restores ἐπὶ τῶν δ[ρ⟨χ⟩]|ων or considers a break in the stoichedon order.

73. **Athens. Decree and treaty with the Chalkidians, 376/5–374/3 B.C.** *IG* II² 36. *SEG* XXIX 324; XLV 231; LX 136. A.P.Matthaiou, *Grammateion* 2 (2013) 44, reads from the stone in L. 4, Νεόστρατος Θορί[κιος], and cites the epitaph *IG* II² 6221 for a probable descendant. In L. 8 he reads Ἀθηνίων Ἀμαξαν[τεύς].

74. **Athens. Decree concerning Kerkyra, 373/2 B.C.?** Fragment of a pedimental stele of white marble, broken on all sides except the back, found in 1996 built into an old house in Plaka on Epicharmou street; now in the storerooms of the Athens Ephorate; inv. no. 854. Ed.pr A.P.Matthaiou, *Horos* 22-25 (2010-2013) [2014] 17-27 no. 1 (ph.). After a detailed analysis of the events following the breakdown of the peace of 375/4 B.C. between Athens and Sparta, as described by Xen. *Hell.* 6.2.4-37 and Diod. Sic. 15.45-46, 47.1-7, Matthaiou suggests that the new decree belongs in 373/2 B.C. and represents the Athenian response to the appeal of Kerkyra for aid while under siege by Sparta (Xen. *Hell.* 6.2.7-9; Diod. Sic. 15.46.3). He explores the relationship of the present enactment to the alliance of Athens and Kerkyra in *IG* II² 97, placing the latter in 372 B.C. after the arrival of Iphikrates in Kerkyra.

[θ ε] ο [ἰ]
[ἔδοξεν τῆι βολῆι κα]ὶ τῶι δήμωι Ἱππο[θωντὶς ἐπρυτάνευ]- stoichedon 44
[ε - - - - 11-12 - -ἐγρα]μμάτευεν Καλλ[- - - - - - - - - ἐπεσ]-
4 [τάτε(ι) - - - - ἦρχε]ν· Λυσανίας εἶπ[εν· περὶ ὧν . . . .7. . .]

[. . . . . .17. . . . . .] πρόξενοι ἐκ Κε[. . . . . .12. . . . . δεδ]·
[όχθαι τῆι βολῆι· προσ]αγαγόντωμ μὲ[ν αὐτὸς εἰς τὸν δῆμο]-
[ν. . . . . .15. . . . . .τ]ῆς ἐπιστολῆς [. . . . . .16. . . . .]
8 [. οἱ πρόεδροι οἵ ἂν τυγ]χάνωσιν πρ[οεδρεύοντες εἰς τὴν]
[πρώτην ἐκκλησίαν χρ]ηματιζόν[των . . . . . .16. . . . . .]
[. . . . . .13. . . . . γνώμη]ν δὲ ξυμ[βαλλέσθων τῆς βολῆς . .]
[. . . . . 20 . . . . . .]ATA[. . . . . 21 . . . . . .]

4 5. Probably [περὶ ὧν - - - καὶ (οἱ) Ἀθηναίων] πρόξενοι ἐκ Κε[ρκύρας λέγοσι], ed.pr. || 7. [τ]ῆς ἐπιστολῆς [τῆς παρὰ Κερκυραίων]?, ed.pr.

75. **Athens. Citizenship decree, 353/2 B.C.** *IG* II² 138. *SEG* XXXVII 71;* XXXIX 324; XLV 231; LV 17. *Agora* XVI 55. M.J.Osborne, *art.cit.* (our lemma no. 16) 65 no. 23, contests the restored text of LL. 9-11 printed by Walbank (*SEG* XXV 58) on the grounds that the formulation [καὶ τοὺς ἐκγόνους τε καὶ τὸν υἱόν] αὐτοῦ is unique and that all the letters in L. 11 are dotted. The conservative version in *Agora* XVI is to be preferred.

76. **Athens. Decrees regulating the export of ruddle from Keos, before 350 B.C.** *IG* II² 1128. *SEG* LVIII 98;* LX 137, 1943; LXII 1. Rhodes-Osborne, *GHI* no. 40. E.Lytle, *GRBS* 53 (2013) 520-550, adduces literary (technical treatises on the medical and agricultural uses of μίλτος) and in particular archaeological evidence (e.g. analysis of substances recovered from ancient vessels or dockyards) in support of the rarely substantiated theory that the ruddle was indispensable for the maintenance of the Athenian triremes. He suggests that ruddle would have been an ingredient of ὑπαλοιφὴ μέλαινα of *IG* II² 1627 LL. 313-315.

77. **Athens. Honorary decree for Demon and others, before 350 B.C.** Fragment of a stele of white marble, broken at top, left, and bottom; found in 1985 south of the Monument of Thrasyllos; now in the storerooms of the Athens Ephorate on Thrasyllou Street; inv. no. NK 3115. Ed.pr. V.N.Bardani, *Horos* 22-25 (2010-2013) [2014] 43-47 no. 1 (ph.), who proposes the above date on the basis of the use of O for OY and ΕΣ for ΕΙΣ and infers multiple foreign honorands from the plurals and the formula in LL. 1-5. After discussion of several possible restorations in LL. 13/14, she prefers to leave the text as printed.

[. . . 7. . . . καὶ εἶναι αὐ]το[ῖς π]- stoichedon 25
[ρόσοδον πρός τε τὴ]μ βολὴ[ν κ]-
[αὶ πρὸς τὸν δῆμο]ν ἐάν [τ]ο [δέω]-
4 [νται πρώτοις με]τὰ τὰ [ἱ]ερ[ά· ἀ]-

[ναγράψαι δὲ τό](δ)ε τὸ ψήφισ[μ]-
[α τὸν γραμματ]τέα τῆς βολῆς [ἐ]-
[ν στήληι λιθ]ίνηι καὶ στῆσα-
[ι ἐν ἀκροπόλ]ει, δόναι δὲ τὸν
[ταμίαν τῶι γρ]αμματεῖ τῆς β-
[ολῆς . . . δραχ]μὰς ἐς στήλην·
[ἐπαινέσαι δὲ] καὶ Δήμωνα ὅ[τ]-
[ι ἀνὴρ ἀγαθὸς] ἐγένετο περ[ὶ]
[. . . . . 12. . . . .]ΑΣΟΝΤΑΣΤΟ[.]
[. . . . . 12 . . . . .]αίων vacat
vacat

78. **Athens. Law of Eukrates regarding tyranny, 337/6 B.C.** *IG* II³.1 320. *SEG* LXII 67.* *Agora* XVI 73; Rhodes-Osborne, *GHI* 79. In the context of his publication of the boundary markers of the Areopagus (see our lemma no. 154), G.V.Lalonde, *Hesperia* 82 (2013) 449-457, reprints the text of ll. 11-16 and 22-27 with translation and commentary. He maintains that at the time of the law, the bouleuterion of the Ἄρειος Πάγος was served by Horos B of our lemma no. 154 and that the provision for publication of the law refers to the same entrance to the Areopagus that was marked by Horos B. He further opines on the basis of the boundary marker and the law, that the Areopagus had only one entrance that led directly into an open-air courtyard in which homicide trials were conducted and then behind this a covered chamber for other functions of the Council.

D.Teegarden, *Death to Tyrants! Ancient Greek Democracy and the Struggle Against Tyranny* (Princeton 2013) 85-112 (ph.), offers a minute analysis of the law (text reprinted and translated) through the lenses of the political science tool of 'collective action'. Teegarden argues that Eukrates aimed at turning the Areopagus into a 'signaling institution': 'the Athenians would have interpreted the Areopagites' failure to convene as a sign that. . . the democracy had been overthrown or was severely threatened. The democrats, already committed to "killing tyrants," would then mobilize to defend their regime.' (104). Iconographically, the decision to depict the personified Demos in the relief (?) as a king was an attempt to capitalize on the superiority of kingship, as evinced in Philip's success. The representation of Demos and Demokratia as gods suggest permanency. The crowning of the Demos is topical in 330s' Athenian politics. The author further offers some musings on the importance of the two places of publication of the law. Ultimately, the law was successful in creating a large pool of potential tyrannicides.

79. **Athens. Citizenship decree for Neaios, 337/6-334/3 B.C.?** *IG* II² 553. *SEG* LVIII 120.* Following the objections raised by A.P.Matthaiou in *SEG* LVIII 120, M.J.Osborne, *art.cit.* (our lemma no. 16) 54/55, no. 2, 67, rejects M.B.Walbank's association of Agora I 1425 with this decree. He draws attention to his own restoration [ὅτι ⟨ἐν⟩ πᾶσι καὶ]ροῖς, L. 8/9 in *Naturalization* D44, and notes that Tracy, *ADT*, 118, has persuasively advocated the above dates. Osborne also finds that 'the enrolment into a phratry is unrestricted so that a date in the 330s between 337/6 and 334/3 is needed.' [We note

however, that S.D.Lambert has not included the decree in his fascicle, 'Leges et decreta annorum 352/1-322/1', of the new *IG* II³.1. Papazarkadas.]

80. **Athens. Honorary decree for Andron[ikos]?, 307/6 B.C.** *Agora* XVI 107. P.Paschidis, in V.Alonso Troncoso, E.M.Anson (edd.), *After Alexander. The Time of the Diadochi (323-281 BC)* (Oxford and Oakville 2013) 121-141 (ph.), provides a new edition and a detailed analysis of the decree after autopsy, proposing to read LL. 10-12 as:

[. . . .7. . . εἶπεν· ἐπει]δὴ Ἀνδρόν[ικο]-
[ς Ὀλύνθιος (?) καθεστηκώ]ς ὑπὸ Δη[μητ]-
[ρίου. . . . . 12. . . . .]δου ἐπὶ τῆ[. . .]

According to Paschidis [καταστα θεί]ς in L. 11 is a viable alternative [but it invalidates the restoratio Ὀλύνθιος since it violates that stoichedon pattern, Papazarkadas]. The honorand will be the homonymou adviser of Demetrios Poliorketes in the battle of Gaza. 'The construct ἐπί + genitive or accusative i L 12 makes clear that ll. 12 ff. record Andronicus' exact mission and/or role in the siege of Athens, bu I can find no plausible supplement' (124). More importantly, Paschidis argues that the absence of th title βασιλεύς discredits Plutarch's claim (Plut. *Vit. Demetr.* 10.3) that the Athenians were the first t bestow the title of βασιλεύς to Antigonos and Demetrios. *IG* II² 466 and *SEG* XXXI 80, where the roya title is lacking too, corroborate this assumption. And despite the brilliant analysis of *IG* II² 3242 b A.Wilhelm, *AE* (1937) 203-207, the epigram may well belong to 306 B.C. Documents examined includ *I.Iasos* 2 (dated 'even several months after the beginning of 309/8' by Paschidis), *I.Iasos* 3 ('shortl after 304').

81. **Athens. Honorary decree, ca. 307-304 B.C.?** *SEG* LVIII 117. M.J.Osborne, *art.cit.* (our lemm no. 16) 55/56, no. 3, rejects M.B. Walbank's identification of this decree as conferring citizenship an proposes the following restoration of it as a proxeny decree. The restoration of τοὺς [βασιλεῖς] in L. 'would necessitate the hypothesis of a vacant space for punctuation.'

[. . εὐνοία]ς εἰς τ[ὸν δῆμον τὸν Ἀθ]-
[ηναίων κ]αὶ τοὺς [. . . . . 9 . . . . καὶ]
[στεφανῶ]σαι ἕκα[στον αὐτῶν χρυ]-
[σῶι στεφ]άνωι ἀπ[ὸ Χ δραχμῶν, εἶν]-
[αι δὲ αὐτο]ὺς κα[ὶ προξένους καὶ]
[εὐεργέτας] το[ῦ δήμου τοῦ Ἀθηνα]-
[ίων κτλ.]

82. **Athens. Honorary decree, ca. 307-301 B.C.** *IG* II² 566. *SEG* LVIII 124. M.J.Osborne, *art.cit.* (ou lemma no. 16) 56-58 no. 4, rejects M.B.Walbank's proposal that I5492 from the Agora Excavations

part of this decree and questions whether this is a citizenship decree. 'The reference to πολιτεία is wholly restored.' A more general term such as τὰς δωρεάς or τὰς τιμάς might have been employed. In any case, examination of the squeezes of these two fragments by S.V.Tracy rules out an association: 'the writing and the spacing are different: therefore they cannot go together.' Reverting to the *IG* text, Osborne finds the restoration in L. 12 without precedent and suggests, on the basis of Aristotle, *Ath. Pol.* 43.6, εἰς τὴν πρώτην ἐκκλησ[ίαν τὴν περὶ πρεσβειῶν κατὰ τὸν νόμ]ον γιγνομένην.

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83. **Athens. Decree, 320-296 B.C.** *SEG* LVIII 128. M.J.Osborne, *art.cit.* (our lemma no. 16) 61/62 no. 10, observes that if the very speculative reference to the archon Leostratos in L. 11 is sound, the date range ought to be 302-296 B.C., but the preserved letters could also be restored as part of [πό]λεως. Since Walbank posits only [τὴν πο]|[λ]ιτεί[α][ν] in LL. 9/10, the identification of this enactment as a citizenship decree is doubtful.

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84. **Athens. Decree, ca. 320-296 B.C.** *SEG* LVIII 129. M.J.Osborne, *art.cit.* (our lemma no. 16) 60/61 no. 9, rejects M.B.Walbank's identification of this small fragment as a reaffirmation of a grant of citizenship. 'The further suggestion that line 7 (where the only preserved letter is an *iota*) contains a reference to an archon is gratuitous.'

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85. **Athens. Honorary decree, 4th/3rd cent. B.C.** *SEG* LIII 99; LVIII 126. M.J.Osborne, *art.cit.* (our lemma no. 16) 58/59 no. 6, questions M.B.Walbank's restoration of this document with a stoichedon line of 33 letters because the name [X]|αρμίδ[ην] is not the only possibility and it may also be a patronymic. Since the preserved letters in LL. 5/6 could also be restored as [προξένο]υς κ[α. εὐεργέτας τοῦ δήμου τοῦ Ἀθηναίων], Osborne believes that the case for this as a citizenship decree is 'too uncertain for acceptance and the conservative text of Tracy [*SEG* LIII 99] commends itself.'

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86. **Athens. Citizenship decree, 4th/3rd cent. B.C.** *SEG* LVIII 127. M.J.Osborne, *art.cit.* (our lemma no. 16) 60 no. 8, 68, while accepting this as a citizenship decree, prefers Walbank's restored text in *FDAA* no. 57 to his revised version in *Philathenaios* no. 5, 'since in cases where grants are made to two persons the regular usage is simply εἶναι δὲ αὐτοὺς καὶ Ἀθηναίους.' He does not find convincing Walbank's suggestion that 'the letters in line 2 may be part of an (otherwise unattested) name Κιτιεύς.'

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87. **Athens. Citizenship decree, 4th/3rd cent. B.C.** Cf. *SEG* LVIII 1 (no separate lemma in *SEG*). *FDAA* no. 53; *Philathenaios* p. 63. M.J.Osborne, *art.cit.* (our lemma no. 16) 59, 71 no. 7, notes that 'the reference to enrolment in this tiny fragment certifies that it is part of a citizenship decree.'

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88. **Athens. Beginning of a decree, 253/2 or 243/2 B.C.?** *SEG* LVIII 134. M.J. Osborne, *art.cit.* (our lemma no. 16) 54 note 5, observes with regard to this decree, restored by M.B.Walbank as of the archonship of Lysiades, that '[f]rom the combined evidence of *IG* II² 774+*SEG* XLI 53 and *IG* II² 775+803+*SEG* XXXV 91 the details of the secretary for the year of Lysiades are known to have been Ἀριστόμαχος Ἀριστο[-ca. 13-]εύς i.e. some 33 letters in length, as opposed to some 39-40 in the present text. At the very least some explanation for restoration in the face of such a discrepancy is surely a desideratum.' Osborne notes that the stone is extremely badly worn and difficult to decipher.

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89. **Athens. Decree, ca. 255-225 B.C.?** *SEG* LVIII 136. M.J.Osborne, *art.cit.* (our lemma no. 16) 62 no. 11, notes that 'the claim that this is a re-affirmation of a citizenship grant depends on the restoration of [πολι]τεία in the opening line, and, even if this is correct, it would not certify such a grant without further support . . . the restoration of (part of) an otherwise unattested name of the honorand on the basis of five dotted letters [L. 7] does not inspire credibility.'

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90. **Athens. Decree, 213/2 B.C.** Upper left fragment of a pedimental stele of white marble, broken at right and below; original thickness preserved. L. 1 is inscribed on the tainia. Now stored in the Acropolis Museum without inv. no; probably found on or around the Acropolis. Ed.pr. V.N.Bardani, *Horos* 22-25 (2010-2013) [2014] 47-51 (ph.), who reports that S.V.Tracy has assigned it to his Cutter of *IG* II² 1706, ca. 229-203 B.C. (Tracy, *ALT*, 44-54).

Θ ε [ο ι]
ἐπὶ Εὐφιλήτου [ἄρχοντος, ἐπὶ τῆς - - - ca. 7 - - -] non-stoichedon ca. 31
πρώτης πρυτ[ανείας, ἧι Ἀρίστων Θεοδώρου]
4 Ῥαμνούσιο[ς ἐγραμμάτευεν· ψηφίσματα]
δήμου· Ἐκ[ατομβαιῶνος - - - - ca. 8 - - - - τῆς πρυ]-
τανεία[ς· ἐκκλησία κυρία ἐν τῶι θεάτρωι· τῶν]
προέ[δρων ἐπεψήφιζεν - - - - - - ca. 15 - - - - - - - -]
8 Μυρ[ρινού- - καὶ συμπρόεδροι· vacat]
v v[v v ἔδοξεν τεῖ βουλεῖ καὶ τῶι δήμωι· v v v v]
- -

2. For the archon see *IG* II² 1706; II².1.1165/1166, 1314, ed.pr. || 3/4. For the secretary see *IG* II³ 1 1165/1166, and *LGPN* II, s.v. no. 139, ed.pr. || 5/6. Ἐκ[ατομβαιῶνος ἐνδεκάτει · (ἐνδεκάτει) τῆς πρυ]|τανεία[ς], ed.pr.

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91. **Brauron. Law of the nomothetai concerning repairs to buildings in the sanctuary of Artemis, Lycurgan or ca. 300 B.C. or ca. 200 B.C.?** *SEG* XXXV 83; LII 104; LVI 172. Upon reprinting and translating LL. 14-19 of this law, G.Marginesu, *art.cit.* (our lemma no. 1) 103-111, embarks on a lengthy discussion of the specific operations of ὁ ἀρχιτέκτων ὁ ἐπὶ τὰ ἱερά, including supervision of the

ἄγαλμα and the task of compiling specifications (συγγραφαί). Marginesu dwells in particular on the semantic range of the participle σκεψάμενος, which emphasizes ideas of autopsy and technical expertise. P.J.Rhodes, *art.cit.* (our lemma no. 5) 215 note 85 observes: 'I am increasingly certain that, although the inscription seems to be of the third century or even the second, the law was enacted not later than the 340s.' For the date of the cutter, see S.V.Tracy in *SEG* LVI 172.

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92. **Athens. Honorary decree for Nominos, ca. 200 B.C.** Stele of white marble, found on the Acropolis; now in the Acropolis Museum, inv. no. MA 17788; broken on top, right, and bottom. At the top there are slight traces of a crowning relief. Ed.pr. A.P.Matthaiou, *Horos* 22-25 (2010-2013 [2014] 28-42 (ph.), who assigns it to the 'Cutter of *IG* II^2 912', ca. 226/5-190 B.C. (Tracy, *ALC*, 55-60). He provides a very detailed lexical commentary with restorations based on numerous parallel passages from literature and inscriptions, among which we single out LL. 8/9, πατρ|[ωίαν δὲ ἔχων εὔνοιαν] or πάτρ|[ιόν δ' ἐστιν τῶι δήμωι τιμᾶν τοὺς ἑαυτὸν εὐ]εργετοῦντας καὶ καθ' ἰδία[ν]|[καὶ κοινῆι, and L. 10, [Νομῖνος δὲ τοὺς συνωμοσίαν κατὰ τῶν π]όλεων ποιησαμένους μηνύ|[σας]. The two πόλεις in L. 10 are Athens and Piraeus. Matthaiou suggests possible occasions for this otherwise unknown conspiracy ca. 226/5-190 B.C.

non-stoichedon

[Ἐπὶ - - - -ἄρχοντος, ἐπὶ τῆς- - - - - - - - - - - - - - - - - -] πρυτανείας ἧι Σήμων v
[- - - - - - - - - - ἐγραμμάτευε - - - - - - - - - - - - - - - -ἑ]νδεκάτει, τρίτηι καὶ δεκά-
[τει τῆς πρυτανείας ἐκκλησία - - - - - - - - - - - - - - -]· τῶν προέδρων ἐπεψήφιζεν
[- καὶ συμπρόε]δροι· ἔδοξε τεῖ βουλεῖ καὶ τῶι
[δήμωι· - εἶ]πεν· ἐπειδὴ Νομῖνος τοὺς vv
[- (τοὺς)] κατὰ τοῦ Πειραιῶς συνιστα-
[μένους -].ειν, κολασθῆναι δὲ κριθέντας
[- ὑπὸ τῆς] ἐξ Ἀρείου Πάγου βουλῆς πατρ-
[- εὐ]εργετοῦντας καὶ καθ' ἰδία[ν]
[- τῶν π]όλεων ποιησαμένους μηνυ-
[- ἐ]πειδὴ δὲ καὶ οἱ στρατηγοὶ περ[ὶ]
[- δεδόχθαι τε]ῖ βουλεῖ τοὺ[ς] προέδρους [οἵ]-
[τινες ἂν λάχωσι προεδρεύειν εἰς τὴν ἐπιοῦσαν] ἐκκλησίαν χρηματίσα[ι περὶ]
[τούτων· γνώμην δὲ συμβάλλεσθαι τῆς βουλῆς εἰ]ς τὸν δῆμον ὅτι δοκε[ῖ τῆι βου]-
[λεῖ ἐπαινέσαι Νομῖνον - - - - - - - - - - - - - - - - - -καὶ] στεφανῶσαι αὐ[τὸν - - - - -]
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93. **Athens. Citizenship decree for theoroi from Ephesos, ca. 200 B.C.** *IG* II^3.1 1215. *SEG* LVIII 138.' *Agora* XVI 239. Osborne, *Naturalization* D 119. M.J.Osborne, *art.cit.* (our lemma no. 16) 64/65 no. 21, reviews the distribution of the honors in this decree, noting that the Ephesians are invited to ξένια in their capacity as official θεωροί, not as recipients of citizenship. He contrasts this with the situation in *IG* II^3.1 1150.

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94. **Athens. Decree, ca. 229-190 B.C.** *SEG* LVIII 140. Now *IG* II^3.1 1427. M.J.Osborne, *art.cit.* (our lemma no. 16) 63 no. 13, rejects Walbank's ascription of this fragment to a decree reaffirming a grant of citizenship on the grounds that too little of the text is preserved and 'revised readings for the text provided by Bardani and Tracy as IG II/III^3.1 1427 are not consonant with such a restoration.'

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95. **Athens. Decree, before ca. 150 B.C.** *SEG* LVIII 143. M.J.Osborne, *art.cit.* (our lemma no. 16) 63 no. 14, argues that the context of [κ]αὶ πολιτε[ίαν] in L. 2 is quite uncertain 'and there is nothing else in the text to suggest that the decree is a re-affirmation of a grant of citizenship—indeed to the contrary is the probable reference to [ἀτ]έλειαν in line 3.'

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96. **Athens. Decree in honor of Ap[- - -] of Pergamon, ca. mid-2nd cent. B.C.** *IG* II^2 984. As part of his overall attempt to disprove any direct connection between the institution of proxeny and the process of αἴτησις, M.J.Osborne, *art.cit.* (our lemma no. 21) 130-132, reprints the text of this little known decree, rejecting the restoration π[ροξενίαν αἰτησαμέ]νωι κατὰ τὸν νόμο[ν] in LL. 17/18, and proposes instead to supplement π[ολιτείαν] etc. He further suggests that the decree, which is now lost, probably belongs ca. 140-130 B.C.

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97. **Athens. Decree regulating the tasks of the thesmothetai in grants of citizenship, ca. 130 B.C.** *IG* II^2 1055. *SEG* XXVI 118; LVIII 150. M.J.Osborne, *art.cit.* (our lemma no. 21) 129, quotes and translates clauses of this fragmentary text, and dismisses its traditional date (100 B.C.), proposing instead the date above, given that it refers to citizenship decrees which actually disappear from our record after 130 B.C. 'A reasonable hypothesis would seem to be that at some point after this legislation, which should belong soon after ca. 130, the rules concerning πολιτογραφία were radically changed, so that the requirement of a public decree was dispensed with and it became possible to apply for citizenship after undertaking ephebic service or by αἴτησις.'

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98. **Athens. Honorary decree of the tribe Hippothontis for the Atthidographer Phanodemos, ca. 330-327 B.C.** Fragment of a base of white marble, broken on all sides except the bottom, probably coming from the area of the Tower of the Winds; now in the storerooms of the Roman Agora, inv.no. PA 635. Copied by S.N.Koumanoudes in 1968; edd.pr. V.Bardani, A.P.Matthaiou, *Horos* 22-25 (2010-2013) [2014] 79-84 (ph.), who collect the epigraphic evidence for the public career of the honorand, on which they base the above proposed date. If the restoration of L. 3 referring to grain is sound, Phanodemos may have bestowed this gift upon his deme and the people of Athens during the period of shortage, 331-324 B.C. Prosopographic notes on the names in LL. 9-11.

Stoich. ca. 86

[- - - - - - - - - - - - - - - -]Σ.ΑΤΩΝΑ[- -]
[- - - - - -Φανόδημος Διύ]λ[λ]ου Θυμα[ιτάδη]ς Ε[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]ν[.] πεν[τα]κοσίου[ς] κ[- - - - - - - - -]

4 [------- ---------]. .[. . .]ων δραχμῶν· ὅπω[ς δ'] ἂν .[----------]
[----- · ----------]δος φυλῆς περὶ Φανο[δ]ήμου [--- ----]
[---------- -----]ες πρόσοδον ποιησάμενοι π[ρὸς ----------]
[---------- ·ὅ,τι ἂν] δύνωνται ἀγαθὸν περὶ Φανοδημο[----------]
8 [----- ---------]το[.]ς φιλοτιμουμένοις· Ἱπποθ[ωντι------ - ---]
[----------ήι]ρέ[θη]σαν Φιλοκράτης ἐξ Οἴο, Δωρ[---------]
[----------]κόδωρος ἐξ Οἴο vacat
[vacat ------]όθεος ἐπό[ησ]εν vacat
vacat

1. [ἄρι- vel κάλλι]στα τῶν Α[---], edd.pr. || 3. [τὴν βουλὴν το]ὺ[ς] πεν[τα]κοσίου[ς] or [μεδίμνο]υ[ς] πεν[τα]κοσίου[ς] κα (δισ)χιλίους, edd.pr. | 3/4. [- - ἐπαινέσαι Φανόδημον Δ. Θ. καὶ στεφανῶσαι (αὐτὸν) χρυσῶι στεφάνωι ἀπὸ πεντ]ακ[οσί]ω. δραχμῶν, edd.pr. | 6. [ἑλέσθαι πέντε(?) ἄνδρας ἐκ τῆς φυλῆς οἵτιν]ες πρόσοδον ποιησάμενοι π[ρὸς τὴν βουλήν], edd.pr. 7/8. [ὅπως ἂν εἰδῶσι πάντες ὅτι Ἱπποθωντίδαι (?) χάριτας ἀποδιδόασι τοῖς εἰς αὐ]το[ὺ]ς φιλοτιμουμένοις, edd.pr. || 8 9. Ἱπποθ[ωντίδος vel Ἱπποθ[ωντιδῶν οἵδε - - - καὶ ἐπὶ τὸ ἀνάθημα ἠι]ρέ[θη]σαν, edd.pr.

99. Aixone. Honorary deme decree for two choregoi, 326/5 B.C. *IG* II² 1198. *SEG* LII 123;* LV 39 (III); LVI 25; LVII 26, 30, 120; LX 38. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 89/90, no.3, after autopsy, focuses on the numeral in L. 10 indicating the value of the gold crown. He concludes that it is 'now entirely unreadable.' He considers the merits of restoring this as either 100 or 500 drachmas.

100. Unknown provenance (Acharnai?). Deme decree of Acharnai, end of 4th cent. B.C. *IG* II² 1206. *SEG* LVII 124; LX 38, 166.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 88/89 no. 2 (ph.), after autopsy with N.Papazarkadas, urges that the iota printed at the end of L. 17 in *IG* II² 1206 and *SEG* LVII 124 is a crack in the stone and not a letter and that the reading in LL. 17/18 is τῆ[ς] Ἀθηνᾶς τῆς [Ἱππίας]. He maintains that each line holds 25 letters and that 'the 24th letter printed in *IG* II² is in the original 25th stoichos, and that the 25th letter printed in *IG* II² at the end of every line should be shifted to the beginning of the next line.'

For a thorough analysis of several aspects of this text, including finances, administration, religion etc., see D.L.Kellogg, *art.cit.* (our lemma no. 2) 88/89, 120-105, 157/158.

M.Platonos-Yiota, in *Αρχαιολογικές Συμβολές* A (2013) 148, speculates that the sanctuary of Athena Hippia is to be found beneath the modern church of the Theotokos.

101. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 26; LX 32, 165.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 85 88, no. 1, after autopsy, provides the following new readings, with commentary: decree A L. 14 ΗΗΗΔΔΓΗΗΗ, 'This demonstrates that the surplus money delivered to the Acharnians is not 325 drachmas 4 obols, but 329 drachmas'; decree B L. 6 τὰ [ἄ]λ[λ]α διοικοῦσιν: 'The transitive verb διοικέω meaning here '*to control, manage, administer*'. . .takes the accusative object.' This line has 32 letters, irregularly; decree B L. 10. The patronymic of Leon is Αἰώνος. Prosopographic notes on these two names at Acharnai; decree B L. 13: 'This line actually holds 35 letters, since the letters from 9th to 18th stoichos (ΑΝΟΥΣΔΙΟΝΥΣΙ) do not match the stoichedon'; decree B. LL. 13/14 εἰ στήλην.

Against the background of these two decrees with their references to the local Dionysia, M Platonos-Yota, in *Αρχαιολογικές Συμβολές* A΄ (2013) 147-149, provides a preliminary description of the 4th cent. B.C. theater of Acharnai recently excavated by the Greek Archaeological Service.

102. Halai Aixonides. Deme decree, 338/7 B.C. *SEG* LIX 142. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) 91-94 no. 5, studies particularly LL. 7-17 of this text, proposing the following changes: L. 9, [προσ]όδου; LL. 9/10, καταβεβλήκασ[ιν τοῖ|ς δημόται]ς; LL. 10/11, ἐψη[φίσθ|αι τοῖς δη]μόταις; LL. 12/13, [τῆς ε|ἰς τοὺς δη]μότας; L. 15, prosopographic notes on [Φύτι]ον Ἰ[ολ]μεύχους; LL. 16/17, [. . . . . 15 . . . . . κα]ὶ ἀνει[πεῖν τὸν| στέφανον?. . . . . 21. . . . .]

103. Eleusis. Deme decrees concerning the quarries, 332/1 B.C. *I.Eleusis* 85. *SEG* XXVIII 103; LXII 78.* C.Flament, *ZPE* 185 (2013) 112-115, identifies this decree as the only substantial testimony for the administration of quarries (λιθοτομίαι) at Athens, after discarding the evidence of *Agora* XIX P26 as irrelevant (see our lemma no. 128). Given that the nature of ἀργύριον from the quarry of Ἀσκληπιός of *IG* II² 47 is impossible to determine, the Eleusinian lease appears unique. Flament agrees with R.Osborne, *Demos: the Discovery of Classical Attika* (Cambridge 1985) 104 (see *SEG* XXXV 247), that leasing was a nonstandard approach to the exploitation of quarries in Athens. Therefore, in spite of similarity in leasing terms, Flament proposes to distance the administration of quarries from that of mines.

104. Eleusis. Honorary decree for the daduch Themistokles of Hagnous, 20/19 B.C. *I.Eleusis* 300. *SEG* XXX 93; LXI 127.* P.Ismard, *art.cit.* (lemma no. 26) 194, argues contra Clinton that the apographai of LL. 67/68, ἐπιπεσούσης τῆς περὶ τὰς ἀπογραφὰς ζητήσεως πολλὰ [καὶ |μ]ε[γ]άλα διαπεπρᾶχθαι, were 'une opération civique de recensement des membres du *génos* sur la base de leur fortune'.

105. Ikarion. Deme decree of Ikarion, ca. 350-300 B.C. *SEG* XXII 117; LVII 127, 128;* LX 38. Writing without reference to the work of S.Milanezi reported in *SEG* LVII 128, S.Alipheri, after autopsy, *Horos* 22-25 (2010-2013) [2014] 145-153 (ph.), presents the following new text with app.crit. and commentary on prosopography, parallels for the phraseology, duties of the demarch, and especially on the κῶμος for Dionysos in L. 3 and the καρποὶ καλοί. In an excursus (151/152) she collects epigraphic and archaeological evidence for the worship of Dionysos in Ikarion to supplement the literary testimonia (151 note 16).

ca. 86 stoichedon 86-89?

[Ἔδοξεν τοῖς δημόται]ς· ἐπειδὴ ὁ δήμαρχος Νεαῖος (?) Σωσ]ιγένους Ἰκαριεὺς τά τε ἱερὰ ἔθυσεν ἅπασιν τοῖς θεοῖς

[καὶ τοῖς ἥρωσιν κατὰ τὰ πάτρια καὶ τῶν Διονυσίων ἐπεμ]ελήθη καλῶς καὶ φιλοτίμως, καὶ ἀπήγγειλε(ν) εἶναι καλὰ
[καὶ σωτήρια (?) - - - - - - - ca. 27 - - - - - - 'Ικαρι]ξέων (?) κ(ώ)μωι (?) καρπο(ὶ κ)αλοὶ κατὰ πᾶσαν τὴν χώρα(ν) γε(γ)όνασιν, ΤΑΟ
4 [- - - - - - - - - - - - - - - - ca. 35 - - - - - - - - - - - - -, ἐπει]δὴ δὲ λόγον ἀπενήνοχεν ἐν τῶι Ἑκατομβαιῶνι μηνὶ τῆι δεκάτει
[- - - - ca. 36 - - - - - - - - - - - - - -] ἀπο(φ)αίνει χρήματα περιόντα λογισάμενος τὰς προσόδους ⟨κ⟩αὶ τὰ
ἀγ[αλώματα, - - - ca. 7 - - - ὥστε δοκεῖν καλῶς τ]ε καὶ δικαίως ἄρξαι, καὶ πα(ρ)έδωκεν τῶι μεθ' ἑαυτὸν δημάρχ{ι}ωι Θουκυδι-
{ι}δει τ(ὸ) περιὸν ἀ[ργύριον - - - ca. 7? - -ἐπαινέσαι Νε]αῖον καὶ στεφανῶσαι χρυσῶι στεφάνωι ἀπὸ Χ δραχμῶ(ν) ἀρετῆς ἕνε-
8 κα καὶ δικαιοσύνης τῆς πρὸς τοὺς δημότας· ἀναγράψαι δὲ τόδε τὸ ψήφισμα ἐν τῶι Διονυσίωι· ἀνειπεῖν {ε'} δὲ τὸν στέ-
φανον Διονυσίων τοῖς τραγωιδοῖς vacat
vacat

106. Rhamnous. Deme decree regulating sacrifices for king Antigonos Gonatas, 262-240/39 B.C. Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II no. 7. *SEG* LV 39; LVII 33.* W.Bubelis, *ZPE* 185 (2013) 122/123, grapples with defining the ἀγοραστικόν of LL. 10-12, discounting earlier interpretations of it as a market-tax. Instead, he thinks that the demesmen of Rhamnous instituted 'a subscription amongst themselves as the means of raising revenue suitable for their sacrifice in honor of King Antigonos The ἀγοραστικόν is then both a financial mechanism and one of the lead tokens used, similar to the ἐκκλησιαστικά of *I.Eleusis* 182. C.Feyel, *BE* (2014) no. 167, wonders whether Bubelis' interpretation may not be too subtle, and using good arguments concludes: 'Mais l'hypothèse la plus simple est précisément de voir en l'*agorastikon* une taxe relevant de la fiscalité des dèmes.'

107. Athens. Decree of the genos of the Amynandridai, late 1st cent B.C. *SEG* XXX 99. P.Ismard *art.cit.* (our lemma no. 26) 195 note 69, restores 'sans doute' [εὔνους διατελεῖ ὤν] | τῷ δήμῳ τῷ Ἀθηναίῳ[ν] in LL. 7/8.

108. Athens. Decree of the Mesogeioi, 275/4 B.C. *IG* II² 1245. *SEG* LVII 133.* W.Bubelis, *ZPE* 185 (2013) 122/123, reprints LL. 6-9, and proposes to restore:

ἐμέρισεν δὲ καὶ εἰς τὸν οἶνον
[εἰς ἕκαστον πρεσβ]ευτὴν δραχμὰς ὀκτώ· ἐπόησεν δὲ καὶ
8 [- - - - - - - - - - παρ'] ἑ[α]υτοῦ καὶ ἐμέρισεν τὸ ἀγοραστι-
[κόν . . . . . c. 9-10. . . .]

In the beginning of L. 8 [τὸ ἀνάλωμα] or [τὴν δαπάνην] are both epigraphically tenable restorations. Eventually Bubelis discounts M.Crosby's interpretation of the ἀγοραστικόν as a market-tax on the grounds that it was distributed and a private benefactor made use of it; see also our lemma no. 106.

109. Erchia. Sacrificial calendar, ca. 375-350 B.C. *SEG* XXI 541; LVI 42, 198;* LIX 185, 2043; LX 1. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 90/91, no. 4, after autopsy, defends the reading ἐ|ν Ἀὐλῶνι in L. 20, and collects examples of this toponym elsewhere.

110. Phrearrhioi (Kalyvia Olympou). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C. *SEG* XXXV 113; LXI 162.* *NSGL* 3. In a detailed analysis of this document, especially the phrase τοῖς δημ]όταις μετὰ τῶν ἄλλων (LL. 7/8), S.M.Wijma, *ZPE* 187 (2013) 199-205, accepts that the Eleusinion implied here was a local shrine. Therefore the Φρεάρριοι advertise their supra-regional aspirations and the reference to the 'others' of L. 8 has an inclusive, rather than an exclusive, tone: non-Phrearrioi are welcome to participate in the local version of the Eleusinian rites. The author brings this set of regulations in line with the numerous Hellenistic deme documents issued by cosmopolitan and garrison-demes, which reveal increasing pressure on the extant social and political boundaries by the arrival of numerous strangers, other Athenians or even foreigners.

111. Athens. Loans for a sacrifice (?), after 350 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1937, inv. no. I 4754. Ed. pr. M.B.Walbank, *Hesperia* 82 (2013) 327-329, no. 18 (ph.), who suggests that this piece and Agora I 4399 (*SEG* XLVI 194) derive from the same stele. He proposes restorations for almost every line which 'imply that we are dealing with sacrifices and loans made to pay for them.'

lacuna
[- - - - - - - - - - . . .]ΙΘ[- - - - - - - - - - - - - - - - - -] stoichedon
[- - - - - - - . .]ΑΙΧ[Ρ]Η[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - .]ΟΝΨΑΙΣ[- - - - - - - - - - - - - - - -]
4 [- - - - - - - - - -]ΗΜΑΤΙ: ΔΑ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - -]ΔΑΝ ΗΔΙ[:][- - - - - - - - - - - - - - - -]
[- - - - - - - - - - .]ΡΟΝΤΑΤΗ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - . .]ΑΣΚΑΙ[- - - - - - - - - - - - - - - -]
8 [- - - - - - - - . .]ΠΙ: ΔΑΝ[- - - - - - - - - - - - - - - -]
- -

3. [πόπαν]ον vel [πελαν]ὸν ψαισ[τόν], ed.pr. || 4. [χρ]ήματι : δα[νεῖσαι] vel δά[νεια], ed.pr.; perhaps [τι]μήματι, Matthaiou. || 6. [τὰ συμφέ]ροντα τῆ[ι πόλει], ed.pr. || 8. δάν[εια] or δαν[εῖσαι], ed.pr.

112. Athens. Cult regulations (?), before 250 B.C. Fragment of 'Hymettian' marble that preserves part of a crowning molding and vertical fascia, found in the Agora Excavations in 1950, inv.no. I 6307. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 333/334, no. 23 (ph.).

[----------]Ι[----------]
[----------.κατ]ασταθεὶς Ε[----------]
[----------.....] ὑπὲρ ΤΑΤ[.]ΟΨΑ[------]
4 [----------]ΣΙΔΕΑ: ΗΗΗ: ΔΕΡΜΑΤΑ[-----]
[----- -]ΩΙ δέκα λαμπάδες Α[----------]
[---------- .....]ΑΣΟ[----------]
---------- ----------

4. [βα]σιλέᾳ : HHH: δέρματα, ed.pr.; alternatively [εἰς Βα]σίλεα (for the spelling see Threatte, *GAI* I, 312-318), Matthaiou. 5. Perhaps λαμπάδες ἀ[ργυραῖ] (sic), ed.pr.; read ἀ[ργυραῖ], Papazarkadas.

113. Athens. Regulations of an association of female worshippers, 1st cent. A.D. *IG* II² 1346. *LSCG* Suppl. no. 127. *SEG* XXI 538; XLVI 2363; LV 29. M.Augier, *Ktèma* 38 (2013) 293-304, reprints and translates in French this document, seeing elements of the process of δοκιμασία in LL. 12-16. This suggests to Augier that the office of a priestess was an ἀρχή. Examination of earlier pieces of epigraphic evidence (*IG* I³ 6, 35) confirms this picture, showing, in addition, that priestesses were expected to render accounts, (cf., e.g., the role of the εὔθυνος in the sacrificial calendar from Thorikos, *SEG* XXXIII 147). The designation of a priesthood held by a woman as an ἀρχή is strenghtened by study of honorific inscriptions for priestesses who had duly performed their duties (e.g. *IG* II² 776; *SEG* XXXIII 115).

114. Acharnai. Ephebic oath and the oath of Plataia, ca. 350-325 B.C. *SEG* LXII 83.* Rhodes-Osborne, *GHI* no. 88. D.L.Kellogg, *Hesperia* 82 (2013) 263-276, urges that the presence of Ἄρης and Ἀθηνᾶ Ἀρεία in the list of witnesses to the ephebic oath in Athens ties their sanctuary at Acharnai to this state institution. The joint cult reflects 'the inclusionary yet separate status of the young ephebes in Athenian society.' The martial associations of the deme are appropriate to the venue of a training ground for the ephebes. The twin cult at Acharnai also recalls the famous sanctuary of Athena and Ares at Plataia and the great deeds of the Athenians during the Persian Wars. Thus the two oaths are natural partners on this stele and Acharnai is an appropriate setting for the stele. See also D.L.Kellogg's monograph on Acharnai, *op.cit.* (our lemma no. 2) 161-165, and passim.

A minute analysis of both the ephebic oath and the oath of Plataia is offered by A.J.Bayliss, in A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (our lemma no. 1828) 13-29. The oath of Plataia is also scrutinized by L.A.Kozak, *ibid*, 192-199, who hesitantly sees echoes of it in Thucydides 2.71-72.

115. Athens. Inventory (of the Treasurers of Athena?), 349/8 B.C.? Fragment of 'Hymettian' marble found in the Agora Excavations in 1935, inv.no. I2899. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 332, no. 21 (ph.), who associates it with *IG* II² 1436, col. II. 'If so, this fragment may be part of a two-column record of items that the Treasurers of 349/8 B.C. listed as having been entered year by year from 371/0 to 354/3 B.C.'

[---.]Ι[----------]
[----]ΡΘΙΑ[----------]
[----] vacat [----------]
4 [----]ΑΝ vv [----------]
[-----]ΝΟΑ[----------]
[-----] vacat [----------]
8 [---.]ΧΕ[----------]
[---.]ΛΕ[----------]
----

2 [ο]ρθια? ed.pr.

116. Athens. Inventory of the Treasurers of Athena and the Other Gods, 321/0, 319/8, or 318/7 B.C. *IG* II² 1466. *SEG* XXXVIII 136;* XLIX 58; L 70; LVII 11. In his detailed account of this female descendant of the famous Miltiades, É.Perrin-Saminadayar, in J.-C.Couvenhes et al. (edd.), *l'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 331, notes the restoration [Εὐθυδίκη Μιλτ|ιάδου Λ]ακιάδου θυγά[τηρ] in LL. 7/8, proposed by D.M.Lewis apud Davies, *APF* 309, and adds that it has been confirmed through autopsy of the stone.

117. Athens. Inventory of the Treasurers of Athena and the Other Gods, 320/19 B.C. *IG* II² 1469. *SEG* XXXIX 159;* XLIX 58; L 70; LVII 11. E.Perrin-Saminadayar, *art.cit.* (our lemma no. 116) 331, notes the restoration Εὐθυ[δίκη Μιλτιάδου] | θυγάτηρ Λ[ακιάδου] in LL. 29/30, proposed by D.M.Lewis apud Davies, *APF* 309, and adds that it has been confirmed through autopsy of the stone.

118. Athens. Inventory of the Treasurers of Athens and the Other Gods, 4th/3rd cent. B.C. *IG* II² 1488-aA. *SEG* XXXVIII 144. Fragment of 'Pentelic' marble found in the Agora Excavations in 1936, inv.no. I 3937. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 331-333, no. 20 (ph.), who proposes that the Agora fragment belongs to the same stele as *IG* II² 1487a.

lacuna
[----.]Ε[--- -- ----------]
[---.]ΩΣΙ[----------]
[.]ΤΟΝ: ΚΛ[- - - -]

[--]ΕΝΤΟΣ[------------ ----]
[--..]ΩΣ: [--------------------]
[--.]ΜΕΝ[- ---------------]
[--..]ΔΥΟ[-- - -- ·-----------]
[--..]ΛΟ[------------ --- -]
---------------------- --- --

2. [νε]ὼς Ι[---], ed.pr. || 5. [νε]ώς?, ed.pr.]

119. Athens. Inventory of Athena and the Other Gods (?), ca. 340-320 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1938, inv. no. I 5206. Ed.pr. M.B.Walbank *Hesperia* 82 (2013) 326/327, no. 17 (ph.), who suggests a possible association with dedications listed by the Treasurers of Athena and the Other Gods.

lacuna

[----------..]Ο[----------------] stoichedon
[----------.]ΜΟΔ[--------------]
[------- ---.]ΡΑΠ[-------------]
[----------.]ΟΠΩ[-------------]
[----------]ΑΙΕΠ[-------------]
[----------]ΙΝΟΝ[------------]
[--- -------]ΑΛΙΩ[------------]
[----------]Δ ΙΙ Ι: Σ[-----------]
[----------.]Δ⊢ΙΙ:[------------]
[----------...]Π[--------------]
----

120. Athens. Inventory (?), ca. 390-370 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1947, I 5967. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 319/320, no. 12 (ph.): 'an inventory, perhaps of treasures dedicated to the Gods, among whom is Artemis Agrotera'.

lacuna

[- ----.]ΗΣΙ[....] stoichedon
[-------------.]ΡΑΣΚΑ[..]
[---- .]ΑΣΤΑΣ[..]
[-------------]υτιχλῆς Ε
[----------- --.]ΩΡΑΝΕ[ΘΗΚ]
[-------------.]ΕΜΙΔΙΑΓ
[-------------..]Σ[..]ΝΟΚ
[-------......]ΕΜ

[----- -------......]Γ
---- ---------- - --------

4. [Ἀ]γτυχλῆς or [Μα]γτυχλῆς, ed.pr. | 5/6. [- -]ωρ ἀνέ[θηκ]![εν], ed pr. | 6. [ἀνέθηκεν Ἀρτ]έμιδι Ἀγ[ροτέραι]? ed.pr.

121. Athens. Inventory (?), ca. 370-345 B.C.? Fragment of 'Hymettian' marble, left side preserved (?), found in the Agora Excavations in 1959, I 6874. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 321/322, no 13 (ph.).

lacuna

[..]Ε[----------------------]
[..]ΚΥ[---------------------]
ΟΨΟΙΣ[--------------------]
ΟΥ καὶ Ι[-------------------]
ΥΛΗΚΑΙ[------------------]
ΑΤΟΥΣΜ[------------------]
ΕΜΙΔΙ[--------------------]
ΟΝΤ[----------------------]
ΜΙ[------------------------]
----

3. ὄψοις, 'little fish', ed.pr. || 4/5. ὕλη καὶ [---]. or [ἡ βου]λὴ καὶ [ὁ δῆμος], ed.pr. || 6/7. [Ἀρτ]έμιδι, ed. pr.

122. Athens. Inventory (?), ca. 370-345 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations in 1936, inv. no. I 4048, left side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 322/323, no. 14 (ph.).

lacuna

[..]Ε[------------------] stoichedon
[.]ΜΙΠΤΡΕ[---------------]
[.]ΕΜΙΔΙΒ[---------------]
[.]ΤΑΤΗΡ[---------------]
[.]ΝΤΩ[-----------------]
[.]Π[-- ------- ------]
--- -------- ---------

1/2. Some form of [Λ]|αμπτρε[ύς]?, ed.pr. || 2/3. [Ἀρ|τ]έμιδι Β[ραυρωνίαι]?, ed. pr. | 4. [σ]τατῆρ[ες] or [σ]τατῆρ[ε], ed pr

123. **Athens. Inventory?, 360-350 B.C.?** Fragment of 'Pentelic' marble found in 1949 in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 82 (2012) 323/324, no. 15 (ph.).

lacuna
[------.....]ΑΦΙ[-- ------]
[------....]ΝΑΡΑ[- ------ -]
[----- ...]ΑΙΣΕ[- ------- ---]
4 [-------..]ΤΑΕΙΒ[- ------- ---]
[-- --]ΝΤΙΣΕΚ[------ -----]
[-----]ΙΝΙ: ἐχομ[------- ---]
[-----]ποθηκη[------ ----]
8 [------]ΙΝΘΕ[---- ------ --]
[-----..]ΙΕ[------ ------- --]
---

1. Ἀφι[δναῖος]?, ed.pr. 5. [---]ντίς may be the name of a tribe, ed.pr. || 6. [Ἐλευσ]ῖνι(ος) or [ἐν Ἐλευσ]ῖνι : ἐχόμ[ενος] vel sim., ed.pr. | 7. Some form of the noun [ἀ]ποθήκη, ed.pr. | 8. [το]ῖν θε[οῖν?], ed.pr.

124. **Athens. Inventory (?), ca. 330-320 B.C.** Fragment of 'Hymettian' marble found in the Agora Excavations in 1937, inv. no. I 4916. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 329/330 no. 19 (ph.), left side preserved.

lacuna
[....]ΝΑΒ[----------] stoichedon
ακλῆς ΛΑΜΠ[----------]
ΟΥΣ ἐν τῆι ΕΣ[----------]
4 ΟΣ ξυλίνη: Ο[----------]
ΠΛΗΝΕΚΑΤΟ[----------]
οκλέους Γ [------ ------ --]
ΑΛΟΝΤΕΣ[----- ------ -----]
8 ΤΩΙΑΝΔ[------ ------ -----]
ΣΙΔΗΡ[- ------ ------ ---]
[..]Τ[----- ------ ----- -]
----- ------ ------ ---

2. 'The demotic Λαμπ[τρεύς] is unlikely', ed.pr. || 6/7. [ἐπιβ]||αλόντες?, ed.pr. || 5. A reference to the ἑκατό[μπεδον] or to the month Ἑκατομβαιών; less likely πλὴν ἑκατο[στῆς], ed.pr. | 9 Some form of φιδηρ[οῦς], ed.pr.

125. **Halai Arraphenides. Catalogue of womens' clothing (inventory of Artemis Brauronia?)** 4th cent. B.C. Cf. *SEG* LIII 174; LV 260. B. Skaraki, M.Stathi, in *Αρχαιολογικές Συμβολές* A (2013) 246 briefly refer to a small fragment of a stele inscribed with a list of womens' clothing dedicated to Artemis in her sanctuary at Brauron, found reused built into a later wall in excavations of the Greek Archaeological Service at this site. No further details.

126. **Athens. Inventory of Artemis Brauronia (?), 343/2-337/6 B.C.** Fragment of 'Pentelic' marble found in the Agora Excavations in 1933. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 325, no. 16, who suggests that it could belong with *IG* II² 1514-1531, dedications to Artemis Brauronia, and in particular with *IG* II² 1526.

lacuna
[---- ---..] Ι [---------- --]
[--------.]ΗΣ[---- --- ------]
[- ----.]ΤΤ[--------- ---]
4 [--------]ΑΡΙ[- ----------]
[- - ----]ΠΟΘ[------ -------]
[--------]ΑΟΣ[----------]
[--------][Α]ΡΙ[----------]
8 [--------]ΟΔΗ[----------]
[--------]ΜΜΕ[----------]
[----------]ΕΚ[----------]
[---------.]ΡΟ[----------]
12 [---------.]ΤΕ[----------]
---

127. **Athens. Catalogues of silver phialai.** *IG* II² 1553-1578; *SEG* LX 179-195. In a discussion of payments mentioned in manumission records in Thessaly and other parts of the Greek world, R.Zelnick-Abramovitz, *op.cit.* (see our lemma no. 394) 95-102, critically reviews and rejects the view expressed by Meyer, *Phialai-Inscriptions* (see *SEG* LX 179) that the φιάλαι ἐξελευθερικαί were dedicated as the tenth of a fine of 1,000 drachmas imposed on defeated prosecutors in δίκαι ἀπροστασίου brought against metics. Z.-A. reaffirms the traditional view that the phialai were dedications by manumitted slaves or people acquitted in δίκαι ἀποστασίου. In her discussion she adduces *IG* II² 417, a list of phialai dedicated by liturgists inscribed on the reverse of a stele recording φιάλαι ἐξελευθερικαί (*IG* II²1575); 'apparently these two lists were deemed to belong to the same sphere', i.e. the φιάλαι ἐξελευθερικαί cannot have been fines (101/102).

128. **Athens. Poletai record, 342/1-339/8 B.C.** *IG* II² 1582+. *Agora* XIX P26. *SEG* LX 197.* C.Flament, *AncSoc* 185 (2013) 111-121, discusses the relevance of the confiscation of Meixidemos' property (LL. 463 485) to the administration of quarries in Athens. Telemachos, for whom Meixidemos stood as a guarantor, owed payments on a λιθοτομία (LL. 483 485), which has traditionally been understood as a concession on a quarry. Based on the parallel phrasing of Philistides' tax farming concessions (LL. 470 477), Flament interprets Telemachos' λιθοτομία as the tax farming concession for the τέλος

λιθοτομίας. He believes that his reinterpretation is further supported by the description of the payments as καταβολαί and of all three contractors' payments as τὴν ὠνήν (L. 493), both termini technici concerning Athenian tax farming concessions. The author brings attention to the πεντηκοστὴ τῶν (Πεντεληϊκῶν) λίθων (*IG* IV².1.103 from Epidauros), an Athenian tax that seems similar to that of *Agora* XIX P26. Eventually, Flament discards this poletai record as evidence for Athenian quarry administration.

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129. Athens. Poletai record, ca. 340-320 B.C.? Small fragment of 'Pentelic' marble found in 1934 in the Agora Excavations, inv.no. I 2001. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 302-304, no. 1 (ph.), who suggests the above date and identification; cf. *Agora* XIX, P26.

lacuna
[-]ΕΠΙ[- - - - - - -] Stoich.
[- - -]ΗΣΕΓ[- - - - - -]
[- - -]Η⟦ΙΑΚΑ⟧[- - -]
[- - -]⟦ΕΛΑΦ⟧[- - - -]
[- - -]ΥΗΣ[- - - - - - -]
- - - - - - - - - - - - - - - -

4. ⟦Ἐλαφ⟧[ηβολιῶνος]?, ed.pr. || 5. [ἐνεγ]υήσ[ατο]?, ed.pr.

---

130. Athens. Poletai record, ca. 330 B.C. Small fragment of "Pentelic" marble found in the Agora Excavations in 1934, inv.no. I 1866. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 306/307, no. 3 **(ph.)**, who proposes the above date and identification; cf. *Agora* XIX P32.

lacuna
[- - - - - - - -]ν[ο]υ Ἀφιδ[ναι] Stoich.
[- - - - -]ς: ὠνη: Χειμ[- - - - - - - -]
[- - - - -]ΑΡΝΙΠΠ[- - - - - - - - - - -]
- -

2. Χειμ[εύς] or Χείμ[ων], ed.pr. || 3. Ἄρνιππ[ος], ed. pr.

---

131. Athens. Poletai record or lease, ca. 330-320 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1937, inv.no. I 4511; left side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 308/309 no. 5 (ph.).

lacuna
[.]ΑΥΤ[- - - - - - - -]

ΣΘΩΣΕ[- - - - - - - - - - - -]
⟦Κ⟧ΩΝΕΝΣ[- - - - - - - - -]
ΗΜ⟦Ο⟧ΥΔΕ[- - - - - - - -]
ΣΥΘΕΥ[- - - - - - - - - - - -]
ΗΝΑΙ[- - - - - - - - - - - - -]
ΘΙΥ[- - - - - - - - - - - - - -]
Ι[- - - - - - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - - - -

1/2. [ἐμί]|σθωσε or [μι]σθώσε[ως], ed.pr. || 2/3. [οἱ]|⟦κ⟧ῶν ἐν Σ[- - -], ed.pr. | 3/4. [ἥμι]συ, ed.pr.

---

132. Athens. Poletai record (?), 4th/3rd cent. B.C. Fragment of 'Hymettian' marble found in the Agora Excavations in 1934, inv.no. I 1844. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 311-313 (ph.), no. 8, who compares *Agora* XIX no. P52 and maintains that 'despite what appears in line 8, this document must surely be part of a financial record, not a decree: e.g. [καθάπερ ἔδοξεν] τῶι δήμωι . . .' He reconstructs circumstances in which Philles (LL. 6-9) encountered a fine.

lacuna
3 lines lost
- -
[. . . . .]ΜΥΑΙ[- -] stoichedon
[. . . . . .]εκρίτου Κυθήρρ[ιος - - - - - - - - - - - - - -]
[. . . . . .]Ν Δημοκράτ⟦ου⟧ Στε[ιριεύς - - - - - - - -]
[ἐπὶ τῆ]ς Αἰαντίδος ἕκτης π[ρυτανείας - - - - -]
[. . . . . .] Ἀντ⟦ι⟧κράτου Δεκε[λεεύς - - - - - - - -]
[. . . . . .]Ι ζημι⟦ῶσ⟧αι Φίλλη[ν - - - - - - - - - - - -]
[ἔδοξεν] τῶι δήμωι καὶ τῆι β[ουλῆι - - - - - - - -]
[. . . . . . ψ]ήφισμα καὶ ΔΙΠ[- - - - - - - - - - - - -]
[. . . . . . .]Η Φίλλην καὶ ΤΕ[- - - - - - - - - - - - - - -]
[. . . . .]ινέτου Δειρα[διώτης - - - - - - - - - - -]
[. . . . .]άρου Θυμαιτά[δης - - - - - - - - - - -]
[. . . . .]ικλεί[δ]ου Κη[φισιεύς - - - - - - - - -]
[. . . . . Ἀρ]ιστοφῶντος Ἐλε[υσίνιος - - - - - - -]

2. [Φε]ρεκρίτου?, ed.pr.

---

133. Athens. Poletai record(?), early 2nd cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1939, I 5654. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 318/319, no. 11 (ph.), who points out that '[n]o example of a poletai record survives from as late a date as this'.

lacuna

ca. 5 lines lost?

---- ------ - ------- -------- --
[--- -.....]ΕΝΑ[----------]
[ἐπὶ τῆς] Οἰνεῖδος δεκά[της πρυτανείας ----]
[----.....] χρήματα μείζονα [---------]
4 [----....]ΑΚΟΝΤΑ καὶ ΜΙ[----------]
[------ -------]ΑΙΡ[- ----- --]
[---- ----- ------ --]ΕΛ[- -----]
------ ------- ------ ------ ----

4. [τρι]άκοντα καὶ μί[α]?, ed.pr.

134. **Athens. Ratio centesimarum (?), ca. 340-320 B.C.?** Small fragment of 'Pentelic' marble, left side preserved, found in the Agora Excavations in 1937, inv.no. I 4585. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 304-306, no. 2 (ph.), who suggests the above date and identification; cf. *IG* II² 1599.

lacuna

ΣΠΙΝ[----------]
ΕΥΕΙΔ[----------]
[.]ΗΧΡΕ[----------]
4 [.]ΛΩΠ[----------]
[.]ΓΥΗΝ[----------]
[.]ΗΕΙΚΛ[----------]
[.]ΗΝΕΝΠ[----------]
8 [.]ΑΛΩΠ[----------]
[.]ΑΠ[----------]
---------- -------

1. Σπίν[θαρος]?, ed.pr. || 2. Εὐείδ[ης]?, ed.pr. || 4. [Ἀ]λωπ[εκῆθεν] or [Ἀ]λωπ[εκῆσι], ed.pr. || 5. γύην, ed.pr. || 6. [ὠν]η(τὴς) Εἰκά[διος], ed.pr. || 8. Ἀλωπ[εκῆθεν] or Ἀλωπ[εκῆσι], ed.pr.

135. **Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C.** *IG* II² 1672. *I.Eleusis* 177. *SEG* LX 65 198, 199;* LXI 40, 194, 346; LXII 1849, 1945. C.Flament, *Res Antiquae* 10 (2013) 223-242, uses the evidence for grain from this text (data tabulated at 228), which he first examines through the lens of the Aristotelian analysis of Attic economy. Observing that the ratio wheat/barley is much lower in Attica than in the cleruchies (Skyros, Lemnos, Imbros), he infers that Athenian farmers favored the production of commercially valuable crops, instead of grain. As a result, a rather small portion of cultivable Attic land was used for cereals.

136. **Athens. Catalogue of officials (?), late 3rd/early 2nd cent. B.C.** Fragment of 'Hymettian' marble found in the Agora Excavations in 1935, inv.no. I 3016. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 334-336, no. 24 (ph.), who provides commentary on the Receivers and the Repairers (ἐπισκευασταί), and argues that 'this fragment may derive from a list of officials of the same kind as *IG* II² 1705 1712.'

lacuna

[----]ΩΣ ᵛ[- - -- -]
[----]ΕΥΣ ἀποδέκται [-------]
[----.]Ο vacat
4 [----..]Ν ἐπισκευαστ[--------]
- ----------

137. **Athens. Catalogue of Athenian demesmen (councilors?), ca. 350 B.C.** Cube-like base of 'Pentelic' marble, broken on all sides except the left; front and left sides inscribed with the same catalogue. It was found in 2002 in building operations at Mnesikleous and Diogenous Streets in Plaka; now in the storerooms of the First Ephorate in the Library of Hadrian, inv.no. ΠΛ 2050. Edd.pr. T.Petropoulou, E.-L.Choremi, *Horos* 22-25 (2010-2013) [2014] 107-114 (ph.), who provide a thorough prosopographical analysis, on the basis of which, in addition to the lettering, spelling, and deme-representation, they propose the above date. After rejecting several categories of catalogues, they suggest that these men are councilors and that the base originally contained a complete list, beginning with tribe one, Erechtheis on the front left, and ending with tribe ten, Antiochis, on the left side [A typesetter's error muddled up the names in columns I and II in the ed.pr. The error was spotted by J.S.Traill, who promptly communicated it to the editor of *Horos* A.P.Matthaiou, who in turn sent us the improved version we are reproducing below. Stroud and Papazarkadas.]

Front (side A)

Column I	Column II
[Ἐρεχθηίδος]	[Αἰγηίδος]
- ----------	----------
[..c.4..]λω[..3-4..].ρο	[----------]
[..c.4..]ράτης Θάλιδος	ΧαρΙΙ[----------]
[..c...]ας Κηφισοφῶντος	24 Νεοκλ[----------]
4 [Εὐ]ωνυμ[ῆ]ς	Ἀγκυλ[ῆθεν]
[Λ]εώστρατος Λεωχαρίδ(ο):	Καλλιπ[----------]
Ἀντιγένης Ἀπολλοδώρου	Λυσίμαχος [----------]
Κλ[.]κ[.c.2.]δης Ἀντιγένου	28 Δημόφιλος [----------]
8 Χαρίας Χαρωνίδου	Ἄγνων [.]ΛΛ[----------]
Εὐάγ[γ]ελος Θεαγκέλου	Μορυξίας Γ[----------]
Καλλιάδης Χαριάδου	Βατεῆς
Προκλείδης Εὐγειτονίδο	32 Λυκόφρω[ν- ----------]
12 Χαρῖνος Χαρωνίδου	Φιλαΐδ[αι]
Φιλοκράτης Φιλοκλέος	Ἐπίζηλ[ος ----------]

Λεωχάρης Πορι̣λάο
Σωκράτης [..]σίου
Εὔθοινος [..c. 3..]λεγκτο:
Καλλιπίδης [Ἐ]παινέτου
Δημοκράτης Α̣Α̣Γ̣[-----]
[Ἐκ] Κηδῶ̣[ν]
[Π]ροκλεί̣δ̣[ης - ----]
[.]Ο.[---------]

Διονυσόδ̣[----------]
Καννωνὸς [----- ------]
Ἀλ̣αι̣ῆς
Ε̣Α̣Α̣[---------- ----]
---------- ----------

Left (side B)

[------ ----]ν[.]ς
[-------- --]ένου
[---------]σου
[----------] vac.
[----------] Χαιρεφ[---]
[----------] vac
[----------] Νικοξένου
[---------]ας Π̣ασιφάνου
[---------]
[--------] .Ι̣ένης Φ̣Λυ[..]ου
vacat

Bio. Φαῦ[λλ]ου, Matthaiou apud ed.pr.

138. Athens, Catalogue of victors at the Theseia, 148/7-135/4 B.C. *IG* II³ 961. *SEG* XXVIII 365 XXXVI 723. C.Sarrazanas, *ZPE* 186 (2013) 127-33, reviews the evidence for the existence of Apolexis I of Peiraieus, observing that all that remains of the notice of the agonothetes in this catalogue is the demotic and the fragmentary patronym, restored by Wilhelm and printed by Kirchner in *IG* as follows:

[ἀγωνοθετοῦντος Ἀπολήξιδος τοῦ Λυσά?]νδρου Πειραιέω[ς]

The supplement Ἀπολήξιδος, misprinted in *IG* as Ἀπολέξιδος, was based on Ἀπόληξις Α[υσά]νδρου Πειραιεύς, attested in the ephebic list *IG* II² 1009 of 117/6 B.C. Sarrazanas suggests two alternatives for the fragmentary patronym, [Μενά]νδρου (cf. *IG* II³ 1938) and [Ἀλεξά]νδρου (cf. *SEG* XXIII 99), before acknowledging that [Λυσά]νδρου remains the most probable candidate. The numismatic evidence, an issue of stephanophoric tetradrachms bearing the name ΑΦΡΟΔΙΣΙ-ΑΠΟΛΗΞΙ, now dated to 123/2 B.C., and several ambiguously inscribed ΑΠΟΛ, has previously been used to support Wilhelm's restoration, but Sarrazanas rejects this identification and points to better suited candidates for these monetary magistrates. The crux of Sarrazanas' argument lies in É.Perrin-Saminadayar's recent identification of Lysander I of Peiraieus with a Lysander in Plutarch, *Moralia* 55.843b (article reported in *SEG* LV 27), and the identification of three of his children: Medeios I, Glaukos II, and Lysander II. Given the existence of three possible candidates and the prominence of Μήδειος (whose name, Sarrazanas suggests, could be restored as that of the elusive agonothetes), it no longer appears logical or necessary to posit the existence of a fourth child named Apolexis, and with his disappearance from our inscription his entire existence proves to have been a '"fantôme" dans notre documentation.'

139. Athens. Genealogical catalogue of a priestly family, early 4th cent. A.D. *IG* II² 2342 = *IG* II² 13620. *Agora* XXXI 80. *SEG* XVI 142; XXIV 201; LVIII 150; LXI 32. C.Settipani, in *Stratégies familiales* 57-80, investigates genealogical pedigrees invented by late antique aristocratic families. His case study is the family of Ἡγίας, head of the Neoplatonic School of Athens around 500 A.D., who claimed descent from Solon (stemma at 78/79). In 'Annexe 2' (80) Settipani reproduces and translates in French the text of *IG* II² 2342 (*IG* II² 13620), which attests to several members of Hegias' family, accompanying it with prosopographical notes based on numerous epigraphical documents.

140. Athens. Lease or sale of land (?), ca. 330 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1939, inv.no. I 5776; right side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 307-308 no. 4 (ph.), who suggests this identification on the basis of LL. 4/5, χωρ|[ίον].

[----------.]MI Stoich.
[----------]ΚΑΤ
[----------]ΑΝΤ
[----------]ΧΩΡ
[----------]ΚΑΛ
[----------]ΥΘ[.]
[----------]ι [..]
-- ----------

141. Athens. Lease of land, 4th/3rd cent. B.C. Fragment of micaceous 'Pentelic' marble found in the Agora Excavations in 1937, right side preserved; inv.no. 4668. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 309/310 no. 6 (ph.), who, on the basis of the peculiar puntuand, suggests that this may be part of the same series of leases as *Agora* XIX L14, but inscribed on different stelai. LL. 1-3 may come from the heading. See also our lemma no. 142.

lacuna
[----------]Ξ stoichedon?
[----------]ΙΑ
[----------]ΑΙ

4 [----------]ΟΥ
[--- --- -----]ΑΧ
[----------]ΡΑ
[----------]:Μ
8 [----------]Ε̣
---

142. Athens. Lease of land, 4th/3rd cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1934, inv.no. 1635. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 310/311 no. 7 (ph.), who associates it with our lemma no. 141, noting: 'Fragments 6 and 7, together with *Agora* XIX, no. L14 represent parts of the decennial revision of leases of sacred properties carried out in 303/2 or 293/2 B.C., which are likely to have been inscribed on three or four different stelai.'

lacuna
[---------...]Π̣Ο̣Ν̣[---------] stoichedon
[---------.]ΕΙΣΘ̣Α[---------]
[---------.]Α̣Ι̣ΟΣ: ⌈ᴱ⌉ [-------]
4 [---------.][[Ι]]ΤΕΚΤΩ[------]
[---------]Ν γύην: ΩΚ̣[------]
[---------]ΙΟΝΓΥ̣Η̣[--------]
[---------]Υ: ΜΙ̣[----------]
---

4. A name such as [Ἀμφ[[ι]]τέκτω[ν], [Ἀρχ][[ι]]τέκτω[ν], or [Κλε][[ι]]τέκτω[ν], ed.pr. || 6. γύ̣η[ν]?, ed.pr.

143. Athens. Lease? 4th/3rd cent. B.C. Fragment of 'Hymettian' marble found in 1937 in the Agora Excavations, I 4732, broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 314/315, no. 9 (ph.) who notes that the spelling of the name of the goddess in L. 4 is without parallel; her sanctuary may also appear in L. 7.

- --- --- --- --- --- --- -
[-- ....]Ο̣ΑΙΝΕΝΚΗΦ[--- ---]
[---....]ΝΝΕΣΩΡΑ̣Ι̣Λ̣[-- ---]
[-- ...]ΗΣ γεί Δαμοκρ[------]
4 [- -...]Ι Εἰλεθίηι Σ[----- ----]
[---] τῶι τείχει ΚΑ̣Ι̣[------ ---]
[--..]Ι̣Μ̣Ε̣Ο̣ΔΗΣ[----------]
[- -]Ι̣Λ̣ΕΙΟ̣[------ --- ----]
--- ---------- --- --- --

2. ὡρᾳ̣ῖ̣α?, ed.pr. 3. γεί(των) Δαμόκρ[ιτος] or Δαμοκρ[άτης], ed.pr. || 7. [Ε]ἰ̣λειθ̣[υία]?, ed.pr.

144. Athens. Leases or sales of land, before ca. 250 B.C. Four non-joining fragments of 'Pentelic' marble found in the Agora Excavations in 1934. I 1702 a d; the arrangement of a-c is arbitrary; the vacat in the 3rd line of d may indicate that it is the last fragment of the text. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 315-317, no. 10 (ph.).

lacuna
Fr. a [----------]Α̣Ν̣[[----------]
[----------]ΣΥΧΩ[----------]
[------]Ν καὶ [----------]
4 [- ---]Η̣ΣΚΛ̣[----------]
[-----]Ι̣Ν : ⌈ᴱ⌉[----------]
[----------]ΛΟΥΔ[----------]
[-- ------]ΥΤΩ[----------]
8 [----------]Ν[----------]
---

lacuna
Fr. b [----------]Χ̣[...vv]
[----------]ΔΕΟΥ [vv]
12 [----------]Μ̣ΥΣΚ vv
[----------]Ν̣ΩΙΓ vv
[----------...]Τ̣[vv]
---

lacuna
Fr. c 16 [----------]Σ[----------]
[----------]Ο̣Υ[----------]
[----------]Η̣Λ̣[----------]
[----------]Κ̣Ι̣[----------]
20 ---------- -----

lacuna
Fr. d [----------]Α[---- ---- ---]
[--]Υ̣Τ̣[----------]
[----------] vacat

- χω[ρίον] or χώ[ρα], ed.pr. || 11. [Ποσι]δέου? ed.pr. || 12. Μῦς Κ|[---], ed.pr. || 13/14. e.g. [οἰκίδιο]ν ὧι γ [εί](των), ed.pr.

145. Acharnai. Boundary stones of the Acharnian aqueduct, ca. 325-300 B.C. *IG* II² 2491. *SEG* XIX 181 182; XXI 643; LIV 237; LVI 217.* T.Georgousopoulou, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 153 160 (ph.), presents a general essay on this major water system with focus on its physical form, location (illustrated with maps), excavated remains, including texts of the inscriptions and ph. of *SEG* XIX 181 182, LIV 237. Since so far no such inscriptions have been found outside the general area of the deme of Acharnai, it seems likely that the aqueduct was built to service this most populated of the

Attic demes. [Georgousopoulou writes without reference to the valuable study of A.P.Matthaiou, which we reported in *SEG* LVI 217. Stroud.]

The same topic is explored with more finesse by D.L.Kellogg, *op.cit.* (our lemma no. 2) 105-110, who based on the texts she has included in her epigraphic appendix (211/212), provides valuable insights into the location of the aqueduct, the legal rights of those involved, their origin, etc.

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146. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Fragmentary boundary stone of Hymettian marble; from Kerameikos, inv.no. I 88. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 22/23 no. 4.

[ὅρος]
μνήμ[α]-
τος

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147. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Boundary stone of white 'Pentelic' marble (a reused tile); from Kerameikos, inv.no. I 329. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 5.

ὅρος
μνήμα-
τος

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148. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Trapezoidal boundary stone of white 'Pentelic' marble; from Kerameikos, inv.no. I 348. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 6.

ὅρος
μνήμα
τος

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149. **Athens (Kerameikos). Boundary stone of a tomb, ca. 385 B.C.** Slab of schist found at the SE corner of funerary precinct 2 in 1964, inv.no. I 420. Ed.pr. B.Schlörb-Vierneisel, *MDAI* (*A*) 81 (1966) 61 (ph.); see now J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 8.

ὅρος
μνήματος

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150. **Athens (Kerameikos). Boundary-stone of a tomb, ca. 390-385 B.C.** Opisthographic trapezoidal boundary stone of schist, found at the SW corner of funerary precinct 2 in 1964; inv.no. I 421. Ed.pr. B.Schlörb-Vierneisel, *MDAI* (*A*) 81 (1966) 61/62 (ph.); see now J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 9 (ph.).

Front	Back
ὅρος	[ὅρος]
μνήματος	[μν]ήμ[ματ]ος
ὅρ[ος]	

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151. **Athens (Kerameikos). Boundary-stone of a tomb, early 4th cent. B.C.** Boundary stone made of a schist slate shaped into a stele; found in 1959 at Melidoni street in relation to the submycenaean tomb I (inv.no. I 453). Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 13, 23 no. 11 (ph.), who speculates that the stele might have been set up by the polis of Athens.

ὅρος
μνήματος

---

152. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Fragmentary boundary stone made of a marble slate, which preserves traces of an earlier inscription.; found in 1959 in Bau Z II (inv.no. I 499). Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 12.

[ὅρος]
μνή-
μα-
[τ]ος

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153. **Athens (Kerameikos). Boundary-stone of a tomb, early 4th cent. B.C.** Stele of limestone, found in situ in front of funerary precinct V (south side of the Sacred Street) in 1964; inv.no. I 557. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 13 (ph.).

ὅρος
μνήμα-
τος

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154. **Athens. Boundary marker of the Areopagus, ca. 450-400 and ca. 400-350 B.C.** *Agora* XVIII 128 G.V.Lalonde, *Hesperia* 82 (2013) 435-457 (ph.; dr.), shows that this inscription is not a dedication, but a boundary marker of the Council of the Areopagus inscribed on a block probably

from the precinct wall of the Council. The stone had two periods of use at the above dates represented by the earlier inscription A, which was (incompletely) erased and then later replaced by B, which was inscribed below A on the same block but upside down with respect to it. In the first period Horos A was read vertically from top to bottom and then Horos B was read from bottom to top. Lalonde postpones for a later study speculation about the location of the Council building. He suggests 'that the successive horos inscriptions marked a regular and long-standing precinct that accommodated both homicide trials and other functions of the Areiopagites.' (449). The reason for the erasure of Horos A and its replacement by the more explicit Horos B may be attributed to a rise in reputation and responsibility of the Council in the mid-4th cent. B.C. He explores the possible connection of this inscription with Eukrates's Law on Tyranny of 337/6 B.C.; see our lemma no. 78.

Horos A ḥ̣ṓρ[ος τε̂ς?] β[ο]λε̂ς

Horos B βολῆς ἐξ Ἀρείο πάγο

At 435, note 1, Lalonde remarks that in *Agora* XVIII C28, D.J.Geagan also suggested that this may be a boundary inscription.

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155. **Pallene (Glyka Nera). Boundary-stone of land sacred to Dionysos, ca. 425-375 B.C.** *SEG* LVII 162. After autopsy, K. Takeuchi, *Horos* 22-25 (2010-2013) [2014] 101/102 no. 9, records the text as follows: ὅρος χωρίο | τῶι Δι ονύσω|[ι]

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156. **Kalyvia. Security horos, 350-300 B.C.** Slab of white-gray marble found in 2009 in a pile of stones near the Early Christian basilica of Olympos, between Kalyvia and Anavyssos; now in the Museum of Lavrion, inv.no. ΜΛ 1549. Ed.pr. A.Dova, in *Πρακτικά ΙΔ΄ Επιστημονικής Συνάντησης Νοτιοανατολικής Αττικής, Καλύβια Θορικού Αττικής, 6-9 Οκτωβρίου 2011* (Kalyvia 2013) 59-68 (ph.), who identifies the koinon with the demesmen of Myrrhinous, and comments on the topography and archaeology of the deme and on the cult of Artemis Kolainis, before associating the horos with *IG* II² 1183, LL. 27-32.

ὅρος
χωρίου
καὶ οἰκίας πε-
4 πραμένων
ἐπὶ λύσει κοι-
νῶι Μυρρινοσ-
[ί]ων ἱεροῦ ἀργυ-
8 [ρί]ου Ἀρτέμιδο[ς]
Κολαινίδος

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157. **Athens. Security horos, ca. 325-300 B.C.** 'Pentelic' marble block, originally a high-quality threshold, found by K.Pittakys to the east of the Parthenon and provisionally published by him in *Ephemeris* (1856) 1471, no. 3042; now in the Epigraphical Museum inv.no. EM 5992. G.E.Malouchou, in *Epigraphical Approaches* 207-214 (ph.; English translation), offers in effect the ed.pr. of this long overlooked inscription, for which she proposes the date above on the basis of the diction and prosopography: the creditor Kineas is probably a well known trierach, Davies, *APF* 8436, and Philoktemon may be the Secretary of the Council of 319/8 B.C. Πολυαινίς is a hapax; for the verb ἐφίημι Malouchou cites *IG* XII.5 872; *SEG* L 829.

[. . . . . c. 10 . . . . .] ὑποκειμένη[ς - - - - -]
Κινέαι Νι[κ]ομ[ά]χου Λαμπ[τρεῖ - - - -]
ἐφιείσης Πολυαινίδος κατὰ [- - - - - - - -]
4 παρὰ Φιλοκτήμ[ο]νι Κηφ[ισιεῖ - - - - - -]

1. [ὅρος οἰκίας]. M(alouchou). || 3. κατὰ [τὰς συνθήκας], M. | 4. [κειμένας?], M.

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158. **Athens. Dedication by the supervisor (ἐπιμελητής) of the Prytaneion, 1st cent. B.C.** *IG* II² 2877. *SEG* LVI 229.* E.S.Kroustales, *Grammateion* 2 (2013) 11-16, after a detailed reexamination of the earliest testimonies for the finding place of this inscription (Spon, Wheler, Guillet de S. George) in the 17th century, Fourmont, and Pittakys, together with candidates in the last 100 years, concludes that the Athenian πρυτανεῖον was located in the Plaka northeast of the Acropolis at the church of Agios Demetrios Katephores, the findspot of numerous inscriptions and where Pittakys originally placed it.

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159. **Athens. Dedication of Pistokrates and Apollodoros, late 2nd cent. B.C.** *IG* II² 2949. *SEG* LXII 94.* As part of his overarching argument that the Attic gene were elevated in the late Hellenistic period, P.Ismard, *art.cit.* (our lemma no. 26) 179/180, revisits this inscription (Greek text reproduced), and noting the absence of the Βακχιάδαι from sources of the Classical period he infers that the genos was created in the 2nd cent. B.C.

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160. **Lambrika (Lamptrai). Dedication to Apollo (and Asklepios?) by demesmen of Lamptrai, mid-4th cent. B.C. (before 342/1 B.C.).** *IG* II² 2967. *SEG* LVII 172. I.Bultrighini, *RCCM* 55 (2013) 29-44, studies a squeeze of this inscribed block (now lost but probably stored in the Museum of Brauron, according to the author), on which she is able to discern the vertical stroke of a pi, hence [Λαμ]πτρεῖς in L. 1. She goes on to provide a detailed analysis, including prosopographical and topographical notes, before rejecting S.G.Byrne's recent theory that the dedicants might have been orgeones, because of the absence of the crucial term ὀργεῶνες from the heading. On the basis of the sacred regulations *IG* I³ 256, Bultrighini first proposes to restore L. 1 as [Λαμ]πτρεῖς τῶι Ἀπόλλωνι τῶι [Πυθίωι ἀνέθεσαν]. Alternatively, she puts forward a totally different reconstruction, which complies

with her detection of traces of a previously unattested sigma, namely Λαμ]πτρεῖς τῶι Ἀπόλλωνι, τὸ [Ἀ]σ[κληπιῶι ἀνέθεσαν], shrewdly noting that the church of Agios Loukas, into which *IG* II² 2967 was once built, is dedicated to a patron saint of doctors. C.Feyel, *BE* (2014) 158 notes: 'On aurait aimé que l'a donne quelques parallèles pour étayer cette hypothèse, qui paraît peu vraisemblable'.

161. **Athens. Dedication of a torch to Hermes, ca. 100 B.C. 100 A.D.** Base of bluish-white marble broken at the back; inscribed surface broken at top, left, and right; on top traces of a tenon to anchor the dedicatory torch; the back is roughly dressed for insertion into a wall or niche of a building; found in 1986 by the Greek Archaeological Service in the Venizelos Mansion at 96 Adrianou Street (for another base for a torch found in the same place, see *SEG* LXI 164); now in the storerooms of the Library of Hadrian, inv. no. ΠΑ 522. Edd.pr. G.E.Malouchou, D.S.Sourlas, *Horos* 22-25 (2010-2013) [2014] 163-168 (ph.), who provide a commentary on the men in LL. 7-10, none of whom are attested elsewhere; examples of two hypopaidotribai; the name of the festival ([Ἐπι|τάφια], [Θή|σεια], [Ἡφαί|στια]). In L. 4 perhaps also [ἐν τῶι ἐπὶ] Ἐπι[. . . .ca. 8. . . . ἄρ]χοντος ἐν[ιαυτῶι]. L. 7 [Ἀρά]του, [Κάρ]που, [Γόρ]γου, et al.

[- -]
[-]
[. . . .ca. 7 . . . νι]κήσ[ας . .ca. 3 .]
4 [- - ca. 5 - ἐν τῶι] ἐπὶ [. . .ca. 6. .]
[.ca. 2. ἄρ]χοντος ἐν[ιαυτῶι]
[Ἑρμ]ῆι παιδοτριβοῦ[ντος]
[. .2-3.].ου τοῦ Ἀρίστου ἐκ [Μυ]-
8 [ρι]νούντης, ὑποπαιδοτ[ρι]-
[β]ούντων Μητροδώρου
Φρεαρρίου, Λάμπωνος
ἐκ Μυρινο[ύντης]

162. **Athens. Choregic inscription ca. 400-350 B.C.** Fragmentary rectangular base of gray marble, broken on all sides except the top, which is flat and probably original, of unknown provenance; now in the storeroom of the Greek Archaeological Service in the Academy of Plato; inv.no. M 521. Ed.pr. A.Makres, *Grammateion* 2 (2013) 113/114 (ph.), who identifies it as a dedication of the choregic victor's tripod in the men's choral dithyramb at the Dionysia and comments on the restoration of the personal names.

[- - -]κίας Εὐξίο Γ[- - - - ἐχορήγει]
Αἰγηὶς ἀνδρ[ῶν ἐνίκα]
[- - - - ἐδίδασκε? - - - ηὔλει?]
4 [- - - - - ἦρχε?]

163. **Athens. Choregic dedication, mid 4th cent. B.C.** Right part of a white ('Pentelic') marble base of a tripod found built into a house at 20 Tripodon Street in Plaka [for the topographical importance of the location cf. our lemma no. 158, Papazarkadas]; now in the storerooms of the Ephorate of Athens at 20 Thrasyllou Street, inv.no. Π 1666. Ed.pr. E.P.Sioumpara, in *Themelion*. 261-279 (ph.; dr.):

[- - - - - - - -]ος Σωστράτου Λ[- - - - - -]
[- - - - - - ἐ]δίδασκεν vacat
[- - - - - - - -]χος ἦρχεν vacat

Ed.pr. associates the monument with the dithyramb competition at the Dionysia. Following a minute architectural and epigraphic analysis, she identifies the honorand with Δείνιππος Λαμπτρεύς, *APF* 13362. Concerning the eponymous archon's name (L. 3), there are three possibilities: Καλλίμα]χος of 349/8 B.C.; [Νικόμα]χος of 341/0 B.C.; [Φρύνι]χος of 337/6 B.C. After pondering several reconstructions, Sioumpara eventually opts for the following version:

[Ἐρεχθηὶς παίδων ἐνίκα· Δείνιππ]ος Σωστράτου Λ[αμπτρεὺς ἐχορήγει]
[. . . . . .ca.25. . . . . ἐ]δίδασκεν vacat
[Καλλίμα vel Νικόμα]χος ἦρχεν vacat

164. **Athens. Choregic dedication for the Thargelia, 372/1 B.C.** Fragmentary cylindrical tripod base of white marble, broken on all sides, excavated by the Greek Archaeological Service in 2009 at Syngrou Boulevard 31 and T. Negris Street; now in the storerooms of the ex-Third Ephorate, inv.no. Λ 12601. Edd.pr. A.K.Makres, N.A.Sakka, *Horos* 22-25 (2010-2013) [2014] 155-162 (ph.). On the ethnic of the didaskalos in L. 5 the authors speculate that it is used either in place of a demotic or to distinguish the Athenian didaskalos from a foreign flute player or to indicate a city other than Athens, which had this same ethnic. Discussion also of the relevance of the find-spot for the identification of the Pythion, the traditional venue for the dedication of tripods from the Θαργήλια map); cf. *SEG* LXI 36.

[Name patronymic]
[demotic χορηγῶν]
[ἐνίκα - - - ἰδι]
4 [- - -ἰδ]ι: παιδ[ων]
[- - -]ος Ἀθην[αῖος]
[ἐδίδασ]κε: Χαρ[- - -]
[- - -] ηὔλει
8 [Ἀλκι]σθένης ἦρ[χεν]

165. Ikarion. Choregic dedication, ca. 350 B.C. *IG* II² 3098. *SEG* LVIII 188.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 96/97 no. 7, after autopsy, provides a detailed letter-by-letter description of the first word and concludes that the correct reading is Ἀγνίας.

166. Athens. Choregic monument set up by all the tribes, ca. 80-90 A.D. *IG* II² 3114. *SEG* LI 203;* LIII 27; LVII 12; LXI 167. J.L.Shear, *art.cit.* (our lemma no. 22) 395, 402-404 (ph.), describes in some detail the layout of the inscription, takes issue with S.B.Aleshire's description of LL. 1-3 as traditional (cf. *SEG* XLIX 24), given the unprecedented motif of a victory won by the entire δῆμος (L. 1), and emphasizes the modern character of this unusual monument (possibly supporting a statue rather than a tripod), which makes it an unmistakable creation of Roman Athens.

167. Athens. Choregic monument, ca. 83-93 A.D.? *SEG* XXIX 165; LI 205.* After pointing out that S.G.Byrne, *Roman Citizens of Athens* (*Studia Hellenistica* no. 40) (Leuven 2003) 476/477 (cf. *SEG* LIII 27), has suggested a slightly different date ca. 84-90 A.D. for the eponymous archon of L. 1 ([ἐ]πὶ Κ[ο]ϊ Βειβίου Κρίσπου Μα[ραθωνίου ἄρχοντος]), J.L.Shear, *art.cit.* (our lemma no. 22) 401, argues, on the basis of parallels, that the Ἀσκληπιάδης of L. 2 is more likely to be a χορηγός rather than an ἀγωνοθέτης, as hitherto assumed.

168. Athens. Dedication of phylarchs on a base signed by Bryaxis, ca. 350 B.C. *IG* II² 3130. *SEG* XXXII 250;* XLIX 2496; L 1712; LI 17; LVII 1, 44. For an account of excavations of the Greek Archaeological Service in 2010/11 in the bed of the Athens-Peiraieus railway, which probably establish the original position of this base at the northwest corner of the Stoa of Zeus, see K.Tsonga, *Αρχαιολογικές Συμβολές* Β′ (2013) 124-126.

169. Myrrhinous (Merenda). Dedication by Xenophon to Apollo Pythios, 400-350 B.C. *SEG* LVII 197; LXI 176.* After autopsy, I.Bultrighini, *ZPE* 186 (2013) 141-151 (ph.; English translation), concurs with Kakavoyanni, Argyropoulos and Feyel that the Ξενοφῶν mentioned in *SEG* LVII 197 and *SEG* LIII 210 is one and the same man. Since Xenophon is identified as a priest in *SEG* LIII 210, the author finds the restoration [Νίκης] in L. 1 problematic. Instead, she uses evidence from 4th-cent. B.C. elegiac epigrams and supplements the text of the edd.pr. as follows:

[Εἰκόνα μ' ἀ]θάνατον Ξενοφῶν μνημεῖον ἑαυτῶ
[θῆκεν Ἀπ]όλλωνος Πυθίου ἐν [τ]εμένε[ι]

Since the term εἰκών refers to portraits (statues or paintings), Bultrighini argues that both this dedication and *SEG* LIII 210 very likely supported statuettes made of marble or bronze. The use of μνημεῖον ἑαυτῶ in both dedications suggests they were offered by Xenophon 'in celebration of himself' (parallels from non-funerary contexts are offered by *IG* II² 4550 and 4658); examples of images of cult personnel are known from the Athenian Acropolis (late 5th and 4th-cent. B.C.).

170. Myrrhinous (Merenda). Dedication by Xenophon to Zeus Phratrios, early 4th cent. B.C. *SEG* LIII 210; LXI 176*. The use of the term κἀμέ ('Xenophon dedicated me *too*') suggests to I.Bultrighini, *art.cit.* (our lemma no. 169) (ph.; English translation), that this dedication to Ζεὺς Φράτριος and the dedication made by Ξενοφῶν to Apollo Pythios (*SEG* LVII 197) were set up side-by-side in the sanctuary of Apollo and functioned as a single votive/commemorative monument. Though this cult is otherwise unattested at Μυρρινοῦς, the excavators identified a large elliptical precinct in the area of the shrine of Artemis Kolainis as the sanctuary of Apollo. Bultrighini argues, however, that Apollo's shrine is more likely to be found at the site of the church of Panagia at Merenda, where *SEG* LVII 197 was discovered.

171. Athens (Roman Agora). Honorary inscriptions for Constantine and his sons, 335-340 A.D. *IG* II² 13268-13272. G.Deligiannakis, *art.cit.* (our lemma no. 34) 117, adduces these inscribed statue bases as evidence for the activity of the emperor Constantine in the Roman Agora attested in Julian, *Or.* 16, where the title 'strategos of Athens' and an annual imperial distribution of grain to the city are documented. There may even have been a small shrine to the emperor and his sons here.

172. Athens. Honorary inscription for M. Antonius Aristokrates, ca. 31-21 B.C. *IG* II² 3889. *SEG* XXX 155.* In the context of their study of the career of the honorand (see our lemma no. 231), J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 653-655, present a new text after autopsy of the stone north of the Erechtheion on the Acropolis with bibliography and commentary. They urge the above date, not too long after Actium.

[ὁ δ]ῆμ[ος]
Μᾶρκον Ἀντώνιον Ἀ[ρι]σ[τ]ο[κρ]άτ[ην]
Ἀναξίωνος υἱὸν ἀρ[ε]τῆς ἕνεκα

4 Λεωχάρης ἐποίησεν

173. Athens (Library of Hadrian). Honors for Herculius, prefect of Illyrium, 408-410 A.D. *IG* II² 4224 = *IG* II² 13283. *SEG* XXXVI 251;* XXXVIII 185; XLII 238; XLVII 236; LII 1991; LXII 1884. G.Deligiannakis, *art.cit.* (our lemma no. 34) 115/116, describes the setting of this dedicatory inscription and provides an English translation. He attributes extensive renovations in the Library of Hadrian to Ἑρκούλιος and associates with his activity a large marble statue of Victory on a globe recently discovered in excavations of the Greek Archaeological Service. He also suggests that the Library may have served as the imperial forum or praetorium, pointing out that the orator Himerios

delivered his first speech in Athens here, scholium ad *Or.* 38 (ca. 325-353 A.D.). For the statue of Herculius on the Acropolis, see our lemma no. 174.

174. **Athens (Acropolis). Honorary inscription for Herculius, prefect of Illyrium, 408-410 A.D.** *IG* II² 4225 = *IG* II³ 13284. *SEG* XXIX 183;* XLII 238; LII 1991; LIX 6, 64; LXI 32. After reprinting the *IG* text G.Deligiannakis, *art.cit.* (our lemma no. 34) 120/121, focuses on this important monument, which stood next to the statue of Athena Promachos, emphasizing the significance of its connection with Athens' glorious past and her continued protection under the care of the honorand. He also provides a helpful list of honorary portrait statues ca. 300-600 A.D. from the Acropolis (*IG* II² 13263, 13264, 13274, 13279). For the statue of Herculius from the Library of Hadrian, see our lemma no. 173.

175. **Athens. Epigram on the Iliad, reign of Hadrian?** *SEG* XXIX 192; LXI 179.* *Agora* XVIII C29. After detailed analysis of the iconography and sculptural style of the two female cuirass figures representing the *Iliad* and the *Odyssey*, including the signature of the sculptor Ἰάσων on the *Iliad*, *IG* II² 4313, S.Leone, *ASAA* 91: Serie III, 13 (2013) 89-109 (ph.), rejects the traditional date in the Trajanic period for the inscribed base for the statue of Homer. He proposes to date the whole monument in the reign of Hadrian and to locate it in the Agora in the Palace of the Giants and not at the Library of Pantainos.

176. **Athens. Inscription on a cover of a treasury-box, late Hellenistic/early Roman.** White ('Pentelic') marble rectangular slab, with decoration of four objects in relief: an oil press, a collection basin, a pithos with a slot for coins, and a wide short table of which only the legs survive. The object, found in 1903 on Hephaistou street, north of the Agora, is now deposited in the National Archaeological Museum (inv.no. 2550). Ed.pr. E.V.Vlachogianni, *AA* (2013.1) 57-60 (ph.), who notes that in the Museum inventory it is recorded that there once existed at the back side of the object a barely legible inscription: ΠΙΙC / CΠΙΡΠΠΙΙC. Vlachogianni compiles a catalogue of 10 objects of this type, which have been previously known with the telling moniker 'Marmorgeräte rätselhafter Zweckbestimmung'. All are uninscribed with the exception of the example under consideration. The author identifies them as covers of θησαυροί for money related to olive oil production and distribution, and offers a rigorous historical analysis.

177. **Glyka Nera. Epitaph of Hippostrate, ca. 350 B.C.** *SEG* LVII 209; LXI 181. A.Hatzidemetriou, in *Αρχαιολογικές Συμβολές* Α' (2013) 258, briefly republishes this inscription. This allows us to correct a mistake: the patronymic is Ἰπ<π>ομάχου, as in *SEG* LVII 209, not Ἱπομάχου, as erroneously stated in *SEG* LXI 181.

178. **Athens. Epitaph of Gorgion, ca. 250-150 B.C.** Columella of gray ('Hymettian') marble, broken at bottom, found in 2001 in salvage excavations of the Greek Archaeological Service at the corner of Taxiarchon and Dexippou Streets in Plaka; now in the Library of Hadrian, inv. no. ΠΛ 2060. Ed.pr. N.Papazarkadas, in *Themelion* 236/237 (ph.), who notes that the name of the deceased, though attested in Chios, appears here for the first time in Athens.

Γόργιον
Λυκίνου
Ἁλαιέως
γυνή

179. **Athens. Epitaph of [—] of Alopeke, Classical.** Marble lekythos on top of a contiguous round base. Two holes on the top of the base suggest that the monument was converted into a fountain at a later stage; exact provenance not given. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421/1422 (ph.), who recorded it for the Ephorate of Private Archaeological Collections, notes that this is one of the very few examples of a lekythos on a round base from the Classical period:

Χαρικλείδου
Ἀλωπεκῆθεν

[Ed.pr. provides only a majuscule transcription. The inscription is not legible on the ph. It was not customary to inscribe the name of the deceased in the genitive in Attic monuments, so we assume that Χαρικλείδου is a patronym and that the name of the deceased has been lost (along with the conversion of the monument into a fountain). This may be the same as Χαρικλείδης Ἀλωπεκῆθεν, father of Εὐανδρία: see Traill, *PAA* no. 982830, Papazarkadas].

180. **Athens. Epitaph of Aristomenes, late 4th cent. B.C.** Intact stele of white marble reused as a threshold block and more, found by the Greek Archaeological Service in 2001 in the south wing of the Library of Hadrian, where it was reused in late Byzantine times at the mouth of a well; now in front of the storeroom of the Archaeological Service on 3 Areos Street on exterior shelf 12β; inv. no. ΒΑ 1503. Ed.pr. N.Papazarkadas, in *Themelion*, 237-239 (ph.), who notes that the common name Aristomenes is attested for the first time here in Aphidna and discusses the rare patronym with parallels.

Ἀριστομένη[ς]
Διώξιδο[ς]
Ἀφιδναῖος

181. **Athens. Epitaph of the athlete Aufidis Eirenaios, ca. 150-200 A.D.** Intact, pedimental stele of 'Pentelic' marble with peak and raking akroteria, a recessed central panel and pilasters on each side. In high relief in the panel is a standing frontal nude young man, with a very light beard; himation draped over his left shoulder and lower arm, holding an aryballos in his right hand and a strigil in his left. Inscription in two lines below the pediment, above the panel; lunate epsilons and sigmas. No record of its discovery or provenance; now inv.no. M773 of the Third Ephorate. Ed.pr. S.Asimakopoulou-Linteris, in *Αρχαιολογικές Συμβολές* Β′ (2013) 350-352 (ph.).

Αὐφίδις Εἰρηναῖος
Ἀχαρνεύς

182. **Athens. Funerary epigram for the seer Kleoboulos of Acharnai, ca. 370 B.C.** *SEG* XVI 193; LII 218;* LIV 14; LV 2070. *CEG* 519. M.Foster, *ClAnt* 32 (2013) 288/289, reprints and translates the text, and brings attention to the talismanic power of the μάντις Kleoboulos, as emphasized by the partly restored χῦδος ἀρ[έσθαι] (L. 4 of the epigram), a phrase used by Homer 'to designate a warrior's talismanic status'.

183. **Athens. Epitaph of Plathane, Demophilos, and Demokles, 4th cent. B.C.** Inscribed stele with a crowning in the form of an anthemion; two rosettes and a relief with a scene of two standing bearded men, of whom one offers his right hand (dexiosis) to a seated female figure; exact provenance not given. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421/1422 (ph.), who recorded it for the Ephorate of Private Archaeological Collections, provides a majuscule text [We transcribe it in minuscules, Papazarkadas].

Πλαθάνη, Δημόφιλος Δεκελεεύς, Δημοκλῆς Δεκελεεύς

184. **Athens. Epitaph of A[---]s, son of Autokles, 2nd cent. B.C.** Fragment of a funerary kionisko of gray ('Hymettian') marble, broken at top and bottom, found in salvage excavations of the Greek Archaeological Service in 2003 in Musaios Square in Plaka; now in the storeroom of the Archaeological Service at 3 Areos Street. Ed.pr. N.Papazarkadas, in *Themelion*, 240 (ph.), who points out that the restoration Ạ[ὐτοκλῆ]ς in L. 1 is epigraphically tenable, albeit not certain. The patronym allows him to associate the deceased with a Thorikian family known from *IG* II² 1960 (= *SEG* XV 104 and *IG* II² 6240.

Ạ[. . .6-7. . .]ς
Αὐτοκλέους
Θορίκιος

185. **Peiraieus. Epitaph of the son of Lysophon and others, 360-350 B.C.** Clairmont, *CAT* 3.349a; *LIMC* 556. White marble ('Pentelic') loutrophoros, broken at top and bottom, with a shallow relief scene of a seated, bearded man, with a standing woman behind him and a young man standing in front of him to the right; inscription above and to the right of the young man. Excavated by the Greek Archaeological Service in 1984 in the suburb of Maniatika; now in the Peiraieus Museum inv. no. 5259. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* Α′ (2013) 36 (ph.), discusses the iconography of this relief with identifications of the family members (standing mother, seated father) and emphasis on the fact that this monument commemorates the death of the young, unmarried son of Lysiphon. Only to the son's name are added patronymic and demotic.

Λυσιστράτη Λυσιφῶν [---]Σ[---]
Λυ[σιφῶντος]
Πειραιεύς

186. **Athens. Funerary epigram for Nikomachos, ca. 370-360 B.C.** *IG* II² 7180. *CEG* 475. *SEG* LIII 241, LVIII 29. D.Marchiandi, *art.cit.* (our lemma no. 7) 123/124 (ph.), reaffirms her conviction that since Lemnos was not lost to the Spartans in 404 B.C., the date of this epitaph should not be affected by such concerns. On the contrary, epigraphical and artistic considerations point towards a date after 387 B.C., most likely within the decade indicated above. The epigram, with its characteristic Homeric formula, shows that the deceased was a second or third generation Athenian from Lemnos.

187. **Athens (?). Funerary epigram for Aurelius Menodotos, 3rd cent. A.D. (after 212/213 A.D.)** White 'Pentelic' marble grave stele with a young man in relief. He wears a short chiton, a lacerna, and a hat and holds an unidentifiable object, perhaps a viniculture knife. The youth is surrounded by a crouching dog, a vessel, and two hovering female figures who hold a ribbon. It was found in 2003 illegally stored in the basement of a building in the Athenian neighborhood of Kypseli. It is now stored in the sculptural collection of the National Archaeological Museum, inv.no. EAM 15261. Ed.pr. V.Papaeuthymiou, in *Themelion*, 87-105 (ph.), who in a minute iconographical and epigraphical analysis identifies the female figures as allegorical Victories and Menodotos as a farmer. The epigram, starting at the end of L. 3, consists of one elegiac distich followed by three hexameter verses.

Αὐρ. Μηνόδοτος Ποθεινοῦ
Ἀθηναίου ἐνθάδε κεῖμαι ἐτῶν
δεκαεπτά, μηνῶν δοίω· ἑπτα-
καίδεκα ἐτῶν κεῖμαι Μοίραις
βαρυπένθοις, κάλλος ἔχων, μεγέθο-
υς σωφροσύνης ἕνεκεν βασσκανθείς
ἔμεινον ἐν οὐρανῷ ἀστερόεντι
τὴν μεσόγειον στέρξας ἀρέτροις

καὶ κλῆμα φυτεύσας ἐνθάδ[ε] νῦν
[..ca. 3.]ῳ καινὸς ἀφροῦ ἐπάνω κυμά-
[τ]ων

[7. On the idea that the deceased has become a star see A.Wypustek, *Images of Eternal Beauty in Funerary Verse Inscriptions of the Hellenistic and Greco-Roman Periods* (Leiden 2012) 48-57. Chaniotis] || 8. ἀρέτροις is a previously unattested variant of ἀρότροις, for which ed.pr. cites Threatte, *GAI* vol. I, 214 ff.; cf. modern Greek ἀλέτρι, Matthaiou. 10. [ναί]ῳ, or [ἥκ]ῳ, or [ζ]ῷ, ed pr.

188. **Peiraieus. Epitaph of the Phoenician Abedsmun, ca. 400-390 B.C.** *SEG* LIX 306. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* A′ (2013) 36-46 (ph.), presents a detailed analysis of this fragmentary stele found in 1841, with full bibliography. She suggests that the object held in the left hand of the figure in relief is a writing tablet. Pologiorgi reconstructs the missing relief as that of a seated man, comparing *IG* I³ 1282 (ph.); II² 8464 (ph.). She adduces numerous parallels of Attic gravemarkers erected over the tombs of Phoenicians buried in Peiraieus and elsewhere, including *IG* II² 8388 (our lemma no. 189), 8440 (ph.), 9034, 9035, 9987. Pologiorgi speculates that the deceased might have been a seer.

189. **Peiraieus. Epitaph of Shem/Antipatros of Askalon, ca. 350-300 B.C.** *IG* II² 8388. *CEG* 596. *SEG* LIX 292;* LX 1700; LXII 1893. M.Korenjak, *ZPE* 184 (2013) 66-72 (dr.), joins the throng of scholars who have grappled with understanding this enigmatic bilingual monument. After summarizing the three main interpretations (λέων being a real lion, a metaphor for a robber, or a demon), he attempts to connect the inscription with inheritance disputes, such as are known from the Attic corpus of orations. The whole composition is an allusion to a case whereby Antipatros' Sidonian friends participated in a judicial process against the unnamed opponent, the lion of the epigram, who had targeted Antipatros' inheritance.

Independently, O.Tribulato, *Hesperia* 82 (2013) 459-486 (ph.), after printing the Greek and Phoenician texts with translations, provides a rigorous word-by-word poetic and philological commentary, followed by discussions of the iconography of the relief with copious parallels of motifs from the Near East. She concludes that the epigram in honor of Shem/Antipatros, a Phoenician who had died in Greece, was composed by Phoenician friends who had a basic, but not professional grasp of Greek epigrammatic poetry. Detailed discussion of the neologisms ἐχθρολέων and σποράσαι, which may translate Semitic words, and the lion and the naked man bending over the corpse. The ship in relief does not symbolize death at sea but rather the vessel on which Shem's soul will embark on his journey to the underworld.

190. **Athens (Kallithea). Epitaph of Nikeratos and Polyxenos, 330-320 B.C.** *SEG* XXIV 258. *ΣΕΜΑ* 1149. *SEG* LVIII 29. After a detailed art historical and architectural analysis of this spectacular, but still officially unpublished, private monument, J.Israel, in *Griechische Grabbezirke*, 55-68, detects

Anatolian influences and dates it to ca. 330-320 B.C. She claims that Νικήρατος, probably a metic benefactor, used the ethnic Ἰστριανός to advertise his origin from Athens via Miletos, the metropolis of Histria.

191. **Peiraieus. Epitaph of Timo of Corinth, 2nd cent. B.C.** *SEG* LIX 298. G.Spyropoulos, in *Αρχαιολογικές Συμβολές* A′ (2013) 61, reprints the text and briefly describes the circumstances of finding this gravestone in excavations of the Greek Archaeological Service at Agios Ioannes of Rentis.

192. **Athens. Funerary epigram for Plangon, ca. 350 B.C.** *CEG* II 587. *GVI* I 1820. *SEG* XII 193; XIV 208. M.González González, *ZPE* 185 (2013) 61/62, translates this epigram into Spanish after adopting Hansen's *CEG* text and offers an analysis in the context of 4th-cent. B.C. tragic language. Building on the work of C.Tsagalis, *Inscribing Sorrow: Fourth-Century Attic Funerary Epigrams* (reported in *SEG* LVIII 30), she understands this epigram to be a direct reflection of Euripidean language as employed in *Trojan Women* and *Suppliants*. Her argument centers on the point that καταλείβεται in L. 6, 'derrama continuas lágrimas,' echoes two instances of the same verb in Euripides' plays, where καταλείβω is used in connection with mothers who mourn their children. Such restricted usage in tragedy coupled with the fact that καταλείβω is so far attested only here in funerary epigrams leads her to conclude that the composer of this epigram was intimately familiar with Euripides' work.

193. **Peiraieus. Epitaph of Menekles of Megara, ca. 375-370 B.C.** Clairmont, *CAT* 1.272; *ΣΕΜΑ* 1224; cf. Osborne-Byrne, *Foreign Residents* 3629, and *LGPN* III.B, s.v. Μενεκλῆς (13). White marble relief stele with rounded anthemion and recessed relief panel depicting a seated, bearded man facing left and holding a staff once rendered in paint; inscription above. Excavated in 1986 by the Greek Archaeological Service in the suburb of Maniatika; now in the Peiraieus Museum inv. no. 5284. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* A′ (2013) 31-35 (ph.), after a thorough stylistic analysis of the relief sculpture on this stele, involving numerous parallels, proposes that the date might be narrowed to ca. 375-370 B.C. She includes ph. and stylistic and prosopographic discussion of the reliefs on the following comparanda, *IG* II² 5294, 11054, 12152.

Μενεκλῆς
Μεγαρεύς

194. **Athens. Epitaph of Dionysios of Sidon, date?** Marble funerary kioniskos excavated by the Greek Archaeological Service in an ancient cemetery at 4 Falaisias Street, south of the Sacred Way. Mentioned by E.S.Banou, in *Αρχαιολογικές Συμβολές* B′ (2013) 295, without further details, who gives the text below and mentions other funerary kioniskoi from the same excavation.

Διονύσιος Ἀλεξάνδρου Σιδώνιος

195. **Athens (?). Epitaph of Agatheia and Brithon, ca. 350-300 B.C.** Clairmont, *CAT* 2. 868; *SEG* L 241 (Hallof). Now in Bignor Park (Sussex). Republished by G.Petzl (inscription) and H.von Hesberg (relief), in S.Dimas et alii (edd.), *Die Antikensammlungen von Hever Castle, Cliveden, Bignor Park und Knole* (Wiesbaden 2013) 182 Bi 1 and 188 ['Korrekturzusatz': reference to *SEG* L 241] (ph.; German translation; full bibliography).

Ἀγάθεια Βρίθων
Καλαμυθ(ί)δα Καλαμυθίδα

Dated on iconographical grounds; provenance: 'möglicherweise Attisch, Fundort - - - nicht gesichert' || ΜΥΘΔΑ, P who adds that the theta, read by him on the squeeze, is certain and that the name Καλαμυθίδας has been unattested so far; he refers to the name Μορμυθίδης. Cl. assumed that the deceased (a married couple) came from Kalamyde; von H suggested that Καλαμυθίδας might be a Doric patronymic rather than an ethnic. The relief represents a woman (Agatheia) in dexiosis with a man (Kalamythidas); between the two a child (A.'s brother Brithon), von H.

196. **Athens. Epitaph of Glaukon, ca. 350-340 B.C.** Cf. our lemma no. 1735.

197. **Athens. Epitaph of Diodotos, ca. 400 B.C.** Marble stele with three vases in relief, namely a high loutrophoros surrounded by two lower lekythoi with alabastra on their mouths; recorded by the Ephorate of Private Archaeological Collections (exact provenance not given). The name of the deceased has been inscribed on the shoulder of the loutrophoros. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1422 (ph.):

Διόδοτος

198. **Athens. Epitaph of Q.Caelius Honoratos, 2nd cent. A.D.** Lower half of a rectangular relief panel of white 'Pentelic' marble depicting at the left a seated woman facing right toward a reclining male figure on a banqueting couch, with an empty, low table in front. At far right, a smaller standing, frontal, nude, male youth holding a vase in his right hand. The heads of all three figures are cut off by the break at the top. Inscription in a band across the bottom in large, ornate letters. Provenance unknown; inv. no. M34 of the Third Ephorate of the Greek Archaeological Service. Ed.pr S.Asimakopoulou-Lintzeri, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 344-346 (ph.), who suggests that the man in the inscription is related to, probably a descendant of, Quintus Caelius Honoratus of *IG* II² 2020, 102-105 A.D.

Κ. Καιλίωι [Ὀν]ωράτωι ἥρωι

199. **Athens (exact provenance unknown). Epitaph of Sosias and his wife, 4th cent B.C.** Very badly battered 'Pentelic' marble lekythos, missing its neck and handle and the base, found in excavations of the Greek Archaeological Service at an undetermined location; now inv.no. Α 12487 of the Third Ephorate. On the body of the vase is a dexiosis scene in shallow relief with a standing man at left clasping hands with a seated woman at right. Poorly cut and barely preserved inscribed labels above the head of the man and proceeding to the right behind the head of the woman. Ed.pr. S.Asimakopoulou-Lintzeri, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 348-350 (ph.).

Σωσίας ἐνθάδε κεῖται γυνή
ἀγαθή

200. **Athens. Epitaph of Philoumene, ca. 425-400 B.C.** Fragmentary marble lekythos with a sculpted depiction of seated woman (the deceased) on the left and a standing woman (a slave) carrying a vessel on the right; exact provenance not given (unknown?). An inscription identifies the deceased. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421 (ph.):

Φιλομένη

201. **Athens. Epitaph of an unknown woman, ca. 300 B.C.** White marble fragment broken on all sides; reworked on the right; found in 2002 in salvage excavations of the Greek Archaeological Service in Mousaios Square in Plaka; inv. no. ΠΛ 2066. Ed.pr. N.Papazarkadas, in *Themelion*, 241/242 ph.), who suggests that it belonged to a stele or a grave trapeza. The letters in L. 3 are more widely spaced, something that strengthens the proposed restoration.

[- - - - - - - - - -]
[- -]ρκράτο[υς - -]
[- -]μοστρα[- -]
3 [vac. γυ]νή[? vac.]

202. **Athens. Jewish epitaph, 5th/6th cent. A.D.** N.Tsoniotis, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 173, notes the discovery in excavations of the Greek Archaeological Service in the Roman Agora of a inscribed marble stele with an engraved menorah that attests to the existence of a Jewish community in early Byzantine Athens. No text; no ph; no further details..

203. **Athens (Kynosarges). Christian epitaph, 6th/7th cent. A.D.** Without further details, F.S.Banou, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 297, mentions excavations of the Greek Archaeological Service of a section of a late Roman cemetery containing chamber tombs and a fragmentary marble stele 'Χριστιανικής περιόδου' inscribed with the name of the deceased man and a curse; no ph., no text, no further details.

204. Athens (Elaionas). Psalm quotation, 5th/6th cent. A.D. Long (1.10 m.), white marble epistyle block, inscribed on the concave kymation, broken at left, probably one of three similar blocks, built into the late Byzantine church of Panagia Μουσταπίδενα or Ζωοδόχος Πηγή on Drakon Street, original provenance unknown; inscription with lunate epsilon and sigma. Ed.pr. G.Palles, *Grammateion* 2 (2013) 27-31 (ph.), who identifies the text as a quotation of Psalm 90, and assembles a wide range of examples of Psalms inscribed or painted in churches and other monuments in Greece.

[·] πετομένου ἡμέρας ἀπὸ πράγματο[ς - - -]

205. Athens. Uncertain private document, ca. 250 B.C. Fragment of Hymettian marble found in the Agora Excavations in 1953, inv. no. I 6593. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 336-338, no. 25 (ph.), who argues persuasively for the private nature of this inscription but his conjecture that it was a security horos seems uncertain. [The proportion of erasures (7 lines of 11) seems unusually high; the ph. fails to show them clearly. Stroud].

vacat
[- - - . . . Δ]εξ⟦ιέρω⟧ι Φλυεῖ [- - - - - - - - - - - - - - -]
[- - - . . Ε]ὐδαίμονι Θυμα[ιτάδηι - - - - - - - - - - - -]
[- - -..]⟦ΑΛΑΙ⟧ΟΝ ἀνασ⟦κ⟧ξι[μον - - - - - - - - - - - -]
[- - -..]Ṇ λειπόμενον ⟦ΕΝ⟧[- - - - - - - - - - - - - - - -]
[- - -]⟦ΛΟΙΑΝ⟧ σελίδ⟦ω⟧ν Γ[- - - - - - - - - - - - - -]
[- - -..]Ε⟦ΤΟΜΜΟΝΟΝ⟧ΕΠΟ[- - - - - - - - - - - -]
[- - -.]Ε⟦ΝΒ⟧ΗΣΑΙΕ⟦Ν⟧ΜΑ[- - - - - - - - - - - - - -]
[- - - . . . .]⟦ΙΤΟ⟧ καθιστ[- - - - - - - - - - - - - - - - -]
[- - - . . . .]ΚΑΘΥΠΕΡΘΕ[Ν - - - - - - - - - - - - - - - -]
[- - - . . . . . .]ΝΚΕΦΑ[- - - - - - - - - - - - - - - - - - - -]
[- - - . . . .] vacat [- - - - - - - - - - - - - - - - - - - -]
vacat

3. [π]⟦αλαι⟧όν, ed.pr. || 4. [εἰς τὸ]ν λειπόμενον ⟦ἐν⟧[ιαυτόν]?, ed.pr. | 5. On the basis of [κοι]⟦λίαν⟧ σελίδ⟦ων⟧, ed.pr. suggests that 'this section would be dealing with a contract to build or repair a theater or theater seating', perhaps in Thorikos. | 6. [δ]ὲ ⟦τὸμ μόνον⟧, ed.pr. || 7. [ἐ⟦ν Β⟧ήσαι ἐ⟦ν⟧ Μα[ρωνείαι], ed.pr. || 8. [ἐπ]⟦ὶ τὸ⟧ καθιστ[άμενον], ed.pr. The adverb καθύπερθε[ν] could refer to one of the Attic demes habitually so described, ed.pr. || 10. κεφα[λαιον]?, or Κέφα[λος], or Κεφα[λῆθεν], ed.pr.

206. Athens. Incertum, 4th cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1934, inv.no. I 1639. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 332/333, no.22 (ph.), who calls it 'Accounting record?'.

lacuna
[- - - - - - - -] ΔΔ vv [- - - - - - - -]

[- - - - - - -]ΔΔΙ[- - - - - - - -]
[- - - - - - - - -]Ι[- - - - - - - - - - -]

207. Athens. Inscriptions on weights. On this topic, see our lemmata nos. 1880/1881.

208. Acharnai. Bronze dikastic tablet, date? *SEG* LIV 403.* M.Platonos-Yiota, in *Αρχαιολογικές Συμβολές* Α' (2013) 144, briefly reprints the text in majuscules; no further details.

209. Halai Aixonides. Public lead weight and bronze dikastic tablet. *SEG* LX 260/261. I Kouragios, in *Αρχαιολογικές Συμβολές* Α' (2013) 72/73 (ph.), republishes these two objects.

210. Kephisia. Bronze dikastic tablet, ca. 370-360 B.C. *SEG* LVII 292. D.Schilardi, in *Αρχαιολογικές Συμβολές* Α' (2013) 201 note 3, repeats the information in *SEG* about the circumstances of discovery of this plate, but now proposes the above date and reads the text as Εὐθύδημος Εὐθυκλ: Κηφ[ισιεύς].

211-216. Porto Raphti (Prasiai). Inscribed bronze nails, 3rd cent. B.C. After a general discussion of the form and functions of broad-headed metal nails with a short shaft used to anchor leather, fabric, or thin metal to a wooden frame, especially for military shields, A.Tsaravopoulos, *Horos* 22-25 (2010-2013) 187-198 (ph.), points out that some of them bear short inscriptions in relief on the inner, lower surface of the head of the nail, where they would have been invisible once the nails were hammered in. He connects these short texts to military settings and publishes the following six bronze examples, which he associates with the Chremonidean War, 269/8-263/2 B.C. Nos. 1-2, 4 and 6 were found in 2013 by Dimitri Artemi on the beach of Porto Raphti on the promontory of Koroni; the others were excavated on Koroni by the American School of Classical Studies in 1960 (*Hesperia* 31 [1962] 26-60); all are now in the Museum at Brauron.

211: BE 6780. Tsaravopoulos 189/190 no. 1 (ph.; dr.):
BA(σιλέως) ΠΤΟ(λεμαίου) trident

212: BE 6781. Tsaravopoulos 190 no. 2 (ph.; dr.):
BA(σιλέως) ΠΤΟ(λεμαίου) trident

213: BE 6784. Tsaravopoulos 190/191 no. 3 (ph.; dr.). Head broken and stamp not centered. T. identifies the king on nos. 1-3 as Ptolemy II, Philadelphos, 285-246 B.C., whose troops occupied the Koroni peninsula in the Chremonidean War:
BA(σιλέως) - - - trident?

214: BE 6782. Tsaravopoulos 191 no. 4 (ph.; dr.), who suggests that ΔΗ might stand for Δημήτριος but there are perhaps chronological problems in linking this with Demetrios Poliorketes or Demetrios II. Another possibility is δη[μόσιος]:
ΔΗ

215: BE 6785. Tsaravopoulos 191/192 no. 5 (ph.; dr.):
ΚΕ[- - -]Ω[-]Ι

216: BE 6783. Tsaravopoulos 192 no. 6, who proposes Κε[φάλ]ωνι, perhaps a Macedonian officer or commander; cf. A.B.Tataki, *Macedonians Abroad* (Athens 1998) 340, nos 34 36:
ΚΕ[- - -]ΩΝΙ

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217. Halai Araphenides (Loutsa). Graffiti on a saltcellar, ca. 325-300 B.C. Footed saltcellar found at the south side of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 340/341, no. K269, vol. II, pl. 64, 150. Outside an incised alpha (A); on the bottom another graffito, ΗΡΑ.

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218. Halai Araphenides (Loutsa). Stamp on an amphora, Hellenistic. Fragment of the neck, lip and stamped handle of an amphora, found in the deposits of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I, 370/371, no. K337; vol. II, pl. 73, 152, who argues that the name Μοσχᾶς was so far unattested in stamped amphoras [On the ph. one can see traces of the first letters of the defective name in L. 1, the first of which looks like a kappa, Papazarkadas].

[. . .]οφίλου
ἐπὶ Μοσχ[ᾶ]

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219. Athens (Ano Petralona). Dedication on a vase, Hellenistic. Black glazed kantharos with floral decoration and inscription on the neck; found in excavations of the Greek Archaeological Service on Τρώων Street 75-77 in 2011. Ed.pr. M.Kontopanagou, A.Stamoudi, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 317 (ph.), who connect it with the cult of Ariste and Kalliste in a sanctuary of Ἄρτεμις on the road to the Academy.

Ἀρίστ[ει] [Κα]λλίστει

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220. Halai Araphenides (Loutsa). Two graffiti, 50/40 B.C. 10 A.D. Small plate found to the west of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I, 395, no K395; vol. II, pl. 81.: ΔΕ(ΜΟΣΙΟΝ), accompanied by a second illegible graffito.

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221. Salamis. Dedication to the tragedian Euripides on a vase, 2nd/3rd cent. A.D. *SEG* XLVII 282; I 290.* G.G.Lolos, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 81/82 (ph.), presents a brief summary of the excavations in the Cave of Euripides with a ph. of this inscribed vase.

PELOPONNESOS

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222. **Peloponnesos. Peloponnesian representatives to the Panhellenion.** On this topic, see M.Pawlak, in K.Kłodziński et al. (edd.), *The Roman Empire in the Light of Epigraphical and Normative Sources* (Toruń 2013) 119 126, who looks at the careers of epigraphically attested Peloponnesian archons of the Πανελλήνιον and Panhellenes (e.g. Κύιντος Ἀλλήιος Ἐπίκτητος: *IG* IV².1 691; Λ. Μαίκιος Φαυστεῖνος: *Corinth* 8.3.264; Διονύσιος Πάθας: *IG* IV 858; Σπένδων of Sparta: *IG* V.1 47; Ξεναγόρας of Sparta: *IG* V.1 164; Κορινθᾶς Νεικηφόρου: *IG* V.1 45). Pawlak concludes that the Panhellenion was primarily an organization dedicated to the Imperial cult, and that its members were second-rank aristocrats.

AIGINA

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223. **Aigina. Religion.** I.Polinskaya's *A Local History of Greek Polytheism Gods, People, and the Land of Aigina, 800–400 BCE* (Leiden 2013), is a massive, ambitious, fully-annotated, theoretically informed and occasionally polemical monograph on the religion of the island, in which the author makes substantial use of epigraphic evidence, often upon autopsy of the inscribed monuments. The size of the book prevents us from covering all the inscribed material, much of which can be traced by the diligent reader through the long general index (unfortunately there is no index locorum). We single out her discussion of *IG* IV².2.1005 (197-199) and the cult of Ἀφροδίτα Ἐπιλιμενία; epigraphic evidence on Ἀπόλλων, *IG* IV².2.756-759, 1016, and our lemma no. 227; the (ἱερὰ) πεντάπολις, *IG* IV .2 835 (on 236-238); the Θεάριον and the inscribed Later Roman Wall, with prosopographical comments (on 238-246); Ἀθηνᾶ, *IG* IV².2.755, 765, 767. Epigraphists could also avail themselves of Appendix I: 'Roster of Aiginetan deities with evidence for cult practice' (581-585). We cover individual texts in our lemmata nos. 224-227.

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224. **Aigina. Inventory of the sanctuary of Mnia and Auzesia, 431 404 B.C.** *IG* IV².2.787 (*IG* I³ 1453). *SEG* XLI 263.* I.Polinskaya, *op.cit.* (our lemma no. 223) 615-622, reprints and translates the text and offers a detailed lexical, paleographical, and dialectal analysis, in which she deconstructs some of Barron's earlier observations on the lettering (*SEG* XXXIII 259). Polinskaya takes LL. 6 8 to refer to one single wooden statuette of Μνία; similarly LL. 33-35 refer to one statuette (ἀγαλμάτιον) of Αὐζησία.

Both are further analyzed in the main part of the monograph at 466-473. Of particular interest is the author's spatial analysis, in which she argues that objects were itemized as they were displayed rather than by material or function. She concludes that the inventory 'reflects the status quo of the last days before the Aiginetan exile from the island.' The new occupiers of the island who drew up the inventory were unfamiliar with the rituals involved, and the relevant terminology is that of Athens.

225. **Aigina. Inventory of the sanctuary of Aphaia, 431-404 B.C.** *IG* IV².2.1037 (=*IG* I³ 1456). *SEG* LVII 311.* I.Polinskaya, *op.cit.* (our lemma no. 223) 622-626, reprints, translates and analyzes the text observing that the two surviving headings suggest a double, spatial and material-based, arrangement of the inventoried items. She also notes and carefully attempts to explain the absence of objects made of precious metals. We bring attention to her detailed analysis of the difficult term ἐγλοτηρίον.

226. **Aigina. Dedication to the Koliadai, 475-450 B.C.** *IG* IV².2.1057. I.Polinskaya, *op.cit.* (our lemma no. 223) 306-310, revisits this inscribed document, which, after detailed description, she defines as a dedication, inferring that the recipients were probably local Nymphs called Κολιάδαι associated with water. Contra the reading adopted by the editor of *IG*, Polinskaya prefers to read ηαλ|τίμο at the end of the inscription, a name that as 'a compound of timê makes good sense in Greek.'

227. **Aigina (or Megara?). Honorary decree for Diodoros, 82 B.C.?** *IG* IV².2.750. *SEG* LX 282, 491. In her revisionist discussion of the location of the shrine of Apollo, I.Polinskaya, *op.cit.* (our lemma no. 223) 207-211 (ph.), first prints LL. 33-38 of the old edition of the text (*IG* IV 2), and discounts it as irrelevant because the stone was not found in situ and the reading Ἀπολλών[ιον] can no longer be confirmed on the stone. Upon autopsy, Polinskaya was only able to provide the following reading:

]ται εἰς τὸν ἐπιφ[- ca. 2-]ΕΙΣΤ[
]όλιος, παρὰ τὸ Α[- ca. 4-5 -]ΟΝ[

Indeed, in the new corpus K.Hallof supplements παρὰ τὸ ἀγορα[ν]όμι[ον], a reading that Polinskaya finds equally problematic. She further takes issue with modern scholars' cavalier use of Pausanias' topographic information, and goes on to point out that παρὰ τὸ Α[ἰάκει]ον is epigraphically possible and would reconcile the decree with the information of the periegete. Similarly possible is the reading παρὰ τὸ Α[ττάλει]ον, supported by the evidence of *IG* IV².2.749, or even ἀ[ρχεῖ]ον. 'We must conclude that IG IV² 750 does not help to identify the site of Apollo's sanctuary.' [If K.Rigsby's assignment of the document to Megara (*SEG* LX 282) is correct, the discussion above is pointless. Papazarakadas]

228. **Aigina. Dedication to Demeter, Imperial period.** *IG* IV².2 770. *SEG* LI 338. F.Felten, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 99 (ph.), briefly notes the discovery of this inscribed fragmentary marble statue in excavations of the German Institute on Kolonna Hill. He identifies the statue as that of Demeter and associates it with the Thesmophorion mentioned by Herodotus in 6.91.2.

CORINTHIA

229. **Corinth. Corpus of inscriptions from the sanctuary of Demeter.** R.S.Stroud, *Corinth* XVIII.6. *The Sanctuary of Demeter and Kore: the Inscriptions* (Princeton 2013), has now offered the authoritative corpus of the inscriptions found in the important shrine of Δημήτηρ and Κόρη in excavations of the American School of Classical Studies between 1961 and 1975; abbreviation: *Corinth* XVIII.6. The 135 inscribed objects are treated in five chapters. Chapter 1: 'Inscriptions on Stone, Metal, Bone, and in Mosaic'; chapter 2: 'Dipinti on Pottery' (dedications, labels of figures,, καλός-inscriptions, commercial inscriptions, imitation inscriptions, incerta); chapter 3: 'Graffiti on Pottery' (dedications, ownership inscriptions, personal names, miscellaneous, incerta); chapter 4: 'Inscriptions on Clay Pinakes'; chapter 5: 'Magical Lead Tablets'. Many of the inscriptions were previously unpublished; others are here given a new detailed treatment. Each lemma consists of description, text, epigraphical notes, and commentary; most lemmata are accompanied by high definition photos and often drawings. The twenty objects of chapter 4, inscribed with names of deities and related names in the genitive, are unique and lacking good comparanda from elsewhere. Chapter 5 contains detailed discussion of nomina sacra, language, hands, and findspots, all in the context of magic in Roman Corinth. The volume concludes with General Index, Index of Sources, Index of Greek and Latin Names, Index of Greek and Latin words. As is the *SEG* norm in the case of corpora, we do not reproduce any new texts in this volume: readers are encouraged to examine *Corinth* XVIII.6 in order to acquaint themselves with the new and old material. For a presentation of select items, see *Ann.Ép.* (2013) nos. 1404-1412; see also A.Chaniotis, *EBGR* (2013) [2016] 307/308 no. 110.

230. **Corinth. Late Roman portrait sculpture, 300-600 A.D.** G.Deligiannakis, in *Themelion*, 108-114 (ph.) (cf. our lemma no. 34), turns first to the topic of the statues of the chlamydati, studied by A.Brown, cf. *SEG* LXII 169, and then to emperors and representatives of the imperial power with mention of the forum, the Lechaion Road, the theater, and Peirene Fountain as favorite places for the erection of these monuments. Among the inscriptions cited are *IG* IV 1604; *Corinth* VIII.1.92; VIII.1.118, 128-129, 473, 516-517.

231. **Corinth. Marcus Antonius Aristokrates and Roman provincial administration in the late 1st cent. B.C.** J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 651-672 (ph.), examine in detail the political career of this intimate of Marc Antony (Plutarch *Life of Antony* 69.1), who was also a poet (*Anthologia*

Palatina 9.102), adducing epigraphic evidence from Athens (our lemma no. 172), and Argos (our lemmata nos. 242/243). The starting point of their study is the ed.pr. of a poros statue base, bearing a Latin inscription, which was deposited in the Corinth Museum from somewhere outside the excavations prior to World War II, (I-1973-4): M. [·] Antonio | <A>ristocrate | agonothe(tè) Isthmion et · Cae[sa]reon tribus Iulia. Edd.pr. date it ca. early 20s B.C. and identify it as the earliest epigraphic evidence for renewed Corinthian control of the Isthmian Games. They foresee here a prompt attempt by Aristocrates to assert his new allegiance to the victor of Actium. LL. 4/5 provide the first evidence for the Corinthian tribe Iulia. Earlier activity of Aristocrates is attested on the bronze coinage of C(olonia) I(ulia) A(ntonia) Dum(aeorum), where he is recorded as a duovir, 39-36 B.C. *Roman Provincial Coinage* I no. 1285. Balzat and Millis explore the numerous appearances of M.Antonii in Roman provincial coinage in Greece. On 667/668 they speculate about his family's geographic origin (Argos), ties to Antony, posture after Actium, absence of descendants in the preserved sources. 'M. Antonius Aristocrates seems not to have been able to create a dynasty as did the Euryclids of Sparta or the Cornelii of Epidauros' (668).

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232. Corinth. Graffito and dipinto on an amphora, Hadrianic-Severan. Ovoid clay amphora mended almost complete from many fragments, found in 2011 in excavations of the American School in the theater. Ed.pr. C.K.Williams II, *Hesperia* 82 (2013) 517 no. 2 (ph. of the vase, but not of the inscriptions). Since Williams provides neither ph. nor drawing, we are reduced to giving the texts in majuscules just as he prints them. On shoulder between handles, dipinto in black paint: ΥΦΑΛΟΥΙΟΥ ΦΙΛΟΔΕΣΠΟΤΟΥ | ΟΜΕΛΔΕΙΧΡΑΣΘΕΙ. [1. Τ Φλαουίου, Chaniotis. ‖ 2. Φιλοδεσπότου, Stroud 3. Probably μέλλει χρᾶσθαι, preceded by οὗ or ᾧ, Chaniotis]. On other side, between the handles, lightly incised: Β Λ Ο C Ο [a form of the name Βλόσων or Βλόσσιος, Chaniotis].

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233. Corinth. Lamp signature, ca. 450-550 A.D. Mouldmade Attic post-glazing clay lamp with bird on broken disk; signature on bottom in two lines; found in excavations of the American School in 2011 in the theater. Ed.pr. C.K.Williams II, *Hesperia* 82 (2013) 545, no. 34 (ph. of top).

Σωτήρ

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234. Kromna. Epitaph of Agathon, ca. 300 B.C. *SEG* XXII 219; LVI 413.* B.T.Tasinos, in *Corinthia and the Northeast Peloponnese*, 251-261, presents a survey of the topography and ancient remains and the results of excavations of the Greek Archaeological Service at this site southwest of the Sanctuary of Poseidon on the Isthmos of Corinth. He speculates on the etymology of the name of this site, suggesting that it derives from the geomorphology of the area characterized by χάσματα/γκρεμοί (ancient κρημνοί). Tasinos writes without reference to *SEG* L 339, where G.Shipley interprets the ethnic Κρωμνίτης as that of the northwestern Lakonian polis of Κρῶμνος, i.e. a Lakonian buried in the Corinthia.

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235. Therma. Inscription on a lamp, ca. 450 A.D. Intact clay Roman lamp with four nozzles and an apparently complete inscription, excavated by the Greek Archaeological Service in Room 12 of the large villa at Katounistra near Loutraki; ed.pr. Z.Aslamatzidou-Kostourou, in *Corinthia and the Northeast Peloponnese*, 184: ΕΠΙ.

PHLEIASIA

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236. Phleious. Graffito on vase (dedication to Aphrodite), Archaic/Classical. Black figure skyphos, mended almost complete from several fragments excavated by the Greek Archaeological Service at Plakomeno, southwest of Phleious, together with many terracotta figurines and miniature vases. Briefly reported by Z.Aslamatzidou-Kostourou, in *Corinthia and the Northeast Peloponnese*, 400/401 (ph.), who assign it to the epichoric alphabet of Phlious, but do not offer a date and do not print a text; διαχρίνουμε το όνομα της θεάς Αφροδίτης. We read from the ph. [Stroud], which shows only the first two letters of the name of the goddess. The second epsilon in the verb is omitted.

[- - - - -].N μ' ἀνέθ(ε)κε τᾶι Ἀφ[ροδίται?]

KLEONAIA

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237. Kleonai. Assorted inscriptions. J.Marchand, in *Corinthia and the Northeast Peloponnese*, 319, and I Mattern, *ibid.* 329, briefly note the presence of the following inscriptions in an area in the southeastern quadrant of the ancient city which they identify as a candidate for the location of the agora: (1) *IG* IV 489: signatures of Ξενόφιλος and Στράτων, recently transferred to the Museum at Nemea; (2) *SEG* XI 296 b: exedra with portraits of the Severan Imperial family; present location unknown; (3) Unpublished signature of an Athenian sculptor (no name given).

ARGEIA

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238. Argos. Archive of bronze financial tablets, early 4th cent. B.C. *SEG* LI 410; LIX 358.* C.B.Kritzas, in D.Mulliez (ed.), *Recherches Franco-Helléniques 4, Sur les pas de Wilhelm Vollgraff: Cent ans d'activité archéologiques à Argos: Actes du colloque international organisé par la IVe EPKA et l'école française d'Athènes, 25-28 septembre 2003*, publishes a Greek version of his paper in *CRAI* 2006, 397-434, analyzed in *SEG* LIV 427.

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239. Argos. Proxeny decree for Prokleidas of Kleitor, ca. 90-80 B.C. *SEG* LV 409. M.Piérart, in *Monumentum Gregorianum: sbornik nauchnykh statei pamiāti akademika Grigoriia Maksimovicha Bongard Levina* (Moscow 2013) 275-289 (text reprinted; French translation), submits this decree to a minute analysis and proposes several new readings. In L. 2, ed.pr.'s restoration [τῶν συνέδρω]το]τενεγκάντων is not certain; [τῶν ἀρχόντων το]τενεγκάντων, or [ἀγαθῇ τύχῃ· το]τενεγκάντων etc. are likely supplements. In LL. 8-12, Piérart proposes:

[τοῦ patronym περὶ] προξενίας Προκλεί-
[δαι patronym Κλειτορί]ῳ καὶ διαλεγέντων
[τῶι δάμωι ? . . .]ως· ἔδοξε τοῖς ἄρ-
[χουσι καὶ συνέδρο]ις καὶ τῶι δάμῳ· ψάφῳ·

At 281-287, the author examines the thorny issue of the σύνεδροι (emphasis on *SEG* XXII 266; French translation), and the constitutional changes imposed by the Romans on the cities of southern Greece after 146 B.C. The new decree proves that the people (δᾶμος) was not stripped of its powers.

240. Argos (Argive Heraion). Altar dedicated to Artemis, 4th cent. B.C. *IG* IV 513. C.A.Pfaff, *Hesperia* 82 (2013) 290-296 (ph.), rediscovers this small monolithic altar of gray limestone, inscribed Ἀρτάμ[ιτος], amid the blocks on the Old Temple Terrace and provides a detailed description. He cites numerous parallels of similar altars at Argos and Epidauros and speculates on the possible role of Artemis in the cult at the Argive Heraion.

241. Argos (Argive Heraion). Dedication to an unknown hero, ca. 500-450 B.C. Graffito on the outer rim of a black glazed Type B skyphos excavated in this sanctuary and published by T.W.Heermance, in C.Waldstein et al. (edd.), *The Argive Heraeum* 2 (Boston 1905) 186/187 (dr.). In a discussion of deities other than Hera in this shrine (cf. our lemma no. 240), C.A.Pfaff, *Hesperia* 82 (2013) 279-289 (dr.), reprints the dr. and the text and considers a wide range of possible funerary and religious contexts for the deposition of this vase, excluding the Mycenaean chamber tombs at the Heraion. He explains the first three letters as an abbreviation for the vessel τρύβλιον and concludes that the hero cannot be more specifically identified. Pfaff cites as a close parallel *IG* IV 495 from Mykenai.

τρύ(βλιον) ἥρoος

242. Argos. Honorary inscription for M. Antonius Aristokrates, reign of Augustus. *IG* IV 581; *SEG* XXX 155; LII 1895; LIII 293; LVIII 300; LIX 360. In the context of their study of the career of the honorand (see our lemma no. 231), J. S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 655-658, reprint the Corpus text of this now lost inscription and comment at length on the professional association of the σπατοληασταί and other similar groups at Argos. The isolated placement of ἥρωι in L. 3 may

indicate posthumous honors for Aristokrates and κτίστᾳ could suggest that he was one of the founders of this group. See also our lemma no. 243.

243. Argos. Honorary inscription for M. Antonius Aristokrates, reign of Augustus. *SEG* LIII 293; LXI 259;* LXII 1838. J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 658-661, reprint the *SEG* text, having been denied permission to examine the stone. The gymnasiarch is otherwise unattested. They identify the honorand with that of our lemma no. 242 and urge a distinction in status between him and the gymnasiarch, who may have been a freedman who belonged to Aristocrates' familia. They explore the topic of gymnasia as venues for 'Roman authorities to assess the attitude of local communities toward foreigners, and particularly toward the Roman diaspora' (660) through statues at Argos in honor of Tiberius Claudius Diodotos, *IG* IV 606, and L. Cornelius Ingenuus, *IG* IV 607 and *SEG* XIII 244.

244. Asprochoma (near Mycenae); shrine of Enyalios. Dedication of the hiaromnamones or inventory, ca. 479-468 B.C. *SEG* XI 298; XLVI 374.* M.Gonzales, *ZPE* 184 (2013) 131-138 (ph.), provides a new text with app.crit. and an English translation. His text includes some improvements on the text published by ed.pr., but most importantly incorporates a new fragment, which was not previously published [The association was made a long time ago by Papademetriou; cf. *SEG* XXII 260. Matthaiou].

Fr. a
[. . . . . ca. 12-15 . . . . . .] τοὶ ἱαρομνάμονες
[. . . . . ca. 10-12 . . . . . .]σεας· Σϙοραδεὺς ἀσ{σ}-
[πίδα, ϙυνίαν, ἀϙό]ντιον· Βύτιος ἀσπ[ιδ]-
4 [α . . . ca. 6-8. . . ἀσπίδα(?), ϙυ]νίαν, ἀϙόντιον
[ὁ δεῖνα ἀσπίδα, ϙυ]νίαν, ἀϙόντιο[ν·]
[ὁ δεῖνα ἀσπί]δα, ϙυνίαν, ἀϙό-
[ντιον· . . . . . ca. 11-13. . . . .]ος ἀσπίδα, ϙυν-
Fr. b 8 [ίαν, ἀϙόντιον, ἀσπίδ]α· Μίϙον ἀσπίδα
[ϙυνίαν, ἀϙόντι]σν, ἀσπίδα· Λ[..]α-
[c. 2-3 ϙυνίαν, ἀϙόντιον, ἀ]σπίδε δύε. vacat
[τοὶ νικάσ]αντες
12 [ἐν τῶι πολέμοι]

Gonzales estimates a total of seven or eight hiaromnamones, hence he rejects Mitsos' interpretation of one hiaromnamon per tribe. Moreover, he accepts that the dedications were not retired public arms but were looted from the Persian camp after the battle of Plataia.

A.Chaniotis, *EBGR* (2013) [2016] 291 no. 40, points out that it is unlikely that the hiaromnamones mentioned in L. 1 are the dedicants of weapons in LL. 2-9. The hiaromnamones compiled an inventory of dedications made by military commanders or soldiers after a military victory (L. 11: νικάσ]αντες, not [τοὶ νικάσ]αντες).

245. **Tolo(?). Epitaph, 3rd cent. A.D.** *SEG* XLVII 2206. C.Henriksén, *Sylloge inscriptionum Graecarum et Latinarum Upsaliensis* (our lemma no. 1794) 74/75 no. 19 (ph.; English translation gives as find spot of the inscription 'the island of Plateia' (off Tolo) and provides a revised reading:

Αὐρ(ήλιος) Δάφνος [- - -] | αὐτῷ καὶ τῇ μ[ὐτοῦ- - -Π]ρίμα καὶ τοῖς [- - -] | [- - -]+[-]στορ[- - -]

2. TI-, ed.pr. | 3. ΣΤΟΙ, ed.pr.; στορ[γῆς χάριν/ἕνεκεν] vel [φιλο]στορ[γίας χάριν/ἕνεκεν], H. || Aurelios Daphnos most likely became a Roman citizen as a result of the constitutio Antoniniana, Henriksén. [None of the three small islands off the coast of Tolo is named 'Plateia', a name frequently used to denote the centre of a village, and no further information is given on the history of this inscription in the collection. Stavrianopoulou].

KYNOURIA

246. **Eua. Loukou (once at Marathon?). Athenian casualty list of the tribe Erechtheis and commemorative epigram, 490 B.C.** *SEG* LVI 430; LXII 188.* A.Petrovic, *art.cit.* (our lemma no 45) 53-61, reprints Steinhauer's text and sees in the word φᾶμις of L. 1 a jab at the gloomy pro-Persian φῆμαι (oracular utterances) given to the Athenian envoys at Delphi according to Herodotus. The text, then, creates the myth of the Marathonomachoi and becomes an archetype of praise and a model for later commemorative epitaphs. In a postscript (61), Petrovic briefly acknowledges treatments that came out after he had submitted his manuscript, namely material reported in *SEG* LXI 269 and LXII 188, or material covered below, and politely repudiates Proietti's revisionist theory.

G.Proietti, *ZPE* 185 (2013) 24-30, reexamines the epigram on the basis of the edition of G.Steinhauer. After giving up on the effort to interpret the crux of L. 1, she sees the phrasing of the epigram as banal, reading as a series of formulaic half-lines 'assembled in the manner of a cento'. Additionally, the image of victory crowning the city is not developed until the 4th century B.C., and emphasis on the Athenians' numerical inferiority only becomes prevalent following Herodotus' work. Moreover, the careless placement of the epigram on the slab and poor quality of engraving suggest that it was added to the stele at a later point. She therefore concludes that this cannot have been the original epitaph of the Marathonomachoi, but is rather a Hellenistic literary exercise, with attempts at affected archaism in script and spelling (e.g. the hypercorrectism of the aspirated hέσσχατα).

In the same journal, M.Tentori Montalto, *ZPE* 185 (2013) 31-52 (ph.), offers his own prolix analysis. Concerning the peculiar layout of the list of names, the author detects some limited similarities in four examples of the much later Tabulae Iliacae (*IGUR* 1613/1614, 1616, 1631; ph.). Unlike ed.pr., he prefers to describe the layout as 'στοιχηδόν obliquo o alternato', arguing that it echoes the arrangement of the hoplites within the phalanx. Moving to the crux of L. 1, after taking issue with all earlier suggestions and upon adducing numerous parallels, he proposes to read Φέμισαι hος κίξ ἐ δαίει hυφάοσι † τ' ἔσσχατα γαίες, the metrical incongruities of which he attempts to maneuver by correcting hυφά⟨φ⟩σ⟨ε⟩ι. In this view, κίξ is a previously unattested word for 'cicada' (but see our lemma no. 698), presumably used here to symbolize the Athenian fighters at Marathon. Tentori Montalto sees one single cutter working throughout the stele, which he considers a genuine 5th

cent. B.C. product, paleographically contemporary with the Marathon epigrams *IG* I³ 503/504. It might have been transferred to Loukou by Herodes Atticus to celebrate the successful campaign of Marcus Aurelius and Lucius Verus against the Parthians (162 166 A.D.). Pausanias' visit to Athens should therefore be placed earlier than that.

The new monument is clearly popular, and G.Proietti, *ASSA* 90 (2012) [2013] 97-117 (ph.), returns to examine some of her earlier ideas and to offer further insights, now engaging with Tentori Montalto's work. Most significantly, it transpires that she was able to carry out autopsy of the stone, as a result of which she offers the following diplomatic version of L. 1:

† ΦΕΜΙΣΑΡΗΟΣΚΙΧΣ[...]ΑΙΕΙΕΥΦΑΟΣ † ΗΕΣΣΧΑΤΑΓΑΙΕΣ

She wonders inconclusively whether instead of εὐφαὸς, one should read εὖ φαὸς, 'ma ciò dipende naturalmente da cosa si legge prima di εὖ' (106 note 29). She rejects both Steinhauer's description of the layout of the list of names as πλινθηδόν and C.Keesling's recent analysis (see *SEG* LVII 188), favoring instead the designation 'stoichedon sfalsato'. By comparing the Loukou stele to known examples of Attic πολυάνδρια, she concludes that the stele originally had no epigram. Philological analysis reveals, according to Proietti, many similarities with 4th cent. B.C. funeral orations. The semantic banality of the epigram is not at home in the early 5th cent. B.C. In sum, this cannot be the original epitaph for the battle of Marathon. The author also finds implausible that the same Herodes who had set up so many arai-inscriptions against desecrators of tombs, would have himself removed a funerary monument from Marathon to Arkadia. The question of the interpretation is difficult to answer, but the author tentatively sees here a later copy of symbolical significance which Herodes Atticus acquired within the context of the Second Sophistic.

TROIZENIA

247. **Troizen. Various inscriptions.** M.Giannopoulou, in *Αρχαιολογικές Συμβολές* Α' (2013) 105-119, provides a general summary of the topography and monuments of the ancient city with brief reference to a boundary stone of Zeus, *SEG* XXXVII 313 (108); a graffito on a West Slope ware kantharos, *SEG* LXI 273 (115); and the archaic grave epigram for the son of Laiarchos, *SEG* LVII 337 (cf. our lemma no. 248).

248. **Troizen. Early funerary inscriptions.** M.Giannopoulou, in *Themelion*, 325-343, presents an overview of Archaic and Classical grave monuments from Troizen, of which some are inscribed. For these the author provides texts and detailed analysis of their forms: epigram for Praxiteles, *IG* IV 800; epigram for Damotimos, *IG* IV 801; epigram for the son of Laiarchos, *SEG* LVII 337 (cf. our lemma no. 247). In the same essay, the author mentions a fragment of an inscribed column or circular base and an opisthographic cube like stele made of trachite, which were found in the area of the agora of ancient Troizen. These are almost certainly *SEG* XXXIX 361 nos. 2 and 3, which apparently

remain unpublished more than thirty years after their discovery. For a reused Archaic monument with a Roman inscription, see our lemma no. 249.

249. **Troizen. Epigram concerning Phaustos, 3rd cent. A.D.** In her detailed presentation of an Archaic funerary stele with a hoplitodromos in relief, M.Giannopoulou, in *Themelion*, 333/334 (ph.), briefly mentions that the stele was reused in the Roman period. Five lines, probably of an epigram, survive partially. The inscription seems to refer to the 3rd cent. A.D. local aristocrat Φαῦστος, known from *IG* IV 777 and 798. Although the author's good ph. would have allowed us to provide a text, we refrain from doing so since the inscription evidently remains unpublished.

250. **Troizen. Inscribed lead weight.** M.Giannopoulou, in *Αρχαιολογικές Συμβολές* A' (2013) no briefly refers to the discovery of this rectangular weight inscribed ἰαρό(ς) vel ἰαρό(ν), and weighing 622 gr. in excavations of the Greek Archaeological Service at a site on the mountain road from Troizen to Hermione, the possible location of the sanctuary of Ἀπόλλων Πλατανίστιος (cf. Pausanias 2.34.6). She cites earlier bibliography.

EPIDAURIA

251. **Epidauros. Corinthian stone in the Epidaurian building accounts.** Against the background of his research into the quarries of oolitic limestone (poros) in the Corinthia, C.Hayward, in *Corinthia and the Northeast Peloponnese*, 63-78, briefly comments on the following aspects of these building accounts as presented in A.Burford, *The Greek Temple Builders at Epidauros* (Liverpool 1969); *SEG* XXIV 277: (1) specification of the number and dimensions of blocks to be supplied, (2) costs and time limits for quarrying and delivery of stone, (3) the identity of individuals named in the accounts: quarrymen, contractors, and entrepreneurs, (4) local or itinerant work crews?

252. **Epidauros. Interaction between Greeks and Roman in the shrine of Asklepios.** This topic is studied by M.Melfi, in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (*TRIPODES* no. 14) (Athens 2013) 143-150, through examination of the archaeological and epigraphic material. She pays particular attention to the two dedications of Lucius Mummius Achaicus, both reused material: W.Peek, *Neue Inschriften von Epidauros* (Leipzig 1972) no 47, and *IG* IV².1 306 (ph.), which she dates not long before 146 B.C., perhaps during the war between the Achaian League and Nabis of Sparta. The appropriation of earlier monuments by Mummius could be seen either as an aggressive act of power affirmation or as Mummius' effort to pose himself as the victorious successor of the glorious Greeks. After 146 B.C. Epidauros entered a long period of decline that continued well into the 1st cent. B.C. The Romans, including Mummius, had substantial responsibility for this demise, and Epidauros was only saved by the intervention of local benefactors.

253. **Epidauros (Asklepieion). Accounts of healing miracles, late 4th cent. B.C.** *IG* IV².1.121-124. Rhodes-Osborne, *GHI* no. 102. *SEG* LXII 190*. H.Solin, *ZAC* 17 (2013) 7-50, studies in detail the narrative content of these inscriptions, their context at the sanctuary of Epidauros, and the relation of incubation to healing, to priests, and to doctors. The texts are generally cited from the edition of R.Herzog, *Die Wunderheilungen von Epidauros: Ein Beitrag zur Geschichte der Medizin und der Religion* (Leipzig 1931), with critical comments on Herzog's extensive restorations. The texts of the four stelai issue from a single redaction, which is to be considered 'Propaganda' compiled and disseminated by the priests of the sanctuary, based on individual dedicatory inscriptions and documentary archives, an oral tradition intersecting with literature, and, in the case of the "Stratwunder" and some of the more outlandish pathologies, deliberate fictions of the compilers. Solin also gives an overview of the origin, status, and onomastics of the pilgrims, including the possibility of a 'sprechender Name' in Ἐχέδωρος in stele A (§7) and the historical implications of the Ἀρυββᾶς mentioned in stele B (§31). The identity of the Ἑρμόδικος of Lampsakos in stele A (§15) with the dedicant of IG IV².1.125 is accepted as certain. Neither the inscriptions nor the archaeological record support a model in which priests performed surgery or other advanced medicine on the incubants, nor is an organized partnership with doctors likely. Comparisons to the Asklepieion of Kos and a twentieth-century 'Wunderheiler' in Finland are also offered. In closing Solin comments on the problems of available editions and the desirability of a new one, reporting that autopsy in 1992, and inspection of the squeezes in the *IG* collection in 2008, allow no noteworthy improvements to the text.

C.B.Horn, in *Disabilities in Roman antiquity* (cf. our lemma no. 724) 115-143, examines cases of blindness or injuries in the eye on record in the Epidaurian cure inscriptions, especially the case of the Athenian Ambrosia (*IG* IV².1.121 LL. 33-41; 124-129). She compares the Epidaurian narrative with what was going on in the 4th century A.D. shrine of the Christian Thekla, as described in the *Life and Miracles of Thecla* (cf. G.Dagron, *Vie et miracles de Sainte Thècle. Texte grec, traduction et commentaire* (Brussels 1978)).

K.Beerden, *Lampas* 45 (2012) 283-296, argues that in Epidauros (and other shrines of Ἀσκληπιός) there was a shift from incubation dreams involving cures by the deity to prescriptive dreams in which the deity did not act himself as healer but gave advice. The prescriptive dreams became predominant from ca. 100 B.C. onward. This development is confirmed by the *Hieroi Logoi* of Aelius Aristeides, in which the deity nearly almost acts as advisor. Competition between oracles, where advice was normal, and Asklepieia may explain this development.

254. **Epidauros. Various hymns, 2nd/3rd (?) cent. A.D.** *IG* IV².1.129-135. *SEG* LIX 373, 605; LX 1994, 2012. R.Wagman, in R.Bouchon, P.Brillet-Dubois, N.Le Meur-Weissman (edd.), *Hymnes de la Grèce antique. Approches littéraires et historiques* (Lyon 2012) 219-231 (ph.), points out that, contrary to previous claims, the slab on which *IG* IV².1.123-131 has been inscribed is made of the characteristic bright pink local limestone and that it is a reused orthostate. Very similar is the architectural fragment bearing *IG* IV².1.131-134, as well as the three small fragments with *IG* IV².1.135 I-II and *SEG* XXX 390, which were clearly part of the same assemblage. The author examines the scope, features,

and arrangement of the hymns, a compilation comparable to the cure-inscriptions (*IG* IV².1.121-124, our lemma no. 253), and tentatively argues that the original location of the inscriptions was the Hestiatorion. The compiling and monumental carving of the shrine's scattered sacred poetry could have been an initiative of the cultured Roman senator Ἀντωνῖνος Πυθόδωρος (Pausanias 2.27.6-7). At 229-231, a Latin 'Synopsis Carminum' with the Greek texts.

255. **Epidauros. Hymn to the Mother of the Gods, Imperial period.** *IG* IV².1.131. *SEG* LIX 373, 605 LX 1994. W.D.Furley, in R.Bouchon et al. (edd.), *Hymnes de la Grèce antique* (cf. our lemma no. 254 233 251 (ph.), provides Greek text, English translation, thorough app.crit., and important comments and new supplements [lines below are those of the poem]. L. 1: [- - -]ς θεαί is still visible; L. 5: ῥύπῳι, 'in the dirt', or ἰερᾷν, which is, however, paleographically weaker; L. 13: διέρ{ρ}ησσε, 'to preserve the telesillean'; L. 18: probably aposiopesis after λύκοι; L. 19: punctuate καί· to mark the mother's response and perhaps transfer ἀπελεύσομαι from L. 24; L. 20, ἂν μή: probably an Atticism picked up through the centuries; L. 22: the gap could be saved by reading γᾶ<ς ἐμ>ᾶς; L. 24: read χοΰτως ἀπ<ὸ εἰς θεούς>. Furley ascribes the distress of the Μήτηρ Θεῶν and her wrangle with Ζεύς to her rape by him, a pattern known from stories surrounding Δημήτηρ, a goddess frequently associated with the Mother of the Gods. The repeated τὰ τύμπαν᾽ ἐλάμβανε echoes Zeus' attempt to coerce the distraught goddess to return. The spiritual origins of the hymn may be sought in the 4th cent. B.C. the choice of the telesillean meter might have been a deliberate attempt to conjure up the famous poetess from Argos.

LAKONIA

256. **Lakonia. Boundary markers between Lakonia and Messenia on Mt. Taygetos, reign of Vespasian.** *IG* V.1.1371/1372; *SEG* XIII 269; XLI 329. S.S.Koursoumes, D.Kosmopoulos, *ArchEph* 152 (2013) 55-75 (ph.), briefly define the territory of the Dentheliatis and collect twelve rock cut boundary markers on the range of Taygetos between Lakonia and Messenia. They bring them into play with the document that defined these limits in 78 A.D., *IG* V.1.1431 (ph.). The authors have recently discovered five of these twelve inscriptions in their ongoing research into the historical topography of this area. One of them, our lemma no. 257, seems to be a new discovery. Included are detailed descriptions of the form and the locations of all of these markers, with many ph. The regular forms are Ὅρος Λακεδαίμονι πρὸς Μεσσήνην and Ὅρ(ος) Μ(εσσηνίας) Λ(ακωνίας), with the rho being inscribed within a larger omicron as abbreviation. After submission of their paper the authors announce a lecture given by Y.Pikoulas at the conference in memory of K.S.Pittakes *Ἐπὶ πετρᾶς λευκῆς*, see *DEE* (November 2013), in which he noted two more boundary markers published by Pittakes in *Ephemeris Archaiologike* (1837). This brings the total up to fourteen. The authors announce that they plan to republish *IG* V.1.1431 with detailed topographic commentary incorporating the boundary markers.

257. **Lakonia. Boundary marker between Lakonia and Messenia, reign of Vespasian.** Rock-cut inscription found on the peak Neraidovouna (altitude 2,002m) of Mount Taygetos. Ed.pr. S.S.Koursoumes, D.Kosmopoulos, *art.cit.* (our lemma no. 256) 67-69 (ph.), who argue that this, fifth and last, horos found during their investigations is most likely a new example of the series. The inscription consists of an encircled rho: Ⓟ

ὅρ(ος)

258. **Lakonia (now in Paris). Labels on the kylix of Arkesilas, 565-555 B.C.** *LSAG*² p. 199 no. 8. *SEG* XXXIII 314 and 818; LVI 463.* O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1720) 27-31 (ph.), discusses the scene and the inscriptions on the cup, placing the scene in the agora of Kyrene and in the context of the silphium trade (cf. the man labelled Σλιφόμαχος, for Σιλφόμαχος, 'il manipolatore o impastatore del silfio'). Mei accepts the readings of S.Stucchi, *Mostra Urbino* (1987) 30 and E.A.Lane, *BSA* 34 (1933/1934) 162 for the dipinti of the low register as ἐλιχτόν (not in the meaning of 'cupo, oscuro', but that of 'avvolto, intrecciato'), and μα(γ)έν (participle aorist of μάσσω) respectively. He understands the ἐλιχτὸν μα(γ)έν as referring to the 'prodotto finite e chiuso in apposite contenitori intrecciati' (28). C.Dobias-Lalou, *BE* (2014) no. 724, rejects the reading of ἐλιχτόν: 'des lettres très effacees on ne distingue vraiment que les deux premières, la seconde ne pouvant être un lambda, mais bien plutôt un upsilon archaïque laconien. Il semble donc imprudent de lire autre chose que FY[...] Il pourrait s'agir pour ces deux mots de commentaires des serviteurs sur la qualité des marchandises qu'ils entassent'.

259. **Amyklai. Inscriptions from the sanctuary of Apollo.** E.Zavvou, A.A.Themos, *Mouseio Benaki* 11/12 (2011/12) 148-152, present a helpful survey of the inscriptions found in the sanctuary of Ἀπόλλων Ἀμυκλαῖος, many of which are in the Sparta Museum. They discuss these stones and vase inscriptions under the several categories of public and private documents, including catalogues of cult personnel, dedications on stone and bronze, honorary inscriptions of prominent figures in the Roman period, texts on vases and clay roof tiles, with bibliographic references. Several new fragments are noted, such as joining pieces of *IG* V.1. 523 and 559, which will be published separately. The authors are also compiling a collection of the literary testimonia to this sanctuary.

260. **Epidauros Limera(?). Epitaph of [- - -]chros, 2nd/3rd cent.** A.D. Fragment of a funerary stele (stone not specified) with geison, built into the church of Ελκόμενος Χριστός in the lower city of Monemvasia. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 229 no. 4 (ph.), who conjectures the above original provenance and notes that the patronymic is found here for the first time in Lakonia.

[- - -]χρος Ἀσιάρχο[υ]

261. Geronthrai. Epitaphs of men who fell in war, Classical. *IG* V.1.1124/1125. G.A.Pikoulas, *Horos* 22-25 (2010 2013) [2014] 564, publishes photographs of these two stones and reports that 1124 is still in the church of Κοίμησις τῆς Θεοτόκου in Geraki, and in need of a new publication, while 1125 is 'in the possession of a private citizen'.

262. Gytheion. Donation of Phainia Aromation, 42 A.D. *IG* V.1 1208. *SEG* XIII 258; LII 1464ter; LV 468 bis,* 1428; LVII 308; LVIII 300; LIX 630. This important document is the subject of a comprehensive article by by K.Harter-Uibopuu, *Studia Humaniora Tartuensia* 5 (2004) 1-17, which regrettably, we have not hitherto covered in *SEG*. Harter-Uibopuu offers a text with full app.crit. and English translation, followed by a thorough analysis, in which she identifies the three 'Augustean days (LL. 39/40, ἓξ ἡμέρας, τρῖς [μὲν τὰς σε|βαστέ]ους), with the Καισάρεια established by the sacred law *SEG* XI 923. Other issues discussed include the trust fund, the ἐγδανεισμός, the ἐπαγγελία (denunciation), the θρεπτοί, and the parakatatheke (L. 48: παρακατατ[θεμαι), for which *IG* IX.1 34 (text printed and translated) is cited as a comparandum. The author also proposes new restorations and interpretation of LL. 26-30 [We correct some accents below, Papazarkadas]:

26 [- - - ἐξέστω] τῷ βουλομένῳ καὶ Ἑλλήνων καὶ Ῥωμαίω[ν κα]-
[τηγορῆσαι ὀλι]γωρίας τῆς πόλεως ἐπὶ τοῦ δήμου [τῶν Γυθε]-
[ατῶν, δεχο]μένων μὲν τῶν ἀρχόντων τὴν ἐπαγγελί[αν ταύ]-
[την, τὸ δὲ ἀντίγ]ραφον διδόντος τοῦ κατηγόρου καὶ προθεσ[μί]-
30 [αν τοῖς συνέδροι(?)]ς· μὴ δεχομένων δὲ ἐκκολλησάντ[ω . . .]

A.Rizakis, *Mediterraneo antico* 16 (2013) 549-562, returns to this text, availing himself of Harter Uibopuu's analysis. He examines the financial woes of Gytheion in their contemporary context: the question of slaves' access to gymnasia and education; the protection of threptoi and manumitted slaves after Phainia's death; the legal and social status of Phainia; trade of perfumes as a source of Phainia's wealth; motivation behind her benefactions.

263. Molaoi. Epitaph?, ca. 125-150 A.D. Thin fragment of a limestone stele, worked and smoothed on left, broken on right; found at 'Γκαγκανιὰ στὴ θέση Μάρμαρο' and turned in to the guard of the Archaeological Service; present location not stated. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010 2013 [2014] 227/228, no. 2 (ph.), who claims it as an epitaph because it was found near a Roman grave structure. He finds the association of this inscription with the name Φλάβιος Λάκων in Lakonia attractive, but does not rule out other possibilities. [Although ed. pr. cites parallels for the large phi among published Lakonian inscriptions, the precision of his above date on the basis of letter forms, when only three are preserved, is suspect. Stroud.]

Φ[- - -]
Λα[- - -]

264. Mystras (exact provenance unknown). Dedication of a throne to Athena, ca. 250 B.C. Fragment from the back of a stone throne, preserved at left, slight traces of a pediment at the top, broken on all other sides; in the Συλλογὴ Μυστρᾶ. Ed.pr. E.Zavvou, *Grammateion* 2 (2013) 93, no. 1 (ph.), who compares Thucydides 8.6.8 for the name in Lakonia. See also our lemma no. 272.

Χαλκιδεὺς [γερον]-
τεύων τᾶι Ἀσ[αναίαι]
ἀνέσηκε

265. Phoiniki. Sanctuary of Apollo Hyperteleatas. *SEG* XXXII 390; LVIII 344-353. M.Farace, *Epigraphica* 75 (2013) 33-43, presents a brief 'quadro generale degli studi sul santuario (una sorta di stati dell' arte'),' including a summary of the finds (votives, public documents, and bronze bands) and an essay on the history and cult practices of the sanctuary of Apollo Ὑπερτελεάτας. Among the inscriptions mentioned we note an inscribed terracotta figurine with the name of the coroplast in the genitive, Εὐάμα, *SEG* XXXII 394; statue base *IG* V.1.977; statue base, *IG* V.1.981, Μενεστικλῆς το[ῖ] Ὑπέρτελοι ἀ(νέθεκε); *IG* V.1.961, 962, 963+964+979, 990-1106 (*SEG* XI 967, a-c.); dedication on a perirrhanterion with possible connections to Kyrene see our lemma no. 266. Farace divides the history of the site into three phases corresponding to the nature of the finds: (1) Archaic and Classical periods, ca. late 7th cent–late 5th cent. B.C.; (2) late Hellenistic–ca. 25 B.C. and later; (3) Roman Imperial, 1st cent. B.C.–end of paganism. Problematic historically is the large gap between phases 1 and 2, when there are almost no excavated finds. Problematic also is the fact that Pausanias 3.21.10 mentions only Asklepios at this shrine and not Apollo. Farace detects an aristocratic strain in the personal names of some of the dedicants in phase one and women are attested as offering objects such as mirrors, *SEG* XXXII 391; LVIII 353. In the late Hellenistic period the sanctuary took on a political role as a repository of official decrees, before its final phase when the dedication of bronze bands proliferated.

266. Phoiniki (sanctuary of Apollo Hyperteleatas). Dedication and artist's signature, 5th cent. B.C. *SEG* II 170; XXIX 384.* *LSAG*² 194, 201 no. 43. M.Farace, *art.cit.* (our lemma no. 265) 41/42 (dr.), reprints the following text of this marble perirrhanterion with a drawing and points to a connection with Kyrene in a fragment of a stele of the 4th cent. B.C. found there southeast of the Prytaneion, reading Ὑπερτέλης Εὐκάρτευς (L. 3); Oliverio-Pugliese, Caratelli Morelli, *Supplemento epigrafico cirenaico* no. 236; *LGPN* I s.v. Ὑπερτέλης. The presence of a Kyrenian artist in the Lakonian sanctuary and the mention of the name of the city indicate for Farace that the sanctuary had ties extending far beyond the borders of Lakonia in this early period of its operation.

[- - - ἀν]έθεκε Δαμαρ[- - -]
vac. Κυράνας

vac. Κυραναῖος δὲ μ' ἐπο[ιε]

[Jeffery in *LSAG* regarded L. 2 as modern, Stroud.]

267. **Phoiniki. Epitaph of Ikarin, 2nd cent. A.D.** Top left corner of a white marble grave stele with the inscription in a recessed band above the springing of an arch in relief; found at the church of Agios Ioannes north of Phoiniki; now in the church of Κοίμησις τῆς Θεοτόκου. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 228/229 no. 3 (ph.), who discusses at some length the unattested hypocoristic feminine name.

Ἰχάριν χα[ῖρε]

268. **Sparta. Territorial restructuring under the Romans.** This topic is studied by A.D.Rizakis, in L.Lamoine, C.Berrendonner, M.Cébeillac-Gervasoni (edd.), *Gérer les territoires, les patrimoines et les crises. Le quotidien municipal II* (Clermont-Ferrand 2012) 128-146, through a cross-examination of literary and epigraphical sources. Following the dissolution of the Achaian League in 146 B.C. Sparta's fortunes started improving. We single out Rizakis' exploration of the region of Αἰγύτις (*Syll.* 665); the leading Spartan patron Εὐρυκλῆς (*IG* V.1.970); the restoration of the autonomy of the Lakonian cities by Augustus or Tiberius (*IG* V.1.1160); the role of Eurykles's son Λάκων (*IG* V.1.1243; *SEG* XI 923); Sparta's enduring κηδεμονία of Gytheion and other poleis (*IG* V.1.1208 with *SEG* XIII 258); Sparta's indirect control of Κύθηρα (*SEG* XI 492; LVI 457) and her possession of the island of Καυδος (*SEG* XI 494).

269. **Sparta. Treaty with the Aitolian Exkadieis, ca. 450-426 B.C.?** *SEG* XXVI 461; LIX 387; Meiggs-Lewis, *GHI/GHI*[2] no. 67 bis. *Nomima* I 55. In the process of preparing this important treaty for inclusion in the forthcoming new edition of 5th cent. B.C. Greek historical inscriptions, P.J.Rhodes, in L.Horváth, K.Laczkó, K.Tóth, A. Péterffy (edd.), *Lustrum collegii. Sollemnia aedificii a. D. MCMXI inaugurati* (Budapest 2011) 1084-1091, offers a Greek text, facing English translation and apparatus followed by a concise analysis of the identity of the [Ἐ]ξαδιεῖς, the division between equal and unequal Spartan allies – both within and outside the Peloponnesian League –, and finally of the date. After examination of paleographic and historical criteria, Rhodes comes down in favor of a date ca. 450s B.C., not excluding the five-year truce between Athens and Sparta (451-446 B.C.), or ca. 426 B.C., when the Messenians at Naupaktos came anew onto the radar of the Spartans.

270. **Sparta. Victory monument of Damonon, early 4th cent. B.C.** *IG* V.1.213. *SEG* XLII 311;* XLIII 1221; XLVII 354; XLIX 391, 489; LI 9; LIII 408, 2242; LVI 447, 471; LVII 2123; LVIII 340, 355; LIX 340; LX 420; LXI 68, 286, 1609. For a complete new edition of this famous inscription see M.Nafissi, in F.Berlinzani (ed.), *La cultura a Sparta in età classica. Atti del seminario di Studi Università Statale di Milano (5 6 maggio 2010). Aristonothos Scritti per il Mediterraneo antico* 8 (2013) 105-174. His text is

based upon a squeeze supplied by E.Zavvou and A.A.Themos from the Museum of Sparta. Nafissi provides an Italian translation and presents the continuous Greek text in tabular form representing segments into which he divides the organization of the inscription. He urges that the document was composed at one time and redacted in a coherent manner. His very detailed commentary includes discussion of the date, same-day victories, Damonon serving as his own charioteer, dating by ephor, the victories of his son Enymakratidas, major and minor festivals, religious unity among the inhabitants of Lakonia, religious prerogatives of the βασιλεῖς, common sacrifices, the Hyakinthia and Hekatombaia festivals. Nafissi collects all the evidence for the venue, date, program, and other aspects of the following games in which Damonon was a victor: ἐν ΓαιαΦόχο, Ἀθάναια, Ἐλευθύνια, Ποθοίδαια ἡέλει, Ποθοίδαια Θευρίαι, ἐν Ἀριοντίας, Αἰθέθια, Παρπαρόνια, Μαλεάτεια.

271. **Sparta. Dedicatory thrones, 4th/3rd cent. B.C.** Accompanying her publication of the four examples in our lemmata nos. 264, 272-274, E.Zavvou, *Grammateion* 3 (2013) 96-104 (ph.), presents a general discussion of the form, measurements, date, function, inscribed texts, association with the gerousia, place of dedication (sanctuaries), and other features of these monuments. She points out that the thrones were not meant to be seen from all sides since the surviving examples are only roughly worked on the back. Though dedicated in various Lakonian sanctuaries, the thrones were meant to be used and probably closely resembled the thrones occupied by the members of the gerousia in session. All surviving examples are to be dated in the 4th and 3rd cent. B.C. on the basis of the letterforms with the exception of *SEG* XXIV 281, which probably belongs ca. 250-200 to 200-150 B.C. and not ca. 100 B.C. to 100 A.D., as in *SEG* XXIV 281. Zavvou discusses the possible impact of the policies of Kleomenes on the use of these thrones, as recorded in Plutarch, *Kleomenes* 10, and *IG* V.1.458, see our lemma no. 273.

We append a list of the inscribed thrones culled from Zavvou's paper: *IG* V.1.221; 458; 1317; *SEG* I 87; XI 654; XXIV 281; XLVI 400 (LIII 375); Mystra, our lemma no. 264; Sparta, our lemmata nos. 272-274. On 98 note 22, Zavvou notes 5 intact marble thrones excavated in the sanctuary of Eleusinian Demeter at Καλύβια τῆς Σοχᾶς, cf. J.M.Cook, *ABSA* 45 (1950) 268-269, and 3 more dedicated by Σωξιάδας from the sanctuary of Artemis Orthela, *IG* V.1.254.

272. **Sparta. Dedicatory epigram on a throne, ca. 300-250 B.C.** Fragment from the upper right corner of the back of a throne of gray marble, preserving the pediment at the top; broken on all other sides, found in excavations of the Greek Archaeological Service on Theodorakopoulos Street; cf. *AD* 49 (1994) B 174; now in the Sparta Museum inv.no. 14500; ed.pr. E.Zavvou, *Grammateion* 2 (2013) 94/95 no. 2 (ph.), who reconstructs the text as a dactylic hexameter and comments on the names, both unattested in Lakonia, preferring Leanax. In L. 1 she suggests [Γορθεῖαι], [Γορθαῖαι], or [Καρθεῖαι]. For dedications of thrones see also our lemma no. 271.

[- - -6-7- - -] Λεάναξ (vel [Κ]λεάναξ) μὲ
[γεροντεύ]ων ἀνέσηκε

273. **Sparta. Dedication of a throne, 235-222 B.C.** *IG* V.1.458. E.Zavvou, *Grammateion* 2 (2013) 99, after quoting the restored text, notes that it is also possible that this throne was dedicated by two unknown brothers who served in the gerousia, and not by Κλεομένης and his brother Εὐκλείδας (Kings Kleomenes III and Eukleidas).

274. **Sparta. Dedication on a throne, date?** E.Zavvou, *Grammateion* 2 (2013) 99, note 28, briefly notes a small fragment of a stone throne with part of a pediment now in the Sparta Museum, inv. no. 6313; date and provenance not stated. Cf. our lemma no. 271.

[-- -------- ----]
γ[εροντεύσας? ----]
ἐ[πὶ? ----------]
ΔΑ[----------]
ἀν[έθηκεν? --------]

275. **Sparta. Dedication to the Tyndaridai of a statue of a hydragos, ca. 200 B.C.** *SEG* L 406; LII 355.* N.Lanérès, *ZPE* 184 (2013) 156-158 (ph.), suggests that the Αἰῖᾶται in L. 1 are to be identified as a previously unknown Lakonian οἶκος, κώμα, or phratry, while preferring its identification as a phratry based on C.Kritzas' identification of Argive phratries in *CRAI* (2006) 425/426 [Article reported in *SEG* LVI 429]. She further suggests that the name is derived from αἴσιος (fair augury), and would correspond to the name Αἰσιᾶται [thus already ed.pr., Matthaiou]. She draws parallels between this group and other beneficiaries of hydraulic work, such as τὸ κοινὸν τῶν ὑπωχετίων of Museum of Sparta inv. no. 534 (our lemma no. 276), the Κονοhουρέες of *SEG* XL 348, and the κοινωνοί of *BE* (1964) 160. She goes against ed.pr.'s correction of τοῖ<ν> Τινδαρίδαι<ν> in L. 2, preferring instead to treat τόι Τινδαρίδαι as an archaic dual. She cites *IG* I³ 521, 1266, *IG* IV 566, 937, and *IG* V.1.457 as other examples of the archaic dual which have been erroneously emended by editors. She also disagrees with Kourinou's reading Ἀνδροσθένης and Καλλικρ[ά]της in LL. 4/5 as nominatives 'par erreur' intended to be accusative. Lanérès contrasts her text and the associated relief with that of our lemma no. 276 (Le Roy), while noting the structural similarities her text shares with *IG* I³ 783, *Hesperia* 26 (1957) 79, *IGASMG* V 58, and *Kokalos* 30/31 (1984/1985) 472. She concludes by offering a new translation of the inscription: 'Les Aisiates ont consacré aux Tyndarides (l'effigie de) Timon l'hydrogogue; et les deux sous-hydragogues Androsthénès et Kalhkratès (l'ont consacrée avec eux)'.

276. **Sparta. Dedication of a fountain, early 2nd cent. B.C.** *SEG* XLVII 364 (brief mention only). Gray marble stele with a pediment, an acroterial palmette and two acroterial half-palmettes; below is a relief depicting an armed goddess and three men; Museum of Sparta, inv.no. ΜΣ 5343). Ed.pr. C.Le Roy, *Mélanges Héllenique offerts à George Daux* (Paris 1974) 229-238 (ph.), tentatively provides the date above on palaeographic grounds. Le Roy speculates that the stele was part of the fountain mentioned in L. 2, and notes that the term ὑπωχετίων (L. 1) is otherwise unattested. He ultimately

derives it from ὀχετός and reads it as 'ceux qui se trouvent sous l'aqueduc'. Ἀρίσταν in L. 2 is an Attic epithet of Ἄρτεμις, though previously unattested in Lakonia; the female figure in the relief is presumably also Artemis. The three male figures are therefore the honorands. The genitive ending -ᾶ (L. 3), the spelling Εὐβάμερον and the accusative ending -ως (L. 4) are all dialectal features. The ὑδραγός (L. 3) appears as a variant of ὑδραγωγός in Hesychius; Le Roy speculates that this is the title of the Spartan magistrate overseeing irrigation and hydraulics. The text is mentioned by N.Lanérès, *artcit.* (our lemma no. 275); we present it here since it has not been included in *SEG* so far.

Τὸ κοιν[ὸ]ν τῶν ὑπωχετί[ων]
[τ]ὰν κράναν τὰν παρ' Ἀρίστα[ν],
[Ε]ὐδαίμονα Εὐθυμίω ὑδραγ[όν]
4 [κ]αὶ ὑφυδραγὼς Εὐβάμερον Εὐ[τυ]-
[χ]ᾶ, Εὔτ<υ>χον Εὐτυχίδα θεοῖς

277. **Sparta. Late Roman portrait sculpture, 300-600 A.D.** G.Deligiannkis, in *Themelion*, 125-128 ph.) (cf. our lemmata nos. 34 and 230), observes that almost all the Spartan monuments in this category were excavated in the theater, which underwent wholesale renovation ca. 293-305 A.D. under the Caesares Constantine and Maximian, *SEG* XI 850, and again ca. 384-394 A.D. in the reigns of Honorius and Theodosios. A reference point here was the statue of Lykourgos, *SEG* XXXII 400, next to which was set up a statue of the proconsul Optatianus (before 333 A.D.?). For inscribed bases accompanying other portrait statues in the theater, see D.Feissel, A.Philippidis-Braat, *TravMem* 9 (1985) nos. 24-26.

278. **Thalamai. Dedication to Pasiphae, ca. 350 B.C.** *IG* V.1.1317. *SEG* XI 947; XIII 260; XLVI 400; LVIII 340, 355. E.Kourinou, *Horos* 22-25 (2010-2013) [2014] 251-260 (ph.), after autopsy of the stone in the Museum at Kalamata (inv.no. 6447), presents the following new text with detailed commentary on the history of the study of the inscription, the syntax and dialect, the physical form of the monument, which she recognizes as the back of a stone throne inscribed on the inner surface, comparative analysis of the letter forms indicating the above date, parallel dedications by members of the gerousia, interpretation of γερώιιον (7/8) as the assembly place of the γερουσία. On 256 she offers a modern Greek translation of LL. 5-8.

Νικοσθενίδας τᾶι Παhιφᾶι
γεροντεύων ἀνέσηκε
αὐτός τε καὶ ho τῶ πατρὸς π-
4 ατὴρ Νικοσθενίδας, προβειπ-
άhας τᾶσιῶ πὸτ Ἀνδρίαν συ-
νεφορεύοντα ἀνιστάμεν
Νικοσθενίδαν ἐς τὸ γερώhι-
8 ον καὶ ϝὺν καλῶι χρῆσται

279. **Thornax (Ekklesies). Dipinto on a vase, Classical/Hellenistic.** Fragment of a black-glazed sherd found in excavations of the Greek Archaeological Service at Εκκλησιές in the area of Γελαδάκι briefly reported by E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 537:

ΚΙ[- - -]

280-282. **Thornax (Ekklesies). Stamped roof-tiles, 1st cent. A.D.** Three fragmentary stamped clay roof tiles found in excavations of the Greek Archaeological Service at the site of our lemma no. 279; briefly reported by E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 537 (ph.):

280: [δαμ]όσιο[ς]; cf. *IG* V.1.887; 899b.

281: [Διο]νύσιος; lunate sigmas.

282: [Κα]λλίκ[ρατις]; cf. E.Kourinou, *Σπάρτη. Συμβολή στη μνημειακή τοπογραφία της* (Athens 2000) 54-56.

283. **Thornax (Ekklesies). Masons' marks, Roman.** E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 539 (ph.), report the excavation of a large Roman funerary monument at this site (see our lemma no. 279) by the Greek Archaeological Service bearing on the upper surface of its marble steps the following incised masons' marks from north to south: Β, Γ, ΔΚ, F, also a lunate Ε.

284. **Thornax (Ekklesies). Signature on a lamp, ca. 200-250 A.D.** Clay moulded lamp excavated by the Greek Archaeological Service in a child's grave at this site; it carries a representation of Dionysos on the disc and a signature on the base. Edd.pr. E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 546, who cite O.Broneer, *Corinth* IV.2 (Cambridge MA 1930) 193 no. 598 and other parallels [We provide a minuscule version of the text, Papazarkadas and Stroud.]

<'Ε>λ[π]ί[δ]ις

285. **Vigla. Epitaph of Herakes, ca., 550-500 B.C.** Fragment of greenish-gray limestone built into the wall of the ruined chapel of Agios Ioannes at Vigla Tarapsas, inscribed retrograde in the archaic Lakonian alphabet. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 225-227 no. 1 (ph.; inscription illegible), who gives an almost stroke by stroke, letter by letter description of the inscription; helpful because the ph. is of no assistance. He maintains that the name is unattested and provides examples of names from the same root.

ηεράκες

MESSENIA

286. **Andania. Diagramma concerning the Mysteries of the Great Gods, 91/90 B.C. or 24 A.D.** *IG* V.1.1390. *SEG* LXII 219.* N.Deshours, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 431-440, tackles the notorious problem of the date of this well-known set of regulations. She follows an argument first advocated by Makres (see *SEG* LVII 365), and wonders whether Messenian inscriptions with the ordinal numbers of the dates written in full might comply with the Achaian, rather than the Aktian, era. If so the Andanian regulations must date to 91/90 B.C. This date is strengthened by paleographical comparison with *SEG* XLI 328, 347; *Syll.*³ 735, and other texts), orthographical, dialectal and prosopographical analysis. The absence of any Roman references in a strikingly long inscription is a forcible argumentum e silentio for dissociating the diagramma from Tiberius' reign.

287. **Andania. Catalogue of donors or contributors, early 1st cent B.C.?** *IG* V.1.1532 + *SEG* XI 979. *SEG* LXII 218.* M.-C.Marcellesi, *art.cit.* (our lemma no. 1886) 398-403, revisits the old question of the *γάλοι* and their subdivisions. In an appendix (418/419), she provides a list of improved readings [Below we use the line numbering of *SEG* XI 979]. In col. I, L. 6, she reads the end of the numeral as <XX; there is no X at the end of col. 1, L. 9; the last seven digits of col. 1, L. 11 are ΣΣΤΙ<>X; col. I, L. 12, the last signs are Γ<XX [Is Γ a misprint for Γ? Papazarkadas]; in col.I, L. 17 she reads ΜΜΜΓΤΙ<>X [Once more is Γ a misprint for Γ? Papazarkadas]; in col. II, L. 37 the last sign is probably < rather than a X; end of col. II, L. 38 either ≤XK or ≥XK; in col. II, L. 42 there is only one sign for an obol (I), not two; the sum in col. II, L. 46 should probably be read as ΜΜΣ; the last two symbols in col. III, L. 54 are II, not IK; in col. III, L. 61 one should read ΣΣΣΣΧΧΚ. Based on her new readings and the late date that she accepts for the inscription, the author inconclusively puts forward some new ideas about the meaning of K. It might have indicated a specific coinage; it might have been the abbreviation of κ[οινόν] (a federal coinage); etc.

288. **Messene. Decree concerning the sanctuary of Dionysos, 3rd cent. B.C.** Two fragments of a limestone stele found in excavations of the Archaeological Society at Athens. Fragment A was found reused in the construction of a grave directly south of the 13th cent. Byzantine chapel opposite the fifth niche in the north stoa in the agora, inv.no.18208. Fragment B came to light in the west wing of the north stoa in the agora, inv.no. 18071. The first two lines, written in larger letters, appear to be the heading of the document. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 86-88 (no ph.) In addition to references to the temples of Dionysos and Aphrodite, with sums of money appended, and quarrying of stone, together with the architect of the sanctuaries, there is the striking presence of Saithidas in the 3rd cent. B.C.; cf. Pausanias 4.32.2. This is the earliest testimony to this famous Messenian family of the Roman period.

Fragment A

[- - - - - - - - - - - - - - - - - - περὶ - - - τῶν ἀνα]θεμάτων ὧν ἀνα-
[- εἰς τὸ ἱ]ερὸν τοῦ Διονύσο[υ]
[- σ]τράτου *v* Σκύλων Φ[. . .]
[-]χος *v* Καλλικλ[ῆς . . ca.4. .]

vacat

[- ἀγ]ωνοθέτ[ου - - - - - - - - - - -]
[-]ΩΣΑ[- - - - - - - - - - - - - - -]

Fragment B

[-] ὑπὲρ Α[- -]
[- - - - - - - - - - εἰς τὸν ναὸν το]ῦ Διονύσου πέντε [τάλαντα - - - - - - - - - -]
[- -]μενα εἴς τε τὸν ν[αόν - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - τᾶς] Ἀφροδίτας δύο τάλαντα [ἀργυρίου - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ε πέντε τοῖς μετὰ Ἀγά[θωνα δαμιουργοῖς - - -]
[- - - - - - - - - - - - - - - - -]εν τὸν τόπον ἀνακεκ[οψα - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - καθ]ὼς ἔδοξεν *vv* ὁ ἀρχιτέκ[των ὁ ἐπὶ τὰ ἱερὰ - - -]
[- - - - - - - - - - - - - τοὺς συ]νέδρους ἐπὶ Σαιθίδα ἐν[- - - - - - - - - - - - - - - -]
[- - - - - - - - - περὶ - - - - ἄ]ρσιος καὶ ἐξορύξιος τοῦ [λίθου - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἐντὸς τοῦ τόπου ΕΠΙΤΕ[τοῦ - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - γρ]αφᾶι ἃι εἰσήνεγκε Σαιθίδ[ας - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]νται αἱ ἐγδόσεις *vv* εἰσεν[εγκόντος - - - - - - - - -]
[τοὺς - - - - - - - - - - διαλ]ογισμοὺς περὶ ἑκάστου τῶ[ν - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - τ]ᾶς Σαιθίδα γνώμας ΕΠΙΣΑ[- - - - - - - - - - - - -]
[- - - - - - - - - - - - ἐν τῷ - - -] μηνὶ γράφων ἕκαστα καθὼ[ς - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -] ἐγδιδομένων οἱ νομο[φύλακες - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ειτα κατὰ τοὺς ἐπ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - π]ερὶ τῶν λιθίν[ων - - - - - - - - - - - - - - - - -]
[- τ]ῶν ξυλ[ίνων [- - - - - - - - - - - - - - - - - -]
[-]υσι[- -]

[B4. V.Bardani has let us know (per epistulam) that ed.pr.'s τάλαντ[αργυρίου] is a typographical error, which we have accordingly corrected. B5 The restoration δαμιουργοῖς is too bold, Matthaiou]

289/290. **Messene. Three honorary decrees of the city and its Roman inhabitants for P.Cornelius Scipio, after 4 A.D. Two limestone stelai excavated by the Archaeological Society at Athens in the Sebasteion in front of the bema in the north stoa of the agora. Ed.pr. P.G.Themelis** *PAAH* (2013) [2015] 71-77 (no ph.). The first stele, inv. no. 18125, contains the first two decrees, our lemma no. 289. The second stele, inv. no. 18127, 17948, 16722, has no. 290. Themelis proposes that the occasion for these honors was the aid Strabon contributed to the recovery of the city after the destructive earthquake of 4 A.D. He discusses the embassy of the Messenian Archedamos to Rome and Peruzza, the honorand's native city, and to Corinth. He identifies the Dekaprotoi in L. 43 with oἱ Δεκα in the inscription on the mysteries at Andania, *IG* V.1.1390. Honors for P.Cornelius Scipio come not only from Messene but also Megalopolis and other cities devastated by the earthquake; cf. our lemma no. 290. For another possible honirific inscription for Scipio, see our lemma no. 298.

289. **First stele, first two decrees.**

Ι[- -]
Μ/[- -]
ΑΚ/[- -]
ΤΑΣ[- -]
λου κα[- -]
ψατο δὲ κα[τὰ -]
τοῦ Σεβαστ[οῦ- -]
κινδύνους ἐ[κφυγόντας -]
στεφαναφορ[εῖν δὲ πάντας καὶ θύειν - ἀκα]-
ταστάτου σωτῆ[ρος - γε]-
γονότων, τὸ δὲ σεμνό[τατον - πάντες οἱ τὰν πόλιν κατοι]-
κοῦντες Ἕλλανές τε κα[ὶ] [Ῥωμαῖοι -]
επαινεῖν τε καὶ ἀποδέχεσθαι Πό[πλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον - - - ἀναθέμεν δὲ]
αὐτοῦ γραπτὰν ἰκόνα ἐν ὅπλωι ἐπ<ι>χρύ[σωι πρὸ τοῦ βήματος καὶ ἐπιγράψαι· «ἁ πόλις καὶ Ῥωμαῖοι οἱ ἐν αὐτᾶι κατοι]-
κοῦντες Πόπλιον Κορνήλιον Σκιπίωνα τα[μίαν καὶ ἀντιστράταγον τὸν αὐτᾶς σωτῆρα καὶ εὐεργέταν ἀρετᾶς ἕνεκα καὶ εὐεργε]-
σίας τᾶς εἰς αὐτάν»· στεφανοῦν δὲ τὰν ἰκόνα κα[τ' ἐνιαυτὸν ὑπὸ τοῦ ἀγωνοθέτου - - - - - - - - - - - - καὶ]
θυσίαν ἂν ἄγομες κατ' ἔτος αὐτῶι, στεφαναφορε[ῖν δὲ πάντας καὶ θύειν θεοῖς ὑπὲρ ὑγείας αὐτοῦ κα]-
θὼς καὶ ὑπὲρ τᾶς τοῦ Σεβαστοῦ vacat

vacat

Ἐπεὶ Πόπλιος Κορνήλιος Σκιπίων ὁ ταμίας καὶ ἀντιστράταγος πά[ντα -]
νῦν δὲ πάντοις ἔγνωσται μηδενὸς ἀνθρώπου ἀπειράτου τᾶν εὐεργεσι[ᾶν -]
αν αὐτοῦ πάντες ἀποδεχόμενοι καὶ ἐλευθερίας ἁπάσας προκρείνοντες [- -]
σωφροσύνας ἔτι καὶ πρὸ τᾶς δικαιοδοσίας καὶ θαυμάσαντες ἐπεὶ οἷα οὐκ ἐ[- - - - - - - - - - - - - - - - - δικαι]
οσύνας καὶ ἰσότατος μετὰ τὰν ἀνυπέρβλητον αὐτοῦ δικαιοδοσίαν ἀνυπερθέσθα[ι - - - - - - - - - - - - - - -]
ωμῶν προκριταὶ οὔτε γὰρ δώροις τισὶ <ἰ>σχῦσαι οὔτε χάριτι οὔτε ἀξιώματι δυνατός [- - - - - - - - - - - - - -]
κα ως μόνον ἐξητάσθη τάδε τᾶν ἐπιστολᾶν ἢ διαταγμάτων ἢ ὑπογραφᾶς κριτηρίων οὐκ [- - - - - - - - - - -]
τα δὲ ἀκωλύτως τοῖς δεομένοις ἐξυπηρετούμενα ἐπιμέλειάν τε πάντων κριτηρίων καὶ ἐ[- - - - - - - - - -]
εποιήσατο μηδὲν αὐτὸς σχεδιάζεσθαι περὶ τᾶς ἄλλων βλάβας ἐπιτρέπων ἐκμεμαρτυρ[η - - - - - - - - -]
ταν ὑπὸ το<ῦ> πλήθους ταῖς πολλάκις εὐφαμίαις τε καὶ προπομπαῖς εὔνοιάν τε καὶ ἐπαίνους [c. 18 - -]
σται παρὰ πᾶσιν ἀνθρώποις οὐκ ἀνάνκαι μαρτυρεῖν {ΜΙ} μόνος ἕκαστον παρασκευασάμε[νος - - c. 15 - -]
τας εὐεργεσίας· ὅθεν καὶ τοῖς τὰν πόλιν κατοικοῦντοις Ἑλλάνοις τε καὶ Ῥωμαίοις ἔδοξε διαφόρως [- - c.17 - -]
ναι αὐτὸν τιμᾶσαι, ἐπεὶ καὶ ἄρξε διαφερόντως καὶ ἀνδριάντα μὲν ἰκονικὸν αὐτοῦ στᾶσαι παρὰ τῶι Σεβασ[τῶι καὶ ἐπιγρά]-

ψαι — «ἁ πόλις Πόπλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον τὸν αὑτᾶς σωτῆρα καὶ εὐεργ[έταν — ἀνα-
θέμεν δὲ αὐτοῦ καὶ γραπτὰν ἰκόνα ἐν ὅπλωι ἐπιχρύσωι πρὸ τοῦ βήματος καὶ ἐπιγράψαι «ἁ πόλις καὶ
Ῥωμαῖοι οἱ [ἐν αὐτᾶι]
κατοικοῦντες {Κ} Πόπλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον τὸν αὑτᾶς σωτῆρα καὶ
εὐεργέταν»· κα[λεῖσθαι δὲ
αὐτόν τε καὶ ἐκγόνους αὐτοῦ εἰς προεδρίαν ὅταν καὶ τοὺς ἄλλους εὐεργέτας τᾶς πόλεος καὶ ἄγειν
ἐπώνυμον ἀμέραν αὐ[τοῦ
καὶ γυμνικὸν ἀγῶνα τελεῖν κατ᾽ ἔτος καὶ ἱππικὸν μετὰ τὰν τοῦ Σεβαστοῦ ἀμέραν ἂν ἄγομες
κατ᾽ ἐνιαυτὸν καθὼς καὶ ἐν τῶι
προτέρωι δόγματι ἐψάφισται καὶ θυσιάζεσθαι τᾶι ἀμέραι ταύται πρὸ τοῦ ἀνδριάντος αὐτοῦ κατ᾽ ἐνιαυτὸ-
ὑπὸ τοῦ ἀγωνοθετα[
ἀποστεῖλαι δὲ καὶ πρεσβείαν ἐπὶ τὸν Σεβαστὸν καὶ εἰς Περύσιον τὰν δηλώσουσαν τὰν ἀναστροφὰν ἀ-
πεποίηται ἐν τᾶι πόλ-
ἀμῶν, ὁμοίως δὲ καὶ ἄλλαν πρεσβείαν καταστᾶσαι ἐπὶ Ὀκ. Γάιον Ῥοῦφον τὸν ἀνθύπατον ἐκμαρτυρήσου-
σαν τὰν σωφροσύναν
αὐτοῦ καὶ τὰν ἀρίστην δικαιοδοσίαν — πρεσβευταὶ κατεστάθεν ν εἰς μὲν Ῥώμαν καὶ Περύσιον ν
Ἀρχέδαμος Ἱππα-
χου ν ἐπὶ δὲ τὸν στραταγὸν οἱ ἄρχοντες πάντες καὶ ὁ γραμματεὺς τῶν συνέδρων καὶ οἱ δεκάπρωτοι vacat

31/32. [ἀναγρά]|ψαι, ed.pr.; [ἐπιγρά]|ψαι on the basis of L. 33, V.Bardani (per epistulam).

290. Second stele, third decree.

1-11 (illegible LL.)
συντελείᾳ καὶ οἱ ἐν αὐταῖς Ῥωμα[ῖοι καὶ Ἕλ]λανες Πόπλιον Κορν[ήλιον Σκι-
πίωνα ταμίαν καὶ ἀντιστράταγ[ον τὸν αὑτᾶς] εὐεργέταν· π[ρεσβευ]τα[ί]
κατεστάθεν Κράτων Ἀρχεδάμο[υ .....]ος Γάϊος Μάρκιος [.....]ας
ἐκ Μεγάλης Πόλεως Δίων Δίωνος vacat

On 76/77 Themelis provides abundant prosopographic evidence for Kraton son of Archedamos and his extended family. Unfortunately, he refers to most of these inscriptions only by the excavation inv. nos without indicating if the text has been published or not.

291. Messene. Decree granting posthumous honors, ca. 50 B.C. – early 1st cent. A.D. *IG* V.1.1432; *SEG* XI 1032; XLI 373; XLII 348. Based on his study of a squeeze, P.Fröhlich, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 441 446 (ph.), reprints the received text with French translation and app.crit., and offers an exhaustive commentary, touching upon several important issues (post-mortem cultic honors, the genre of consolation decrees, transformation of funerals into civic occasions, conspicuous spaces e.g. the Arcadian Gate of Messene, etc.) and proposing the date above. His new supplements, based on numerous epigraphical comparanda, are synopsized in a useful appendix (459-461). In general, Fröhlich assumes longer lines, hence the following provisional text:

----------ποτὶ τὰ κοινὰ τᾶς πόλι[ος ἅπαν-
[τα καὶ τὰ ἴδια τῶν Μεσσανίων γενόμενα? εὐεργ]ετικώτατα, αὐτός τε ἀπὸ τᾶς πρώτας ἁλι-
[κίας διετέλει φιλοτιμούμενος εἰς τὰν πόλιν πιστῶς] τε καὶ καθαρῶς, τὰν νεότατα παρεσχημέ-
νος ----------τᾶς πρεσβύτατος ἀσφαλεσ]τέραν οὔτε πίστει περὶ τῶν ἐνχειρισθέντων
[αὐτωι ὑπὸ τᾶς πόλιος ἀρχείων οὔτε καθαρειότητ]ι τοῦ πατρὸς ἐλασσούμενος· διὰ δὴ πάντα
[τα προγεγραμμένα ἔδοξε τοῖς συνέδροις καὶ τῶι δάμωι]· πάντας τοὺς τὰν πόλιν κατοικοῦντας
ἐπὶ τῶι γε-
[νομότι ἀχθομένους πενθῆσαι ----------]ίλον καὶ ἁπαντᾶσαι ἐπὶ τὰν ἐκκομιδὰν αὐτοῦ
[πανδαμεὶ καὶ στεφανῶσαι αὐτὸν χρυσῶι στεφάνωι] ἀπὸ χρυσῶν κ· κατασκευάσαι δὲ αὐτοῦ καὶ
μνᾶμα ἐν τῶι ἐπιφανεστάτωι πρὸ? τᾶς π]όλιος τόπῳ καὶ ἀναθέμεν ἄγαλμα καὶ ἐπιγρά-
[ψαι τόδε τὸ ψάφισμα εἰς τὰν βάσιν καὶ ἀναγορεύ]εσθαι αὐτῶι κατ᾽ ἐνιαυτὸν etc.

292. Messene. Dedication to Athena, 3rd cent. B.C. Fragment of a cube-like base, broken at the bottom with a lightly worked tainia and kymation at the top, bearing on its upper surface a cutting for anchoring a dedication, probably a bronze statuette. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv.no. 18047; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 84-86 (ph.), who notes that Terpicha is attested only here in Messene and that this is the only known dedication to Athena, although she is represented in local Severan coinage and a couple of terracotta figurines. Pausanias 4.32.1 also mentions a Ἱεροθύσιον, south of the Asklepieion, which ἔχει δὲ ἕτερα ἀγάλματα ὁπόσους νομίζουσιν Ἕλληνες.

Τερπίχα
Ἀθανᾶι

2. One would expect Ἀθάναι, Matthaiou.

293. Messene. Inscription mentioning the Great Gods, 3rd cent. A.D. Fragment from the bottom of a large limestone stele found in excavations of the Archaeological Society at Athens in a late Roman bath in the north stoa in the agora, letters 0.048-0.053 m. in ht., inv. no. 18258; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 90 (ph.), who finds a parallel mention of the Megaloi Theoi of Andania in *SEG* XLIII 163, from outside the Arkadian Gate.

[---------]
νης τῶν Μ[ε]-
γάλων θεῶν

294. **Messene. Honorary inscription for the Emperor Titus, after 79 A.D.** Limestone pedestal with a separately worked crowning member excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18043α (for the ineffectually erased inscription on the crowning member see our lemma no. 302). Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 79 (ph.). On its upper surface are deeper cuttings to support the bronze statue of the emperor. The inscription honoring Titus is inscribed on the front face of the shaft of the pedestal. This pedestal is the first of four honoring members of the Flavian dynasty; the other three counting from east to west are our nos. 295-297. For Flavian benefactions Themelis cites *IG* V.1.691; *SEG* XI 848.

Αὐτοκράτορα Τίτον
Καίσαρα Οὐεσπεσιανὸν
Σεβαστὸν Θεοῦ Μεγά-
λου υἱὸν vac.
ἡ πόλις

295. **Messene. Honorary inscription for the Emperor Vespasian, after 79 A.D.** Limestone pedestal with a crowning member consisting of two joining segments. On its upper surface are cuttings for the mounting of an earlier statue of an athlete and a square cutting to the right for the insertion of a stele. In two round cuttings on top of the earlier ones are the supports for the bronze statue of the emperor Vespasian. Inscription on the front surface of the base. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18043α. Ed.pr. P.G.Themelis *PAAH* (2013) [2015] 80 no. 2 (ph.). In 78 A.D., one year before Vespasian's death, the boundary between Messenia and Lakonia was defined and marked by the surveyor Titus Flavius Monomitus, *IG* V.1.1431; see our lemmata nos. 256/257. For an earlier inscription on the crowning member, see our lemma no. 303.

Αὐτοκράτορα Οὐεσπεσιανὸν
Καίσαρα Θεὸν Σεβαστὸν
ἡ πόλις

296. **Messene. Honorary inscription for a Roman Emperor, 1st cent. A.D.** Limestone pedestal badly damaged in its upper third, supporting a limestone crowning member with cuttings on its upper surface for the support of an earlier statue and two large circular cuttings to anchor a bronze statue of the emperor. On the narrow left side of the base there are traces of an earlier erased inscription of the Hellenistic period. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18044; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81 (ph.), who observes that Θεόν in L. 2 rules out Domitian. The inscription may have honored Titus once more after his death; cf. our lemma no. 294.

[----------]
[-----] Θεὸν Σεβασ[τόν]
ἡ πόλις

297. **Messene. Honoric inscription for the empress Domitia, after 96 A.D.** Limestone pedestal with a crowning member bearing earlier cuttings on the top surface for anchoring a bronze statue of an athlete and superimposed cuttings for the plinth of a marble statue of the empress. For the inscription on the front face of the pedestal relating to the bronze statue, see our lemma no. 305. Inscribed on the front face of the base is the almost completely effaced inscription for the empress, who was hailed as Σεβαστή in 81 A.D. and shared her husband's damnatio memoriae after 96 A.D. She was also honored in Thessaly, *IG* IX.2.607, Lyttos, *ICret.* I.XVIII.15, and Ephesos, *IEphesos* 751-753. The base was excavated by the Archaeological Society at Athens in the north stoa of the agora, inv. no. 18046. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81/82 (ph.).

Δομιτίαν Σεβαστὴν
⟦rasura⟧
⟦rasura⟧
⟦rasura⟧
⟦rasura⟧

298. **Messene. Honorary inscription (for P. Cornelius Scipio?), 1st cent. A.D.** Limestone base with oval cutting on upper surface for anchoring a marble statue, found in excavations of the Archaeological Society at Athens in the north stoa in the agora. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 68/69 (ph.), inv.no. 18147, who proposes that the statue depicted P. Cornelius Scipio found also in three honorary decrees, our lemmata nos. 289/290, and in *SEG* XXIII 206 of 2/3 A.D. This inscribed base and its statue stood in the same niche in the stoa as that of Sextus Sotidios Strabon of our lemma no. 299.

Ἡ πόλις καὶ Ῥωμαῖοι οἱ ἐν αὐτῇ κατοικοῦντες
τὸν αὑτῶν εὐεργέταν ἀρετῆς ἕνεκεν

299. **Messene. Honorary inscription for the quaestor pro praetore of Galatia Sextus Sotidios Strabon, Augustan/Tiberian.** *SEG* LIX 415. P.G.Themelis, *PAAH* (2013) [2015] 69 71 (ph.), publishes a headless marble statue of a togatus found in excavations of the Archaeological Society at Athens in the north stoa of the agora, which he identifies as the statue that stood on the base bearing the honorific inscription *SEG* LIX 415 for Σέξτος Σωτίδιος Στράβων. He adds some information about the honorand's affiliations in Canusium in Apulia from *CIL* IX 338, 348/349, 387, 397. This base and its statue stood in the same niche in the north stoa as that of P.Cornelius Scipio of our lemma no. 298.

300. Messene. Honorary inscription for Damostratos of Sparta, ca. 210 B.C. *SEG* XLVII 390 [illegible] 477. K.J.Rigsby, *ZPE* 185 (2013) 137, reprints and translates into English the text of ed.pr. After rejecting the restoration ὁμαλί[σαι] (L. 3) for metrical and lexical reasons, he puts forward the restoration ὁμαδέ[λφους], based on the published ph. For the absence of an infinitive governed by εὐξαμένων (L. 4), Rigsby cites *GVI* 309. Δαμόστρατ' ἔλε[ιπες] (L. 1) and τόδ' ἔνειμε (L. 4) are possible albeit not necessary, alternatives to the readings offered by ed.pr. (137 note 2).

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301. Messene. Honorary inscriptions, 3rd/2nd cent. B.C. Low limestone statue base carrying three inscriptions, found in excavations of the Archaeological Society at Athens in the first niche of the north stoa in the agora, inv.no. 18156. The stone has anathyrosis on the left side for the attachment of a second missing member. On the upper surface on the right are cuttings for the support of a lifesize bronze statue with a triangular bedding at their right side. At the left edge of the upper surface is a cutting for one of the supports of a similar bronze statue that stood on the missing left block. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 77/78 (ph.), On the front face of the base are the following inscriptions:

(A) Ἁ πόλις ἀνέθηκε
(B) Σωσίδαμος
(C) A twelve-line epigram on the right side
of the front below inscription (B).

Themelis conjectures the presence of a similar epigram on the front face of the now missing block on the left. The monument honors Sosidamos and another prominent figure. The epigram, which is badly worn and presents problems of reading and interpretation, will be published separately.

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302. Messene. Honorary inscription for Damothales, 2nd cent. B.C. Crowning member of a limestone pedestal inscribed on the front face; excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18128. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 80 (ph.). On the top surface are the cuttings for the support of a bronze statue of the honorand, whom ed.pr. calls 'an athlete'. This inscription was ineffectually erased to prepare the base to support a statue of the emperor Titus with its honorary inscription, our lemma no. 294.

Ἁ πόλις
Δαμοθάλη Μενεκρατίδα τὸν αὑτᾶς εὐεργέταν
ἀρετᾶς ἕνεκα καὶ εὐνοίας ἇς ἔχων διατελεῖ εἰς αὐτάν

---

303. Messene. Honorary inscription, 2nd cent. B.C. Crowning member of the statue base in honor of the emperor Vespasian. An earlier inscription on the front face was partially erased, inv. no. 18043β. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81 (ph.). For a description of the cuttings on its upper surface see our lemma no. 295.

[-]E[. . . . ca. 7 . . .]
[. . .ca. 6. . .]A[. . .ca. 6 . . .]A[- - - τὸν αὑτᾶς] ε[ὐεργέ]τ[α]ν

---

304. Messene. Honorary inscription for Xenophantos of Rhodes, 2nd/1st cent. B.C. Limestone base with a cutting on the upper surface for the plinth of a marble statue, found in situ in excavations of the Archaeological Society at Athens in the third niche from the west in the north stoa in the agora, inv no. 18150. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 78 (ph.).

Ξενόφαντον Μ̣ικύλου̣
Ῥόδιον vacat ἡ πόλις

---

305. Messene. Honorary inscription for the athlete Kleostratos, 2nd/1st cent. B.C. Text inscribed on the front face of the crowning member of the statue base of the Empress Domitia in the north stoa in the agora, our lemma no. 297. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 82 (ph.), who notes that this boy athlete is otherwise unattested.

Κλεόστρατον Εὐαμέρου νικάσαντα
παῖδας πάλαν Λύκαια, Ἀντιγόνεια
Νάια ν ὁ δᾶμος ν ἀνέθηκε

---

306. Messene. Honorary inscription for the benefactor Nikon, 2nd cent. A.D. Limestone crowning member for the base of a bronze statue with cuttings on the upper surface to anchor it; excavated by the Archaeological Society at Athens built into the stage building of the theater, inv.no. 18036. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 94 (ph.), who suggest that Νίκων in L. 1 may be identified with Νίκωνα Νικι[- - -] of *SEG* XLVIII 492.

[Ἁ πό]λις ἀνέθηκε Νίκωνα Νικοδάμου
τὸν αὑτᾶς εὐεργέταν

---

307. Messene. Epitaph of Threpte, 1st cent. A.D. Limestone stele, found reused east of a 13th cent. Byzantine chapel in the north stoa in the agora by the Archaeological Society at Athens, inv.no. 18207. Ed.pr. P.G.Themelis, *PAAH* 92013) [2015] 91 (ph.)

Θρέπτη
χαῖρε

Θρέπτη, ed.pr.; Θρέπτη, V.Bardani (per epistulam).

308. **Messene. Christian epitaph, 6th cent. A.D.** Reused marble grave-plaque found in excavations of the Greek Archaeological Society in a cemetery next to a 13th cent. Byzantine chapel in the north stoa in the agora, inv.no. 18085; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 90/91 (ph.).

Ἐνθάδε κοιμᾶ-
ται θ(εο)ῦ δοῦλος
Ἀγάθων πάντων
φίλος, πασιφίλη-
τος, φιλογύναι-
κος καὶ φιλότε-
κνος· ν σοφὲ χαῖρε
ζήσας ἔτη ΜΕ
two ivy leaves

309. **Messene. Mosaic inscription, date?** Mosaic floor of a room beneath the basilica of the theater excavated by the Archaeological Society at Athens, described and published by P.G.Themelis, *PAAH* (2013) [2015] 91/92 (ph.). In one panel a youth, perhaps a slave, with the label Ζώσιμος. In another panel, very poorly preserved, are the traces: [- - - -]ΑΕ[- - -]Μεσσηνία[-], which Themelis suggests may have represented Menander's lost play Μεσσηνία or Ἀνατεθειμένη.

310. **Messene. Signature of the mosaicist Paramonos, 3rd/4th cent. A.D.** Signature within a circle in the center of the floor of the chamber of the villa with the mosaic floor west of the theater; Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 95 (ph.).

Παράμ-
ονος ν
ἀναγνό-
στης ἐ-
ποίησε

311. **Messene. Rhodian amphora stamp, 2nd cent. B.C.** Fragment of a handle with a rectangular stamp, found in the north stoa in the agora (inv. no. 18162). Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 88/89.

Ἐπὶ [- - - - - -]δρου
[- - - - - - - - - - - -]
Θεσμοφορίου

312. **Messene. Stamp on a fire pan handle, date?** Fragment of a red-glazed pan handle with an oblong stamp, excavated by the Archaeological Society at Athens in the north stoa in the agora (inv. no. 18190). Ed. pr. P.G.Themelis, *PAAH* (2013) [2015] 89 (ph.).

Ἀριστίων

313. **Thouria. Lex sacra, Hellenistic?** In her report of excavations of the Archaeological Society at Athens in 2013, X.Arapoyanni, *PAAH* (2013) 58/59 (ph.), describes in considerable detail a virtually intact poros stele standing in situ immediately south of the newly discovered Altar Γ in front of the Temple of Asklepios and Hygieia. It bears a 49-line inscribed lex sacra describing sacrifices to Ἀσκληπιός and associated deities, whose text will form the subject of a subsequent paper by A.Makres and the author; no details as to its date.

314. **Thouria. Inscribed thesauros, late 4th/ early 3rd cent. B.C.** *SEG* LVIII 397; LX 447. L.Dubois, *BE* (2014) no. 182, reprints the text and proposes that at the end of L. 1 we should print Ἀγία, the name of the first hierothytes in the genitive and that the name which follows, Ἀρικλείδας, is an error for the expected genitive. Also in L. 3, Καλλικράτης is certainly an error for Καλλικράτεος. The names of the officials in LL. 1-3 are recorded in the genitive following ἐπ' .

315. **Thouria. Graffito on a vase (dedication to Asklepios),** date? Pottery fragment found in sacrificial debris associated with the newly discovered Altar Γ in front of the temple of Asklepios and Hygieia in excavations of the Archaeological Society at Athens. Ed.pr. X.Arapoyianni, *PAAH* (2013) 58 ph. . Ἀσκ[λαπιῶι]? Cf. *SEG* LXII 243; lunate sigma (Imperial period?).

316. **Thouria. Stamp on a vase, date?** Fragment of a relief vessel, probably a skyphos, found in excavations of the Greek Archaeological Society near the temple of Asklepios and Hygieia. Ed.pr. X.Arapoyanni, *PAAH* (2013) 62, no. 7 (ph.); lunate sigma (Imperial period?)

ΚΑΣ
ΔΙΟΚ[?]

ARKADIA

317. **Gortys (Asklepieion). Dedication to Asklepios and Hygieia, date?** A.P.Matthaiou, G.F.Malouchou, *DEE* (February 2013) (ph.), report an inscription built into the Byzantine church of Agios Andreas near the Asklepieion in the vicinity of the old village of Atsilochos. The inscribed

stone was already known to the French excavators, R.Martin and H.Metzger, *BCH* 64/65 (1940/1941) 284/285, and *BCH* 66/67 (1942/1943) 335, but has remained unpublished. 'The inscription is a dedication to Asclepios and Hygieia. The text runs at the top of a circular base, which is fully preserved, except for a small part of the inscribed surface'. The authors will be publishing the inscription in *Grammateion*.

318. **Phigaleia. Manumission record, 460-450 B.C.?** Bronze tablet, top and bottom preserved; left edge partly broken; broken at right; small piece missing from the center; found folded in half in a votive deposit in 1996 in excavations of the Archaeological Society at Athens east (in front) of the temple of Athena and Zeus Soter in the southwest sector of Phigaleia; now in the Olympia Museum (inv.no. M 1599); Archaic Arkadian alphabet. Edd.pr. X.Arapoyanni [findspot at 289/290] and A.P.Matthaiou [inscription at 290-307], *Horos* 22-25 (2010-2013) [2014] 289-307 (ph.). The latter provides an extensive commentary with many parallels. For the (contracted) ἀχοί, L. 9, Matthaiou cites *SEG* XLI 284. For the date he compares *IvO* 12, ca. 475-450 B.C.

Ἀφ̃ἐκε Δ(ε)ξίδαμο[ς - - - - - - - - - - - - - - - - -]
[ἐ]λευθέραν AYTA[- - - - - - - - - - - - - - - - - -]
[εἰ] δέ τις ἐπιθινγ[ά]ν[ε - - - - - - - - - - - - - - -]
4 [. .]τε T[-1-2?-]νιος εἴτε [ἄλος τις - - - - - - - -]
δ[-1-2-]I.[-2-3-].[.]ς [- - - - - - - - - - - - - - - - -]
Ἀθάναι δὲ κορρα[- - - - - - - - - - - - - - ἀμέρας]
καὶ νυκτὸς Fεκάσ[τας - - - - - - - - - - - - - - - - -]
8 Πολύτροπος, Αὐτία[ς, - - - - - - - - - - - - - - - -]
Φίλον· ἀχοί: Κόλοιρ[ος - - - - - - - - - - - - - - - - -]
vacat

2. αὐτά[ν], M(atthaiou). | 4. [εἴ]τε T[ύ]νιος, M. || 5. δ[ια]κ[ατί]α[ι]ς [δραχμαῖς (h)ιεραῖς τᾶς θεᾶ], M. || 6. Κόρρα[ι] (epithet of Athena), M. 8/9. perhaps room for 2 more names of magistrates, M.

319. **Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, ca. 303-300 B.C.** *IPark* 17. *IG* V.2.357. *SEG* LX 463, 1951; LXI 247, 313,* 1615. According to A.H.Sommerstein, in A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (our lemma no. 1828) 95-96 LL. 10-13 of this text prove that 'to "swear someone out" of confirming a deposition is to state on oath *that one does not know the deposition to be true*'.

320. **Stymphalos. Boundary stone of a sanctuary of Athena, 4th cent. B.C.** *SEG* XI 111. H.Williams, in *Corinthia and the Northeast Peloponnese* 426, briefly notes recent excavation in the sanctuary of Athena on the west end of the acropolis where this stone, now lost, was found.

321. **Tegea. Law concerning the sanctuary of Athena Alea, ca. 394-371 B.C.** *IG* V.2.3. *SEG* LII 462; *SEG* LX 464. A.J.Nussbaum, *SCI* 32 (2013) 1-19, revisits the Arkadian form λευτον (and λευτοντες, *IG* V.2.16) from Proto-Greek *lewk-jo/e-, see A.Morpurgo Davies, *SEG* XXXVII 347/348. He proposes that λευτον is 'an instance of a very marginal but nonetheless noticeable tendency in Greek to back-form presents in -τω (though more usually in -τέω) to the 'sigmatic' components of a given *averbo*.' (5) The appendix is an interesting treatment of Proto-Greek tautosyllabic *-kj- and the possible ramifications this syllabification may have had on sound change.

ELIS

322. **Olympia. Corpus of inscriptions.** P.Siewert, N.Taeuber (edd.), have now produced a corpus of inscriptions from Olympia published after 1896 (year of publication of *IvO*): *Neue Inschriften von Olympia. Die ab 1896 veröffentlichten Texte* (*Tyche* Sonderband 7) (Vienna 2013) [Abbreviation: *NIO*]. The corpus contains 368+15 documents divided into the following categories: I. Public documents on bronze tablets (nos. 1-10); II. Public documents on stone (nos. 11-15); III. Lists of sacred and administrative personnel (nos. 16-20); IV. Agonistic inscriptions (nos. 21-33); V. Dedications (nos. 34-43A); VI. Inscriptions of divine ownership (nos. 44-48); VII. Honorary inscriptions (nos. 49-64); VIII. Artists' signatures (nos. 65-67); IX. Epitaphs (nos. 68-70); X. Building inscriptions (nos. 71/72); XI. Stamps, masons' marks, etc. (nos. 72A-105); XII. Labels on shields, vases, etc. (nos. 106-119); XIII. Inscriptions on weapons (nos. 120-200B); XIV. Inscriptions on metal objects (nos. 201-227); XV. Inscriptions on metal bars (nos. 228-245); XVI. Inscriptions on bronze tokens (nos. 246-249); XVII. Inscriptions on pots and clay objects (nos. 250-359); XVIII. Varia (nos. 360-368). There follow detailed indices (Greek and Latin personal names; Greek kings and dynasts and families; Roman Emperors; geographical terms; religious terms; agonistic terms; Elean nomenclature; Greek nomenclature; Roman nomenclature; Latin words; Greeks words; incomplete Greek words; dialectal forms); detailed concordance tables; and a very useful table with updated bibliography on individual texts from *IvO* [Some *SEG* omissions have been noticed, Papazarkadas]. Each lemma consists of a description, bibliography, Greek text, German translation (when necessary); commentary. However, there are no photos, drawings, or measurements, a strange choice justifiably criticized by J.Ma, in *BMCR* 2014.06.18, to whose edifying review we direct our readers for further guidance. References to the new corpus have already been given in *SEG* LXII 261, 264, 269, 270, and 272.

323. **Olympia. Publication of international treaties at Olympia.** V.A.Troncoso, *Review of Hellenic Law* 2 (2012) 3-25, explores this topic beginning with the earliest documents inscribed on bronze tablets and extending into the 4th cent. B.C. Brief analysis is provided for the following inscribed international documents:

Treaty between Elis and the Ewaioi, *IvO* 9.

Treaty between the Anaitioi and Metapioi, *IvO* 10.

Treaty between Sybaris and the Serdaioi, Meiggs-Lewis, *GHI* no. 10.

Treaty between Zankle and a neighboring polis, *IvO* 24.

Agreement between Selinous and a group of exiles, *IvO* 22.

Troncoso then discusses the following international treaties, with a copy deposited at Olympia attested only in literary sources: Treaty between Sparta and Tegea; Thirty Years Peace; Peace of Nikias; the Quadruple Alliance of 420 B.C. The paper ends with a brief analysis of the decree of the Arkadian League concerning Pisa, Akoreia, Sikyon, and Messene, *SEG* XXII 339/340. Among the topics discussed are sanctions, penalties, oaths, jurisdiction of sanctuary officials, judges, use of bronze plaques, the term Fράτρα, and monetary fines.

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324. Olympia. Proxeny document, ca. 550-510 B.C. Oval bronze tablet with four holes for its attachment on a wall. Found in 1978 south of the Hestia hall, now in the Museum of Olympia, inv.no B 10406 (brief mention in *SEG* LIV 489B). Ed.pr. P.Siewert, *Tyche* 28 (2013) 147-161, who tentatively identifies Alkisthenes as a Sybarite after an exhaustive study of the script (probably Achaian of Southern Italy with some idiosyncratic features) and a possible association of this man with Alkisthenes of Sybaris mentioned by Aristotle, *De Miris Auscult.* 96. Siewert also discusses the early proxenies of Elis as a network system advertising the shrine of Zeus, the role of the Elian guarantors Ξεννίας and related onomastics, etc.

Ἀλκισθένες καὶ γενεὰ
πρόξενος τὸν ϝαλείο<ν>
ἴνγυος Ξεννίας

L.Dubois, *BE* (2014) no. 177, dismisses the evidence adduced by Siewert in support of his claim that the form ἴνγυος is at home in the Achaean colonies of Southern Italy. Rather, Dubois claims, the origin of Alkisthenes should be sought in an area between Achaia and Arkadia, such as Pheneos, 'ou un alphabet achéen, amputé de son *san*, mais doté d'un *iota* brisé, aurait pu être utilisé par des locuteurs chez qui ἐν se prononçait iv.'

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325. Olympia. Lex sacra, ca. 500 B.C. *SEG* LII 477; LVI 499;* LIX 440, 443. *IÉD* no. 8. M.Lombardo in F.Raviola et al. (edd.), *L'indagine e la rima. Scritti per Lorenzo Braccesi* (*Hesperìa* 30) (Rome 2013) 885-892, reprints the text of this bronze tablet, accompanying it with the two extant translations (Italian, French), and muses inconclusively on the meaning of [ἔν]ερθα Ἐπιδάμνο as a possible marker of Epidamnos as the terminal of colonial Greek expansion to the north.

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326. Olympia. Treaty of the Anaitoi and the Metapioi, ca. 475 B.C. *IvO* 10. *IÉD* 14. *SEG* LIV 490 * 1877; LVI 2100; LVII 395; LX 20. J.M.Dosuna, *ZPE* 184 (2013) 147-155 (ph., French translation), re-examines the final two clauses of the treaty between the Ἄναιτοι and Μετάπιοι, equating the first contra Minon and other edd., Κὸπόταροι μἔνπεδέοιαν L. 3 with σπονδὰς λύειν, citing Thucydides 1.78.4 5479 and *SEG* XXXVIII 852B, which present two clauses, one for the dissolution of the treaty, the other

for its violation. He also revitalizes F.Blass' suggestion of a double stone cutter's error γνὸμαν τὸ{ρ} ϝαἰομάὸ{ς} τὸλυνπίαι (LL. 6/7) with an understood infinitive ἦμεν, arguing that Minon's suggestions that τὸλυνπίαι is a crasis for τὸρ Ὀλυμπίαι and γνὸμαν an infinitive form, which entail hard crasis and the merging of *e and *e in Elean, propose phenomena otherwise unattested in this dialect. His reading of τὸ{ρ} ϝαρομάο as genitive brings the treaty into alignment with the law of the θεοκόλος *IFD* 9.4', which mentions a sole hiaromaos in the same case.

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327. Olympia. Honorary inscription for Phylax of Thessaly, late 2nd/early 3rd cent. A.D. *IvO* 464. *SEG* XXXVI 395; LII 1991. J.D.Sosin, *ZPE* 186 (2013) 164-170 (ph.; dr.), takes a shot at this inscription helped by a digital ph. After noting the uniqueness of the formula ἔδοξε τῇ βουλῇ τῇ Ὀλυμπικῇ (LL. 2/3) and the ungrammatical use of the nominative for the honorand, he shows that LL. 7-10 are a later addition by a different hand. This is all the more interesting in light of the garbled epigraphic document from Delphi issued by Phylax and his brother (our lemma no. 369), and, in particular, the contempt in which Philostratos held the two brothers in *Vitae Sophistarum*.

ACHAIA

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328. Pellene. Statue base with sculptor's signature, ca. 350 B.C. *Achaïe III no. 190. SEG* XI 1171. After autopsy of the statue base, S.Prignitz, *ZPE* 185 (2013) 143-145 (ph.), argues that the width of the stone was much larger than originally calculated, especially in view of his interpretation of the orifice on the upper part of the base. He reconstructs the inscription as: Μικυλ[- - - - - - - - - - - τὴν ἑαυτοῦ] | γυναῖκα [- - - - - - - - - - - - - -, τοῖς] | θεοῖς· Εὐθυκρ[άτης Λυσίππου Σικυώνιος] ἐποίησε vacat. Prignitz dates the inscription to approximately 350 B.C. based on letter forms, the placement of the signature, and his reconstruction of L. 3. According to Pliny (*NH* 34.66-67), the sculptor Euthykrates was the son and student of Lysippos of Sikyon. The author suggests that this statue was produced early in Euthykrates' career. From this line of reasoning Prignitz has to argue that Pliny is 'um rund 20-30 Jahre zu spät' (145) when he attributes Euthykrates' acme to the 121st Olympic games in 296 B.C. (*NH* 34.51).

MEGARIS

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329. Megara. Political institutions. For a discussion of the possible influence of the political institutions of the mother city on the colony of Chalkedon, see A.Robu, *Il Mar Nero* 7 (2007/9) [2013] 143-166, with the caveats of P.Hamon in *BE* (2014) no. 473.

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330. **Megara. List of heroes (dedication?), early 5th cent. B.C.** *SEG* XIII 300; L 478.* A.Robu *Dacia* 57 (2013) 72-74 (ph.), revisits this inscription, in an article in which he makes a strong case for the importance of Ποσειδῶν in the pantheon of Megara and its colonies. After detailed etymological notes on the patently nautical names of these heroes, Robu infers that the stele would have been set up in the shrine of Poseidon or of a maritime hero.

BOIOTIA

331. **Boiotia. Potamophoric personal names** K.Meidane, in K.Buraselis, B.Karamanolakis S.Katakis (edd.), *Η μνήμη της κοινότητας και η διαχείρισή της. Μελέτες από μια ημερίδα αφιερωμένη στη μνήμη του Τίτου Παπαμαστοράκη* (*ΙΣΤΟΡΗΜΑΤΑ* 3) (Athens 2011) 163-178 offers a detailed analysis of personal names inspired by the river Ἀσωπός based on *LGPN* III.B, e.g. Ἀσώπων, Ἀσωπόδωρος Ἀσώπιχος, etc. She singles out the hapax Ἀσωπόλαος, which she associates not with the deified river but with the legendary king of the Plataians [for a new attestation of this name, see Y.Kalliontzis – N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia* (Leiden 2014) 332-372, which we will cover in *SEG* LXIV]. She examines the frequency of such names and their geographical distribution both within and outside Boiotia (e.g. Athens, Peloponnese, Thera, Eretria, Thrace), concluding that with the exception of Κηφισός, no other river has produced such an abundance of personal names in Greek onomastics. This popularity reflects the importance of Asopos as a mythological topos promoting connectivity.

332. **Boiotia (provenance unknown). Epitaph of Markos Annios and Gaius, 1st cent. A.D.** Gray marble pedimental stele, now in the Museum of Chaironeia. The epitaph was inscribed over a preexisting inscription (now erased). Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 317 no. 2 (ph.), notes that the nomen gentilicum is known from the Orchomenian epitaph *IG* VII 3247.

Μᾶρκε Ἄννιε
χαῖρε·
Γάϊε χαῖρε

333. **Boiotia (provenance unknown). Dipinti on a skyphos, ca. 525-500 B.C.** Black-figure skyphos of unknown provenance; Kanelopoullos Museum no. 384. Ed.pr. J.J.Maffre, *BCH* 99 (1975) 467 n. 1; Wachter, *NAGVI* 18/19 no. BOI 10. A detailed treatment has now been offered by V.Tsoukala, in E.Kephalidou and D.Tsiaphake (edd.), *Κεραμέως παῖδες. Αντίδωρο στον καθηγητή Μιχάλη Τιβέριο από τους μαθητές του* (Thessalonike 2012) 189-197. The woman labelled Εὐϝάρχα must have been a real person. If Wachter is right in reading Μ̣ο̣λ̣π̣α, we may have the personification of singing. Instead of [πο]τέρια (inscription b, L. 2), one might think of some religious term, such us [Ὑπερ]τερία, [Ζοσ]τερία, or [Μυσ]τέρια. In L. 3, Tsoukala dismisses Wachter's [- - -]ϝασ[- - -]. The first extant letter

is probably an H, as already read by Maffre; perhaps a feminine name, e.g. [Εὔκλ]ηα, in the nominative or the genitive. Ultimately, the author believes that the vase and the accompanying inscriptions were pre-ordered with a female clientele in mind.

334. **Akraiphia. Decree, 3rd cent. B.C.** *I.Thespiai* 42. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) 2014] 318/319 no. 1 (ph.), points out that the entry of this decree by N.Pappadakis into the inventory book of the Museum of Thebes (inv.no. 2291) proves that it was found at the same place as our lemma no. 335. It has therefore to be excised from the corpus of Thespian inscriptions.

335. **Akraiphia. Honorary inscription for Septimius Severus, 198-211 A.D.** Fragmentary base once in the yard of the house of Δημήτριος Νταμίκας (unidentifiable) at Akraiphnio; collected by the old ephor of Boiotia N.Pappadakis and now deposited in the Museum of Thebes inv.no. ΜΘ 2311. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 314/315 no. 3 (ph.), notes that the date above is based on the likely restoration [Παρθικόν] in L. 4; otherwise the secure terminus post quem is 195 A.D., as deduced from [Ἀδι]αβηνικόν in L. 3.

[Αὐτοκράτορα Καίσαρ]α Σεπτί-
[μιον Σεβῆρον Περτ]ίνακα Σε-
[βαστὸν Ἀραβικόν, Ἀδι]αβηνικόν,
4 [Παρθικόν, μέγιστο]ν, ἡ πόλις
[Ἀκραιφιέων τὸν] ἑαυτῆς σω-
[τῆρα καὶ εὐεργέτη]ν

336. **Chaironeia. Trophy erected by Sulla (?), 86 B.C.** *SEG* XLI 448; XLII 1775; LVI 510; LVIII 428. P.Assenmaker, *Latomus* 72 (2013) 946-955 (ph., dr.), reprints the text of this monument and examines it through a close reading of Plutarch, *Life of Sulla* 19.9-10. He returns to the argument of C.S.Mackay, *Historia* 46 (2000) 168-177 [not covered in *SEG*, Papazarkadas], according to whom *SEG* XLI 448 was not set up by Sulla, but by his two allies, Ὁμολώϊχος and Ϝαναξίδαμος, and that it 'could only] be characterized as a τρόπαιον in the general sense'. Assenmaker finds Mackay's theory cogent but incompatible with the testimony of Plutarch and Pausanias 9.40.7, who refer to two tropaia set up by Sulla to commemorate his victory at Chaironeia. He concludes that there were in fact three tropaia associated with Chaironeia: two set up by Sulla himself in the battlefield, and a third one, *SEG* XLI 448, which 'constituait selon toute vraisemblance une dédicace personnelle de Homoloichos et Anaxidamos' (954).

337. **Chaironeia. Honorary inscription for Sotericha, 2nd cent. A.D.** (?) Gray limestone statue base found in the Early Christian basilica of Agia Paraskevi, south of Chaironeia; now in the Museum

of Chaironeia, inv.no. MX 98. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 315 no. 4 (ph. argues that the father of the honorand could be related to Καικιλία Λαμπρίς of *IG* VII 3418.

Σωτηρίχαν, Καικι-
λίου Ζωΐλου θυ-
γατέρα, Κλαύδιος
4 Διογένης ὁ ἀνὴρ
καὶ τὰ τέκνα, ψη-
φίσματι βουλῆς
καὶ δήμου

The inscription is published simultaneously, albeit independently, by J.M.Fossey, in *Epigraphica Boeotica* II. *Further Studies on Boiotian Inscriptions* (Leiden 2014) 196-201 (ph.) [we will cover this publication in full in *SEG* LXIV, Papazarkadas], who provides a detailed onomastic and prosopographic commentary (including an appendix on the names Σωτήριχος and Σωτηρίχα), and also associates the new honorific inscription with *IG* VII 3418. Fossey, however, advocates a date in the 3rd cent. A.D

338. **Chaironeia (?). Dedication to Helios, 2nd cent. A.D.** White marble column, broken on both ends; now in the Museum of Chaironeia, inv.no. MX 115. The provenance of the stone was never recorded by N.Pappadakis. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 315/316 no. 5 (ph brings attention to the rarity of the double recipients and the monumentality of the lettering, and carefully hypothesizes that the column could have supported a sundial.

Ἐπαφρᾶς ᵛ Φίρμου
Ἡλίῳ ᵛ καὶ τῇ
πατρίδι

339. **Chaironeia (?). Epitaph of Agathameris, Athanon and Charopis, 3rd cent. A.D.** Gray marble plaque with four metal handles at the bottom. The plaque might have been re-used as the cover of a tomb. It is now deposited in the Museum of Chaironeia, inv.no. MX 114. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 318 no. 9 (ph.), adduces *Corinth* 8.1.136 as a parallel:

Κυρία χαῖρε Ἀγαθαμερί·
Κύριε χαῖρε Ἀθάνων·
Κυρία χαῖρε Χαροπὶ σεμνοτάτη

340-344. **Koroneia (Leibethrian Cave). Assorted graffiti.** V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 85-92, present an assortment of inscriptions incised on objects discovered in the cave of Agia Triada on the NE slope of Helikon. This epigraphic evidence has allowed secure identification of the cave with the Λειβήθριον ἄντρον, known from Strabo 9.410c and 10.471c as well as Pausanias 9.34.4. In their detailed discussion of the form and etymology of the nomen sacrum related to λείβω, 'pour', 'make a libation'), Vasilopoulou and Matthaiou report that two unpublished inscriptions attest to the form Λειβηστριάδες.

340: **Dedication to the Leibesthriades Nymphs, late 6th cent. B.C.** Cf. *SEG* LVIII 438. Fragmentary terracotta figurine with a graffito. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 86 no. 1 (ph.), observe that the dedicant could well have been a man (Πυθία[ς]) or a woman (Πυθιά[ς])

[- -Νύ]νφα<ι>ς Λειβεσθριάδεσι Πυθια[ς? - - -]

341: **Dedication (graffito), ca. 500-475 B.C.** Attic black-figure kylix with decoration of a chariot; cf. *SEG* XLIX 517. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 86/87 no. 2, 91/92 (ph.):

[Λ]ειβεσθριάδεσι

342: **Dedication to the Nymph, late 6th/early 5th cent. B.C.** Attic black-figure cup with a Boiotian-script graffito below the rim. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 88 no. 1 (ph.):

Κάρανος μ'ἀνέθεκε Νύ<μ>φας Λ[ειβεσθριάδος]

Edd.pr. note that according to E.Zampite there are other graffiti from the same cave where the recipient appears in the singular, e.g. τᾶι Νύμφαι or ταῖ Λειβε(σθριάδι), and even in the genitive τᾶς Νύμφας.

343: **Name on a vase, 500-450 B.C.** Attic or Boiotian black-figure cup with a graffito below the rim. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 88 no. 2 (ph.):

Παλάμον

344: **Dedicatory epigram on a vase, late 6th cent. B.C.** *SEG* LIX 474. Attic red-figure kylix with an inscription (graffito) in Boiotian script in the interior. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 89 no. 3 (ph.):

Νύμφαι[ς - - -]ον ἄγαλμα θείαις [- - -]νάστα μ' ἀνέθεκ' εὐχσαμένα Νύμφαις

The dedicant's name might have been [Εὐμ]νάστα, as per D.Knoepfler, in *BE* (2010) 85, but there several other possibilities (e.g. [Θεομ]νάστα, [Θιομ]νάστα, etc.). The first part of the inscriptions seems to be a hexameter, the second part a pentameter. For Knoepfler's restoration [καλ]ὸν ἄγαλμα, see also *SEG* LIX 474.

345. **Koroneia. Dedication to the Mother of Gods, ca. 300-250 B.C.** *I.Thespiai* 286. According to Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 2 (ph.), this inscription (Museum of Thebes inv.no. ΜΘ 2291) comes from Koroneia and not from Thespiai, as shown by the entry of N.Pappadakis in the museum's inventory book.

346. **Koroneia (area of). Bilingual milestone, Imperial period.** Milestone found by N.Pappadakis in the village of Degles (Δεγλές), i.e. modern Μαυρόγεια; now in the Museum of Thebes, inv.no. 2264. At least two texts, inscribed at different periods, survive on opposite sides of the stone. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 309-311 no. 1 (ph.), notes that the milestone has been briefly mentioned by D.Knoepfler, *BE* (2010) no. 263, and offers helpful chronological analysis.

Text 1

Imp(erator) Ca[esar — 115–116 A.D.
Nervae [fi(lius) Nerva]
Traianus Op[ti]-
mus Aug(ustus) Germ(anicus) Dac(icus)
[[Parthicus pontif(ex) ma]]-
ximus tri[b(unicia) po]-
tes(tate) XIX Imp(erator) VIIII
co(n)s(ul) [VI] pate[r patriae]
[mensuris viarum]
[actis poni iussit]

Text 2

\+ Τὸν κύριον ὑμῶν — 363/364 A.D.
Φλ. Ἰοβιανὸν
Αὔγ.

To the left of text 2, ed.pr. discerns traces of a possibly earlier text:

K[---]
K[---]
MA[---]

Ed.pr. brings attention to the rarity of attestations of the emperor Jovian.

347. **Koroneia (area of). Bilingual milestone, Imperial period.** Milestone found by N.Pappadakis in the desolate church of Panagia, located approximately half an hour east of the village of Βρασταμίτες, which has been renamed Υψηλάντης; now in the Museum of Thebes, inv.no. 2266. At least three texts, inscribed at different periods, survive on the stone. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 311-314 no. 2 (ph.), offers detailed historical and topographical commentary.

Text 1

[Imp(erator) Caesa]r — 115–116 A.D.
[Nervae [fi(lius) Ne]rva
[Traianus Op]ti-
mus Aug(ustus) Germ(anicus) Dac(icus)
[[Parthicus pontif(ex) ma]]-
ximus trib(unicia) po-
tes(tate) XIX Imp(erator) VIIII
co(n)s(ul) VI pater patriae
mensuris viarum
actis poni iussit
III
Γ

Text 2

τοὺς κ[υρίους ἡμῶν] — 367–375 A.D.
Φλ. Φλ. Βαλλεντινιανὸν
καὶ Βάλεντα Αὐγγ.
καὶ Φλάϊον
Γρατιανὸν Αὔγ.

Text 3

Dd. nn. (i.e. dominis nostris) Arcad- — 383–395 A.D.
i(o) et Honori(o) Augg. (i.e. Augustis)

Text 1 is almost identical to text 1 of our lemma no. 346, but it has two extra lines preserving the number 3 written in the Roman and the Greek manner. According to ed.pr. this might mark a distance of 3 miles from Koroneia. Text 3 was inscribed on a section of text 1.

348. **Koroneia (territory of). Milestone, 115/116 A.D.** Milestone discovered by N.Pappadakis in the village Petra (Σιάχο), now in the Museum of Thebes, inv.no. 2265. Ed.pr. L.Bizard, *BCH* 29 (1905) 99. The text of this long forgotten inscription is reprinted by Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 314, who associates it with the two milestones he published in the same article (see our lemmata nos. 346/347), although he observes that the issuing authority cannot be identified. D.Knoepfler, *BE*

(2014) 197, proposes to identify the unknown kome as either Tilphoussa or Alalkomenai. [We present the text here since it has not appeared in any corpus, Papazarkadas.]

[Αὐ]τοκράτο-
ρος Τραγιανοῦ
Ἀδριανοῦ Καί-
4 σαρος μείλι-
ον ἀπὸ Ἀ(λα)λκο-
μεναίου ἀ-
νέστησεν
8 ἡ κώμη

349. **Koroneia? Bilingual epitaph of P.Antistius Venustus, 1st cent. B.C. White marble** cippus from the church of Agios Georgios, between it and Phalaros; now in the Museum of Thebes, inv.no. ΜΘ 2273. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 316/317 no. 6 (ph.).

P(oplii) Antisti
Venusti
Π(όπλιος) Ἀντίστιος
4 Οὔνυστος
Κορίνθ(ιος)

In *Ann.Ép.* (2013) no. 1429, the reading Οὐ<ε>νῦστος is put forward.

350. **Plataiai. Boundary marker of a shrine, Hellenistic?** Fragmentary stele of local breccia with an inscription on a band; found in the western side of the cultic area near the theater, which has been provisionally identified as the sacred precinct temenos of Διόνυσος. Ed.pr. A.Konecny, in A.Konecny, V.Aravantinos, R.Marchese (edd.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis* (Vienna 2013) 148, 419 (dr.) [We provide an epigraphical transcription based on the dr. instead of ed.pr.'s majuscule text. The lettering seems to suggest the date above, which is also compatible with the overall archaeological picture of the site. Papazarkadas.]

ὅρο̣[ς]
ἱερός

351. **Plataiai. Boundary marker of a shrine, Hellenistic?** Intact stele of local breccia with an inscription on a band; found at the northeastern side of the sacred precinct of Διόνυσος (cf. our lemma no. 350). Ed.pr. A.Konecny, *op.cit.* (our lemma no. 350) 148, 419 (dr.) [We provide an epigraphical transcription based on the ph.; ed.pr. merely refers back to lemma no 350 without reproducing any text. Papazarkadas.]

ὅρος
ἱερός

352. **Plataiai. Graffito on a vase (dedication), ca. 550 B.C.** Fragmentary black glazed kantharos with a graffito below the rim, cat. no. 149. It was found in a pottery deposit in Sondage 1 at the western edge of the acropolis plateau. Ed.pr. K.Kalliga, in A.Konecny, V.Aravantinos, R.Marchese (edd.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis* (Vienna 2013) 256, 305 (ph.), who compares it to similar graffiti from Tanagra and Akraiphia. The graffito is discussed by other contributors elsewhere in the volume (e.g. 26, 173) as a prime indicator of cultic activity in the Archaic period.

ΗΙΑΡΟ[- - -]

ἡ[αρό]ς] or, less likely, ἡαρό[ν], Papazarkadas.

353. **Thebes. Proxeny decree for Polemarchos, late 3rd cent. B.C.** *SEG* XXIII 279. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 4 (ph.), shows that this decree, thought to be of unknown provenance, was actually found in Thebes in the late 19th century, as proven by the record in the inventory of the Museum of Thebes (inv.no. ΜΘ 970). Thus it cannot be a decree of the koinon. [In L. 3 we should therefore restore [κὴ εὐεργέταν τᾶς πόλιος Θειβ]ήων Πολέμαρχον etc. Papazarkadas.]

354. **Thebes. Honorary inscription for a Boiotian dignitary who held Roman citizenship (?), late Hellenistic/early Imperial.** *IG* VII 2492. K.J.Rigsby, *ZPE* 185 (2013) 137/138, rejects Dittenberger's reconstruction of the text as a monument for Pompey. In L. 2, one should restore a Greek name, i.e. Μ[ένωνα] vel sim.; in LL. 2-4, [γυμνασιαρ]|χήσαν[τα καὶ ἀγορανομή] σαντα; in L. 5 [ἑαυτόν], instead of Dittenberger's [ἑαυτούς] is possible, especially if the dedicant in the missing heading was [ὁ δῆμος ὁ - - -]. The honorand might have been a Boiotarch. D.Knoepfler, *BE* (2014) no. 206, points out that the use of υἱός makes a date in the Imperial period certain.

355. **Thebes. Inscription concerning the Tritopatreis, late 5th/early 4th cent. B.C.** *SEG* XLIX 532. Block of grayish limestone found built into the narthex of a Byzantine church excavated at 66 Kadmou Street; now in the Archaeological Museum of Thebes, inv. no. 44259. After autopsy, Y.Kalliontzis, N.Papazarkadas, *ZPE* 184 (2013) 165-171, offer the ed.pr. of the text, which had been briefly reported in *SEG* XLIX 532. The authors show that this is the first attestation of the Tritopatreis/Tritopateres in Boiotia. On the thorny issue of the type of the inscription, they hesitantly suggest that it might have been a quasi-horos marking the shrine of the divinities. D.Knoepfler, in *BE* (2014) no. 205, wonders whether the cult of the Tritopatreis has some affinity with the cults of Ἀθηνᾶ Ἰτωνία and Ἀθηνᾶ Τριτογενής, which also have an origin in Thessaly.

Τριτοπατ(ρ)ῆες Ἀρνειον[.1 2.]
τὸ Περιπονταίο παιδό[ς].

1. Or Τριτοπάτε(ρ)ες, edd.pr. Ἀρνείον[ος] is more likely than Ἀρνειῶν, though both might ultimately relate to Ἀρν- mythical birthplace of the Boiotians, edd. pr. || 2. For Περιπόνταιος or Περιπόντας, cf. the Περιπόλτας of Plutarch's *Life of Cimon* 1.1-2, edd. pr.

356. Thespiai. The Statilii Tauri and the cult of the Theos Tauros at Thespiai. This is the self-explanatory title of a detailed account by F.Marchand, *JAH* 1 (2013) 145-169, who collects and critically assesses the relevant inscribed evidence, starting with an epigraphic dossier pertaining to the supporter of Augustus and consul of 26 B.C. T. Statilius Taurus and his descendants (stemma *I.Thespiai* 174, 412, 413, 425, and also *I.Thespiai* 410 and 411, whose inclusion in the Thespian electronic corpus was effectively their ed.pr. The two new inscriptions provide welcome evidence for the existence of a Quintus Statilius Taurus, previously known from one single literary source Cassius Dio 52.42.3. In the process, she also delves into the close links between the local elite family of Πολυκρατίδης and the numerous Romans operating in the region (*I.Thespiai* 35, 373, 376-377, 412 427, 437). She eventually touches upon the riddle of the cult of Θεὸς Ταῦρος, attested in 10 small boundary stones: *I.Thespiai* 72-80 (ph. of some, and information on their form and findspots), and an unpublished example discovered by members of the Thespiai survey project. The cult was probably founded to honor the consul of 26 B.C., so it should be dated shortly after his death in 10 B.C. This is the only Boiotian cult for a Roman magistrate (but see the interesting corrective remarks of D.Knoepfler, *BE* (2014) no. 199); it should be seen in the framework of the post-Actium world.

357. Thespiai. Catalogue of victors at the Mouseia, 2nd/1st cent. B.C. Fragment of a beige limestone stele found in 2007 about 100 meters south of Makri Ekklesia, now in the Museum of Thespiai, inv.no. SF 2809. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 287-292 no. 4 (ph. of a squeeze), who observe that this might be a fragment of a list of victors of either the thymelic competition or of the entire set of contests. The apparent absence of an αὐλητής is surprising and inexplicable.

[ἐ]πῶν [ποιητὴς]
[---]πατρος Α̣Μ̣[----Ἀντιοχεὺς]
ἀπὸ Κ̣ύδνου
αὐλωι[δός]
[---]κων Δισδώρου Ι[-------]
κιθαρισ[τὴς]
lacuna

2. [Ἀντί]πατρος is the most likely restoration, edd.pr.

358. Thespiai. Catalogue of victors for the Mouseia, ca. 14-29 A.D. *SEG* XXXI 514; LIX 463. *I Thespiai* 174. A.Manieri, *Agoni poetico-musicali nella Grecia antica. 1. Boeozia* (Pisa-Rome 2009) 407/408 no. Thes. 36. F.Marchand, *art.cit.* (our lemma no. 356) 151/152 no. 4, 157/158, notes that if the association of this inscription with the Mouseia as a festival for Σεβαστὴ Ἰουλία is correct, then 'the re naming of the Mouseia after Livia is more likely to have taken place shortly after 14 CE rather than in 41/2 CE or 29 CE . . . especially since she is not Θεά.' Besides, the Ταῦρος of L. 10 'is more likely to be the consul in 11 CE rather than his brother Sisenna'.

359. Thespiai. Dedication to Apollo and Artemis, 3rd cent. B.C. Upper part of a circular monument of local limestone, with a rectangular dowel hole and three rounded holes on the top. Found in 2006 SW of Makri Ekklesia; now in the Thespiai Museum, inv.no. 3188. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 280-284 no. 2 (ph., translation), who note that this is the eighteenth Thespian dedication to Artemis Eileithyia (cf. *I.Thespiai* 235-252), but the first joint dedication to Apollo and Artemis. The epithet Γενέτας is new (but cf. Apollo Genetor in Delos; Aristotle fr. 489 ed. Rose); it probably refers to Apollo's role as ancestor of the polis. If [Ἀ]ρχεγ[όνω] is to be restored in *I.Thespiai* 53, L. 38 (and not [Ἀ]ρχεγ[έταο]), Genetes may be a synonym of Archegonos (edd.pr.).

[----------]Ν̣έωνος
Μ̣Ν̣[.....ca. 14.....Ἀπό]λλωνι Γενέτη
Ἀρτάμιδι Ε̣[ι]λειθ̣ίη ἱάρεια γενομένα
vac. ἀνέθεικε

D.Knoepfler, *BE* (2013) no. 168, observes that the apparent non-use of a patronymic adjective in L. 1 suggests a date after 230 B.C. He also proposes to interpret the two deities as 'deux divinités protectrices de la famillie'. A.Chaniotis, *EBGR* (2013) [2016] no. 103, suggests that Genetas may be a patron of family groups.

360. Thespiai. Dedication to the gods and the polis, 2nd cent. B.C. Upper part of a stele of local beige limestone, found in 'April 2008 on the north wall of the Kastro at Megali Vrisi'. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 284-287 no. 3 (ph., translation), provide a majuscule transcription and after rigorous analysis the following epigraphic version.

Ἀμινοκ[nomen (acc.), patronym]
ν Λούκω̣[να patronym]
[τ]ὺ ἀγνισσ[τὴ τῦς θεῦς κὴ τῆ]
ν πόλι [ἀνέθεικαν]

They hypothesize that the dedication was made by an association of ἁγνισταί, probably lower class religious purifiers known from Hesychius, s.v. ὑδρανός, comparable to the καθαρταί of the Spartan *IG* V.1 209.

361. **Thespiai. Bilingual building inscription, 87 A.D.** 8 joining fragments of a marble plaque found in 2008 near Makri Ekklesia; now in the Thespiai Museum, inv.no. 3189. Edd.pr. A.Schachter F.Marchand, in *Epigraphical Approaches*, 292-294 no. 5 (ph., translation), who propose, before rejecting, an alternative date of 86 A.D., and discuss the problem of the possible absence of the title censor perpetuus/τειμητὴς διὰ βίου.

[Imp. Caesar Divi Vespasiani fil. Domitianus Aug.]
Germanic. pontif, max. trib. pot. VI Imp. XIIII Cos.] XIII
[p(ater) p(atriae).----------ref]ecit
4 [Αὐτοκράτωρ Καῖσαρ θεοῦ] Οὐεσπασιανοῦ
[υἱὸς Δομιτιανὸς Σεβαστ]ὸς Γεμρανικὸς
[ἀρχιερεὺς μέγιστος δημ]αρχ[ικῆς] ἐξουσίας τὸ
[ς′ αὐτοκράτωρ τὸ ιδ′ ὕπατος τὸ ιγ′ πατὴρ πατρί]δος
8 [----------ἐπεσκεύασεν]

362. **Thespiai. Honorary inscription for Valentinian II (?), 375-392 A.D. (?)** *I.Thespiai* 452. *SEG* LVII 481. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319/320 no. 3 (ph.), points out that this base thought to be of unknown provenance, was found in Thebes in 1921, built into Byzantine foundations located in front of the church of Saint Ἰωάννης Καλοκτένης, as proven by N.Pappadakis entry in the inventory of the Museum of Thebes (inv.no. ΜΘ 2337). It has exactly the same dimensions and form as the base bearing *I.Thespiai* 444 (honorific base for Gallienus) and, on the right side (written upside down), *I.Thespiai* 446 (honorific base for Maximian), which was found in Thespiai. He therefore surmises that the two bases were members of the same late Hellenistic monument, which was reused in the Imperial period. *I.Thespiai* 452 was transferred to Thebes in the Byzantine period, as seems to have been the case with other Thespian monuments too.

In *Ann.Ép.* (2014) no. 1432 it is aptly observed that if the emperor in question is Valentinian I, as already in *Ann.Ép.* (2009) no. 1346, then the date should be 364-375 A.D.

363. **Thespiai (?). Epitaph of Sulpicia Helene, 1st cent. A.D.** Gray marble fragment broken below it has an orifice on the top; now in the Museum of Thebes, inv.no. ΜΘ 1470. Ed.pr. Y.Kalliontzis, *Horos* 22 25 (2010-2013) [2014] 317 no. 8 (ph.), suggests a Thespian provenance as probable.

Ἐπὶ [Σο]υλπικίᾳ
Ἑλένῃ

364. **Thespiai. Incertum, ca. 400-350 B.C.** Fragment of a small inscribed monument (a herm?), made of local beige limestone, found in 2007 S/SW of Makri Ekklesia by members of the Boeotia Survey Project; now in the Museum of Thespiai, inv.no. SF 2710. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 278-280 no. 1 (ph.), who cite as a chronological parallel *I.Thespiai* 282, and put forward three different interpretations of this defective monument: a) catalogue of tax farmers; b) dedication by tax farmers; c) award of a crown by the tax farmers to their leader or benefactor. Upon noting that this is the first attestation of the pentekostologoi in Boiotia, edd.pr. detect Athenian influence.

Τοὶ πεντ[εικοσ]- stoichedon
στολόγο[ι τοὶ ἐπὶ]
[.[ca. 2]. ω]νος ἄρχ[οντος]
4 ------γ------

[ἀ]γ[άθειαν]? edd.pr.

365. **Thespiai. Stamp on an official measure, early Imperial period.** Fragment of a small vessel with a stamped circular medallion below the rim depicting a naked Hermes holding a caduceus and a small object, possibly a bag of money. It was found 'within the fenced area of the communal water pumping station in the center of Kastro'. Two lines of inscription in cursive script survive. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 295-299 no. 6 (ph. of a squeeze), who interpret the first word of L. 2 as the genitive of the hellenized form of the Roman name Ingenuus. But according to D.Knoepfler, *BE* (2013) no. 168, this interpretation 'ne semble pas évidente du point de vue du grec'. The vessel may be an olpe, stamped as an official measure.

[---] ἀγορανόμου
[---Ἰ]γγένους υἱοῦ

366. **Thisbe. Diocletian's price edict, 301 A.D.** *SEG* XXIII 282. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 5, states anew that this fragment of the famous edict, thought to be of unknown provenance, actually comes from Thisbe.

DELPHI

367. **Delphi. Contests: amphiktyonic Soteria.** A.Manieri, *ZPE* 184 (2013) 139-146, attempts to determine the nature of the annual or biennial amphiktyonic Soteria (ca. 278-mid 3rd cent. B.C. through a study of the formulations used in the relevant inscriptions (Nachtergael, *Galates* nos. 2-11 and parallels from Delos (*IG* XI.2.124, 126, 128, 130, 132/133). The earlier texts introduce lists of the participants using the formulation τὸ κοινὸν τῶν τεχνιτῶν ἐπέδωκε τῶι θεῶι καὶ τοῖς Ἀμφικτύοσιν εἰς τὰ Σωτήρια τὸν ἀγῶνα παντελῆ· ἠγωνίσαντο δὲ οἵδε (Nachtergael, *Galates* nos. 3/4); the more recent ones use the formulation οἵδε ἠγωνίσαντο τὸν ἀγῶνα τῶν Σωτηρίων (Nachtergael, *Galates* nos. 5, 7-10). With regard to the identity of the κοινὸν τῶν τεχνιτῶν, M. suggests that in the initial phase of the Soteria the Isthmian Koinon was responsible for the organization of the entire festival; its members participated without an honorarium (cf. ἐπέδωκε); in later years, artists belonging to different koina participated in the festival. The participation of artists without an honorarium does not mean that there were no competitions in which the winners received prizes (for the combination of honoraria and prizes, cf. *IG* XII.9.207; *I.Délos* 399 A LL. 49-52; 442 A LL. 86, 128). The Delphic documents do not mention victors because they are not agonistic catalogues but documents that acknowledge the service of the participants (cf. the decrees for Pythaists: *F.Delphes* III.2.47/48).

368. **Delphi. Musicians.** R.Bouchon in S.Emerit (ed.), *Le statut du musicien dans la Méditerranée ancienne. Égypte, Mésopotamie, Grèce, Rome. Actes de la table ronde internationale tenue à Lyon. Maison de l'Orient et de la Méditerranée (université Lumière Lyon 2), les 4 et 5 juillet 2008, Lyon* (Cairo 2013) 171-193, gives an overview of the honorary decrees for musicians and dancers, Pythaists, and Dionysiac artists from Delphi (ca. 339 B.C.-ca. early 3rd cent. A.D.; a list on 187-193). He studies the context in which they were honored (e.g. participation in the Πύθια, concerts), and the honors that were given to them (usually proxenia, less often crown, statue, and citizenship). In the 4th and 3rd cent. B.C. artists were mainly honored for their contribution to the Θεοξένια; from ca. 160 B.C. to the early 1st cent. A.D. for the concerts they gave on the occasion of the Σωτήρια and Πύθια (detailed discussion on 176-181); from the mid-1st cent. A.D. to the early 3rd cent. A.D. for their victories at the Πύθια; citizenship was granted only in this latest period (181-185). S.Perrot, *ibid.* 195-211, gives an overview of the presence of women musicians in Delphi.

369. **Delphi. Honors for the sophist T.Flavius Alexandros, 2nd cent. A.D.** *CID* IV 158; *F.Delphes* III.4.474; *SEG* L 498; LII 515, 1991. After detailed analysis of earlier readings of this garbled honorific inscription, J.D.Sosin, *ZPE* 186 (2013) 164-167 (ph.), on the basis of phh. in *F.Delphes* III.4, offers a revised text of LL. 3-7 and speculates on the reasons for the poor composition of the text, e.g. inadvertent mason's omissions, delay in correction, rivalry between the two brothers Phoinix and Phylax. He notes a sloppy text from Olympia for this same Phylax (*IvO* 464), our lemma no. 328.

Τίτ⁾ Φλάβιον Ἀλέ-
ξανδρον τὸν σο-
φιστὴν [- -] Φλά⁾ Φοῖνιξ
[- - -]
καὶ Φύλαξ τὸν πατέ-
ρα etc.

3 initio, Τι in the left margin, S. || 5-6. Φοῖνιξ | καί in smaller letters, καί in the left margin, S. | 'erasure between lines 5 and 6,' S.

PHOKIS

370. **Unknown provenance. Abax, late 4th/early 3rd cent. B.C.** *SEG* XXXVI 529. Limestone block; on the front, five parallel vertical lines delineate four columns; the first and the last line have a semicircle attached to their exterior side; ten letters are inscribed in a row above these vertical lines, the fourth, fifth, sixth, and seventh letter each inscribed above a column; found re-used in the monastery of Hosios Loukas near ancient Steiris. Ed.pr. J.M.Fossey, *The Ancient Topography of Eastern Phokis* (Amsterdam 1986) 161/162 (ph.); *SEG* XXXVI 529. Republished by D.Rousset, *Chiron* 43 (2013) 285-295 (ph.; dr.), on the basis of autopsy, with detailed description. R. corrects the reading of the seventh and eighth letters (O Ḥ; [Δ] Π, ed.pr.). R. identifies the letters as sigla of an acrophonic system. they represent monetary units that follow the Aiginetan standard: δ(έκα μναῖ), π(έντε μναῖ), [ ]α . δ(εκα στατῆρες), π(έντε στατῆρες), σ(τατήρ), ὀ(βολός), ἡ(μιωβέλιον), τ(εταρτομόριον) or τ(αρτα- [ ] and χ(αλκοῦς). The block was an ἄβαξ (reckoning board) 'qui permettait la calculation entre dix colonnes, dont les quatre correspondant aux valeurs centrales avaient été matérialisée sous la forme de lignes qui furent incisées, sans doute en même temps qu'étaient gravés les sigles acrophoniques' (291). The acrophonic sigla used for ὀβολός (O instead of) and ἡμιωβέλιον (H instead of (or) are uncommon; also unusual is the presence of στατήρ instead of δραχμή. Originally, the block was built into a wall, with its front facing its users (R.). Cf. M.Sève, *BE* (2014) no. 58.

Δ Π Μ Δ Π Σ Ο Ḥ Τ Χ

EASTERN LOKRIS

371. **Eastern Lokris. Geography and history.** Various contributions in J.Pascual, M.-F.Papakonstantinou (edd.), *Topography and History of Ancient Epicnemidian Locris* (Leiden 2013), exploit epigraphic sources. J.Pascual, *ibid.* 65-199, surveys the topography of this region and provides a list of sites and references to the relevant epigraphic sources for Ἀλπηνοί (74), Σκάρφεια (108 and [ ]5), Θρόνιον (136), Καλύβια/Παλιανιφίτσα (157; *IG* IX².1.2034/2035), Νάρυξ (176). M. F.Papakonstanti-

nou, G.Zachos, *ibid.* 201-224, survey the Dipotamos Valley and give references to the epigraphic sources from Agios Konstantinos, the harbor of Daphnous (218; *IG* IX.1.288/289) and from Zeli (223 *IG* IX².1.1942). Epigraphic sources are also adduced in overviews of the history of this region in the following periods: late Archaic (A.J.Domínguez Monedero, *ibid.* 445-470), Classical (J.Pascual, *ibid.* 471-505), Hellenistic (J.J.Moreno Hernández, I.M.Pascual Valderrama, *ibid.* 507-535), and Imperial (G.Zachos, *ibid.* 537-548).

M.-F.Papakonstantinou, E.Karantzali, *ibid.* 242/243 and 258, mention two epitaphs from Palaiokastro Renginiou, ancient Naryx (ph.) [the texts are *IG* IX.1.311 = *SEG* XL 454 = *IG* IX².1.2022 (epitaph of Empedonika) and *IG* IX².1.2023 (epitaph of Echekrates), Chaniotis].

372. **Eastern Lokris. Religion and identity.** G.Daverio Rocchi, in *Greek Federal States and Their Sanctuaries* 139-161, discusses the importance of myths, cults, and rituals for the development of an ethnic identity in Eastern and Western Lokris. She adduces inter alia the 'lokrische Mädcheninschrift' (152-154; *IG* IX².1.706) and the inscriptions that concern the representation of the Lokrians in the Delphic amphiktyony (144; *F.Delphes* III.4.38-42 = *CID* V 124).

373. **Kyparissi. Graffito on an amphora (indication of capacity or value), 6th cent.** A.D. Fragment of an amphora; a graffito inscribed after firing on the shoulder; found in a villa rustica at Παλιαγιάννης near Kyparissi. Edd.pr. F.Dakoronia, P.Bougia in *Villae rusticae* 567/568 (ph.): † ΝΓ

N(ομίσματα) γ', edd.pr.

WESTERN LOKRIS

373 bis. **Western Lokris. Religion and identity.** See our lemma no. 372.

AITOLIA

374. **Aitolia. Religion: the festivals Θερμικά and Παναιτωλικά.** P.Funke, in *Greek Federal States and Their Sanctuaries* 49-64, discusses the political function of the festivals Θερμικά and Παναιτωλικά and their significance for Aitolian identity (cf. *IG* IX².1.187, 192).

375. **Dokimi Agriniou. Stamped tile, Imperial period.** Fragment of a stamped tile; found in an ancient building at Dokimi Agriniou. Edd.pr. V.Staikou, K.Leontariti in *Villae rusticae* 710 (ph.), who identify the text as the abbreviated signature of a potter: Εὐρι.

376. **Kainourgio Thestieon. Signature of Kallistos on lamp, 3rd cent.** A.D. Fragment of a mould-made lamp. Mentioned by V.Staikou, K.Leontariti in *Villae rusticae* 716 [a Corinthian workshop; cf. our lemma no. 379, Chaniotis]: Καλλίστου

377-380. **Sitaralona. Signatures on lamps, 2nd-3rd cent.** A.D. Four mould-made lamps, locally produced but imitating products of workshops of Corinth and Patrai; found at a villa rustica in Sitaralona (near Lake Trichonis). Ed.pr. V.Gerolymou in *Villae rusticae* 695-699.

377: 695 (ph.; dr.). **Signature of Nikippos, ca. 150-200** A.D. Fragment of a lamp decorated with a representation of Tyche; on the base a signature engraved before firing: Νικίπο|υ

This signature is known from Patrai, ed.pr.

378. 697 (ph.; dr.). **Signature of Preimos, ca. 250-300** A.D. Lamp decorated with rays in the round top and vine-leaves across the shoulder; on the base a signature engraved before firing: Πρείμου

This signature is known from Corinth and Patrai, ed.pr.

379. 698 (ph.; dr.). **Signature of Kallistos, ca. 150-250** A.D. Lamp decorated with a representation of Hermes; on the base a signature engraved before firing: Καλλί[στ]ο|υ

This signature is known from Corinth, ed.pr.

380: 699 (ph.; dr.). **Signature of Olympianos, ca. 150-250** A.D. Lamp decorated with a representation of Herakles; on the base a signature engraved before firing: Ὀλυμπιαν|ο[ῦ]

This signature is known from Corinth and Patrai, ed.pr.

381. **Thyrrheion. Treaty of alliance between the Aitolian Koinon and Rome, 210** B.C. *IG* IX².1.241; *ISE* II 87; *SEG* XIII 832. The Greek text is included by F.Canali De Rossi, *Le relazioni diplomatiche di Roma III. Dalla resistenza di Fabio fino alla vittoria di Scipione (215-201 a.C.)* (Rome 2013) 40/41 no. 574, in a collection of sources for Roman diplomatic relations in the late 3rd cent. B.C.; on 31, brief discussion.

AKARNANIA

382. **Akarnania. Corpus.** D.Summa, in *Interdisziplinäre Forschungen in Akarnanien* 271-277, gives an overview of epigraphic research in Akarnania. Summary of research from the travels of Cyriacus of Ancona to the edition of *IG* IX².1 (271/272) and details of work conducted for the preparation of a new *IG* volume (272-275). Ca. 400 new inscriptions have been found since the publication of *IG* IX².1 in 1957. For new epigraphic finds in Palairos see our lemmata nos. 388/389.

383. **Akarnania. Religion.** K.Freitag, in *Greek Federal States and Their Sanctuaries* 65-83 discusses the limited evidence for the late development of a religious center of the Akarnanian Koinon. The main divinity of the Akarnanians was Acheloos. There is no evidence for the assumption that the sanctuary of Ζεὺς Στράτιος was the federal sanctuary. The sanctuary of Ἀπόλλων Ἄκτιος developed into a sanctuary of the Koinon in the late 3rd cent. B.C. (*Staatsverträge* III 523).

384. **Aktion. Stamped tiles.** A.Lambaki, in *Interdisziplinäre Forschungen in Akarnanien* 281/282 discusses the tile roof of the temple of Apollo at Aktion. Finds include Classical and Hellenistic stamped tiles that bear the name of magistrates and workshop owners. Mention of tiles with the stamp Σωτηρίχου; similar tiles are known from Nikopolis and Kassope. A stamped tile found in 2004 contains the place name Ἄκτιον (3rd cent. B.C.).

385. **Oiniadai. Potters' signatures on relief vases, ca. 150-late 1st cent. B.C.** V.Tsantila, in *Interdisziplinäre Forschungen in Akarnanien* 293-302, gives an overview of ca. 750 fragments of relief skyphoi ('Delian' skyphoi) found in Oiniadai. Such skyphoi were made in Ephesos and exported via Delos to Hellenistic Greece. Seven fragments preserve potters' signatures inscribed on the bases of the vases before firing (295/296; ph.): 1) Παρ. or Πρα.; 2) [Μενέμαχ]ος; 3) [Μενεμάχ]ου; 4) Γοργ[ίου]; 5 [Δι]ονυσ[ίου]; 6) Ἀρκεσ[ιλάου]; 7) Ἀρκεσιλ[άου].

386. **Palaiomanina. Incertum (boundary marker of a sanctuary of Zeus?), early 4th cent.** B.C. Rock-cut inscription inside the south wall of the lower acropolis of Palaiomanina (ancient Metropolis?), near the gate. Ed.pr. V.Lambrinoudakis, in *Interdisziplinäre Forschungen in Akarnanien* 129 (ph.), who suggests that the gate was placed under the protection of Zeus and provides parallels for gates and towers placed under the patronage of deities [see also *IG* XII.4.1189-1193, Chaniotis]. It is possible that a sanctuary of Zeus existed in this area before the construction of the wall the inscription is perhaps a boundary marker of a sanctuary, Chaniotis]: Διός

387. **Palaiomanina. Stamped tiles, Hellenistic.** V.Lambrinoudakis, in *Interdisziplinäre Forschungen in Akarnanien* 129, mentions the discovery of an undetermined number of stamped tiles in the area of the lower acropolis of Palaiomanina (ancient Metropolis?). They were fallen from the upper acropolis or from the wall of the lower acropolis. They are stamped with the name Ανδρονικος.

388. **Palairos. Epigraphic research.** D.Summa, *art.cit.* (see our lemma no. 382) 272-274, reports on the progress of epigraphic research in Palairos. More than 50 inscriptions have been found since 1996 in the cemetery, including epitaphs for infants with the abbreviation ΠΑ for παῖς. For a dedication to Artemis see our lemma no. 389.

389. **Palairos. Dedication to Artemis, 2nd cent. B.C.** *IG* IX².1.451. D.Summa, *art.cit.* (see our lemma no. 382) 273/274, reports that this inscription, consisting of six fragments, was found again in 2003 during an archaeological survey in the peninsula of Πλαγιά. A new squeeze of the upper fragment permits a better reading of LL. 3/4: [καὶ] συ[νε]ιερ[εῖς] Ἀρτ̣ε̣μ̣[ιτι]. The text is a dedication to Artemis made by the priest Φιλόξενος Κλέωνος and eight συνειρεῖς.

389 bis. **Palairos. Amphora stamps, 5th-2nd cent. B.C.** Sixteen fragments of stamped amphora handles found in 2000-2005 during a survey in the peninsula of Πλαγιά (ancient Palairos and its territory). Ed.pr. M.Köster in *Interdisziplinäre Forschungen in Akarnanien* 115-126 (ph.). The stamps consist of monograms (nos. 2-3), single letters (4, 8-12, 13?, 14-16), and emblems (1, 5-7). One stamp is from Corinth (1; 5th-3rd cent. B.C.), the others were produced in the Ionian-Adriatic area (Korkyra/Leukas: 2-7; undetermined origin: 8-16; 4th-2nd cent. B.C.).

390. **Stratos. Signatures on lamps, Imperial period.** G.A.T.Pantelidis, in *Interdisziplinäre Forschungen in Akarnanien* 177-191, gives an overview of mould-made lamps found in Stratos. He mentions two potters' signatures on lamps: 1) Πω[σφό]ρο[υ] (184; dr.; possibly from Patrai; 2nd cent. A.D.); 2) .ΟΛ.ΩΝΟ (185/186; dr.; representation of Fortuna; unknown provenance; 1st/2nd cent. A.D.).

2. The dr. suggests [Πολίωνο(ς), but no such potter's signature is known, Chaniotis.]

391. **Unknown provenance. Treaty between Anaktorion and another partner (I) and treaty between Akarnanians, Amphilochians, and Ambrakiotai (II), late 5th/early 4th cent. B.C. and late 4th cent. B.C.** Three joining fragments of the right part of an opisthographic limestone stele; now in the Museum of Thyrreion (inv. no. 189). Mentioned by E.Mastrokostas, *AD* 16 (1960) [1962] 196 (text II); mentioned by I.G.Nerantzis in a catalog of the museum in 1994 (*SEG* XLV 527). Edd.pr. P.Funke, K.Hallof, in *Interdisziplinäre Forschungen in Akarnanien* 55 64, with detailed historical commentary. The first document (I) on face A (LL. 1-10) is the oath (cf. LL. 3/4 and 6) of a treaty between Anakto-

rion (L. 9) and another partner. It is followed by another document (II) (A LL. 11-33) that contains the oath of a treaty between the Akarnanians and the Amphilochians on the one side and the Ambrakiotes on the other (see A LL. 14-17). The oath forbade military operations against the treaty partners (A LL. 14-17), guaranteed the territorial status quo (A LL. 17/18), and provided for the joint use and exploitation of the Gulf of Ambrakia (A LL. 18/19). A similar treaty of alliance had been concluded for one hundred years between the Akarnanians and the Amphilochians and the Ambrakiotes in 426 B.C. (Thuc. 3.114.3). Text II may be a renewal of that treaty. It is not clear if the text on face B is part of the same treaty (edd.pr.).

A I [- -] stoichedon
[- -]ΟΜ
[- π]ολεμο-
[- -]ΙΝ καὶ ἐξώλε-
[- -] γενεᾶι καὶ γένει
[- -]Τουσιν καὶ χειμενοι-
[- -] ὑποσφάγιον γενέσθαι
[- γέ]νος ἐκ γενεᾶς καὶ οἰκ-
[- -]ΑΝΕΝ· νομεῦσιν δὲ πολ-
[- -]ΑΙ οἱ Ἀνακτοριεῖς ΠΑ-
[- -]ΠΠΗΣ vacat
vacat
II [τάδε τὰ ὅρκια Ἀμφιλόχων καὶ Ἀκαρνάν]ων καὶ Ἀμπρακιωτᾶν
[τὰ δὲ ὅρκια ὀμνύναι? καὶ Ἀμπρακιώτας καὶ] Ἀκαρνᾶνας καὶ Ἀμφιλόχ-
[ους -]ων δὲ πάντων οἱ ὁρκίζοντ-
[ες -] μή ποκα στρατεύσειν Ἀκ-
[αρνᾶνας καὶ Ἀμφιλόχους ἐπ' Ἀμπρακίαν] μήτε αὐτοὺς μήτε ἄλλους
[ὧν ἄρχουσιν αὐτοί? μήτε Ἀμπρακιώτας ἐπ' Ἀκα]ρνανίαν μήτε ἐπ' Ἀμφιλο-
[χίαν τρόπωι μηθενὶ μήτε παρευρέσει μηδεμι]ᾶι· τὰν δὲ γᾶν ἐχόντω τὰν
[αὐτῶν - - - - - - - - - - - - - - - - τᾶι δὲ θαλά]σσαι κοινᾶι χρήσθω ἑκασ-
[τος αὐτῶν· ὀμνύειν δὲ καὶ Δία καὶ Ἅλιον καὶ] Γᾶγ καὶ Ποσειδᾶνα καὶ
[Ἀπόλλω καὶ - - - - - - - - - - - - - - ποιήσειν κ]ὰτ τὰ συγκείμενα· ἐπ-
[ιορκοῦντι μέμ μοι μήτε νίκα πολέμωι εἴη μήτε γᾶ] καρπὸν φέροι μήτε
[θάλασσα - ἔ]στω τοῖς ἐκ πέδου
[- -]ΝΕΤΕΙΛΕΙ, τᾶι δὲ γυ-
[ναικὶ -]εμεν ἀνδρὶ γᾶς [.]Ε
[- -]ΣΕΣΤΑΣΑΙ ἑκα[τ]ε-
[ρ- Ὀ]λυμπίων ΚΑΤΤΕΛ-
[- ?λο]ιπας τας ΦΕΛΙΛΑΝΕ
[- ἄ]δολον καὶ ἀψευ-
[δῆ? - Ἀκ]αρναν[ί]αν
[- ἔσ]τω ΟΦ[. .]ΑΛ[- -]
[- τᾶς] ἀποδόσιο[ς]
[- κ]ὰτ τὰ ὅρκια

[- -]ΩΙΝ
[- -]

B [- -]
[- - - - - Ἀκα]ρναν[ίαν Τ[- -]
[- ca. 5 -]Σ[.]ΜΚΑΙΝΑΔΕ[- -]
[. .] Ἀκαρνᾶνι κοινᾶι ὁπόσσους [- -]
vacat ΛΛΑΝ
ΚΛ[- ca. 8 -]ΝΟΚ[- -]
ΑΡΑΣΤΟΡΟΣ εἶχον ΕΝ[- -]
τὰν ὁδὸν [τ]ὰν ἀπὸ Ἀφροδ[ισίου - Ἀκαρ]-
νανίας ΠΑΣΑ[. .]ΣΤΑ[- -]
ΔΑΚΗΤΡΑ[- -]
καὶ τῶν πρωτρ[. . .]ΧΟ[.]Ο[- -]
ΛΩΝ[. .]ΠΟ[. . . .]ΩΙ[- -]
vacat
[- - - - - - - - - - -]Ω[- -]
[.]Ν ἐπὶ τὸν Λυσάνδ[ρου ἐνιαυτόν?]

We use continuous numbering for the lines on face A (A LL. 1-33; edd.pr. I LL. 1-10, II LL. 1-23), Chaniotis] | A. 3/4. e.g. ἐξώλε[ιαν αὐτῶι καὶ οἰκίαι καὶ] γενεᾶι (cf. Dem. 59.10), edd.pr. || 5. [πράτ]τουσιν?; in fine, the case (nominative or dative plural) is not clear, edd.pr. || 6. or ὑπὸ σφάγιον, a reference to the sacrifice that accompanied the oath ceremony; ὑποσφά-[illegible] is not attested; possibly a designation of the blood that flows downward from the victim (cf. the verb ὑποσφάζω), edd.pr. | 8. a reference to shepherds and the right of pasture?, edd.pr. | 9/10. [κ?]αὶ οἱ Ἀνακτοριεῖς πά[ντες?], edd.pr. | 11. written in larger letters; e.g. or [συνθῆκαι Ἀμφιλόχων καὶ Ἀκαρνάν]ων καὶ Ἀμπρακιωτᾶν, edd.pr. | 13. in fine, a reference to the ὁρκωταί who administered the treaty oath, edd.pr. || 16/17. or ἐπ' Ἀμφιλό[χους], edd.pr. | 23. [ἐ]ν ἔτει ἀεί?, edd.pr. || [illegible] δ' ἑκα[τ]έ[[ρων]?, edd.pr. [[στάλας] δὲ στᾶσαι ἑκα[τ]έ[ρους?], Chaniotis] | 26. a reference to the ἀγὼν τῶν Ὀλυμπίων?, edd.pr. || 26/27. a form of καττελέω (κατατελέω) or κατ' τέλ[εα], edd.pr. [since this section concerns the oath ceremony (cf. LL. 19/20 and LL. 28/29 [ἄ]δολον καὶ ἀψευ[δῆ?]), ΚΑΤΤΕΛ [- - -] may be a reference to the victims used in the oath ceremony: κὰτ τελ[[έων ἱερῶν]; cf. I.Cret. III.iv.8 LL. 2-9: ὤμοσαν ... καθ' ἱερῶν νεοκαύ]των; I.Cret. III.iv.9 L. [illegible] ὠμόσαμεν καθ' ἱερῶν; further examples of καθ' ἱερῶν: IG XII.4.132 LL. 127/128; SEG XXIII 547 L. 15; XXXII 1097 L. 6; I.Labraunda 6 L. 11, Chaniotis] || [B. 6. τ' ὅρος?, Chaniotis] || 7. the preserved words suggest a delimitation, edd.pr. || 13. written in larger letters (a dating formula?), edd.pr.

IONIAN ISLANDS

392. **Leukas. Stamp with owner's inscription, 2nd/1st cent.** B.C. Clay stamp found in an ancient agricultural building complex at Megali Vrysi. Edd.pr. G. Pliakou, V.Giza, in *Villae rusticae* 748 (ph.), who suggest that the stamp was used for sealing local products: Σωτίων ΠΔ

THESSALY

393. **Thessaly. Institutions: Thessalian Koinon.** R.Bouchon, B.Helly, in *Greek Federal States and their Sanctuaries* 205-226, discuss the development of the Thessalian Koinon from the Classical to the late Hellenistic period and the period of Roman rule, when the Thessalian Koinon was dominated by Larisa. They discuss in detail the importance of the mythical figure of Αἴατος (208 209 *SEG* LII 561), the sanctuary at Ἴτωνος and the cult of Ἀθηνᾶ Ἰτωνία (217; *IG* XII.4.207 and *SEG* LV 605 the cults of Ζεὺς Ὀλύμπιος and Πετθαλός (209/210, 218-222; *SEG* LIX 1406 B LL. 14-18), and the cult of Ζεὺς Ἐλευθέριος in Larisa.

394. **Thessaly. Manumissions.** R.Zelnick-Abramovitz, *Taxing Freedom in Thessalian Manumission Inscriptions* (Leiden 2013), discusses the provisions for payments in Thessalian manumission records (early 2nd cent. B.C.-3rd cent. A.D.). Her study includes a general introduction to the history of Thessaly and the institution of slavery in this region (1-13), a discussion of the taxation of transactions involving slaves in Greece (15-27; cf. *IG* IX².1.583 LL. 31-34; *Syll.*³ 4 = *Nomima* 32; *SEG* XXVI 1305 LL. 7-13; *I.Estremo Oriente* 79c), and an overview of the Thessalian manumission records and the process of manumission through declaration (29-53). Z.-A. discusses in detail the nature of the payments mentioned in the manumission records (55-69) [cf. *SEG* LIX 598, Chaniotis], adducing evidence from other parts of the Greek world as well (71-107). She argues that the payments were made for the purpose of registering the manumitted slaves and publicizing the acts of manumission on stone. Investigating the reasons that led the Thessalian Koinon to impose this levy in the early 2nd cent. B.C. (109-132), she attributes this measure to financial difficulties and the need to increase the revenues after a long period of wars (cf. *SEG* XV 371; XXXIII 460; XXXVI 552; *Gonnoi* II 481) and to the need to keep a check on the non-citizen population.

The book is based almost exclusively on inscriptions. We mention the texts that are discussed in some detail and translated: *IG* V.2.345 (80/81); VII 3303 (78); IX.2.277 (45); 287a (43); 288 (32/33 415+add. + *SEG* XXVIII 527 (35/36); *IG* IX.2.463 (9/10, 44); 543 (34); 547 (34/35); 554 (38); 1119 (71 72 1282 (32); XII.4.318 (91); *SEG* XXIII 462(39/40); XXVI 670 (38); XXXI 577 (34); XXXV 602 (43 44 XXXVII 450/451 (72/73); XLVIII 1208 (87-90); *I.Beroia* 3 (93/94); 31/32 (93); *I.Cret.* I.XXV.4 (86); IV 235 (85/86).

395. **Demetrias. Decree concerning a sacrifice and a banquet, 3rd cent. B.C.** *IG* IX.2.1099 B; *SEG* LXI 455. S.Kravaritou, in *Epigraphical Approaches* 257-267 and 274/275, reprints this text (ph translation), and discusses it in connection with ruler cult. She identifies Demetrias as the issuing authority of the decree [on this topic see *SEG* LXI 455, Chaniotis]. The stone was found at Kanalia (ancient Γλαφυραί?) and is possibly a copy of the decree of the polis or a pierre errante. The identity of the ἀρχηγέται καὶ κτίσται (LL. 13/14) cannot be established with certainty, but the service of ἱερεῖς (L. 9 and the sacrifice of a βοῦς (L. 6) suggest an important cult, possibly the cult of local ἀρχηγέται (founding heroes) having the kings Demetrios Poliorketes and Antigonos Gonatas as κτίσται. See also our lemma no. 399.

396. **Demetrias. Epitaph of Lykidas of Zakynthos, ca. 250 B.C.** Marble funerary column with base and moulding; under the moulding an ivy wreath; inscription under the wreath; found in the cemetery; now in the Museum of Volos (inv. no. Λ 328). Ed.pr. A.S.Arvanitopoulos, *PAAH* (1912) 188 no. 182; id., *Polemon* 5 (1952/53) 10 no. 328; V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 26. Republished by B.Helly, *BCH* 136/137 (2012/13) 181-190 (ph.), who identifies Lykidas with the κωμῳδός Λυκίδας Θρασ[υξ]ένου Ζακύνθιος mentioned in an agonistic list of the Delphic Soteria (*Syll.*³ 424 L. 58; Nachtergael, *Les Galates* 413-415 no. 7; 254/253 B.C.), where he suggests restoring the patronymic as Θρασ[υμ]ένου; speculation on the possible reasons that brought Lykidas to Demetrias. D.Rousset, *BE* (2015) no. 361, objects that the genitive Θρασ[υμ]ένου (instead of Θρασ[υμ]ένους) would be uncommon in Delphi in this period.

Λυκίδας | Θρασυμένους | Ζακύνθιος

397. **Demetrias. Epitaph of Archidike, ca. 200-150 B.C.** Five joining fragments of the upper part of a marble stele with moulding; under the moulding a blue wreath in paint and an inscription; under the inscription remains of a painted representation of a woman with a torch (left) and a man (right), flanking a table of offerings (?); found in the cemetery of Demetrias; now in the Museum of Volos (inv. no. Λ 336). Ed.pr. A.S.Arvanitopoulos, *Polemon* 5 (1952/53) 14 no. 336; cf. V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 347/348 no. 108. Republished by B.Helly, *BCH* 136/137 (2012/13) 199-202 (ph.), with prosopographical commentary (203-214). Archidike probably is the sister of Κλεινώ in our lemma no. 398. In view of the representation of Artemis Iolkia holding a torch on coins of the Magnesian Koinon H. suggests that Archidike may have been a priestess of Artemis Iolkia and tentatively identifies her with a priestess of this goddess in our lemma no. 400 A, the anonymous daughter of Μένανδρος and wife of Διογένης. In that case, Ἡγησάνδρα Διογένους in our lemma no. 400 B was Archidike's daughter. Ἡγήσανδρος Μενάνδρου in an epitaph which should now be attributed to Demetrias, not Gonnoi (*Gonnoi* II no. 281; Greek text; ph.; 204-207), may have been the uncle of Ἡγησάνδρα.

On 212-214, H. provides a list of attestations of the name Μένανδρος in Demetrias from the 3rd cent. B.C. to the early 3rd cent. A.D., suggesting on the basis of the onomastic material that they belong to the same family, which originated in Korope: Μένανδρος Ἀπολλωνίου (ineditum; 3rd cent. B.C.); Ἀρτεμίδωρος Μενάνδρου (*IG* IX.2.376; 3rd cent. B.C.); Ἡδέα Μενάνδρου (*IG* IX.2.1149; 3rd cent. B.C.); Μενανδρος Ἀμύντου (*SEG* XXXIV 553 L. 1; *IG* IX.2.1105 b L. 8; 2nd cent. B.C.); Μένανδρος Νικίου (*IG* IX.2.1103 L. 5; 1109 L. 7; 2nd cent. B.C.); Παρμενίσκα Μενάνδρου Μελιβοίσσα (*IG* IX.2.1187; ca. 200-150 B.C.; Greek text; ph.; 208/209); Μένανδρος (*IG* IX.2.1115; reign of Hadrian); Μένανδρος Παρμενίσκου (*SEG* XXXVII 450; 451 LL. 15 and 18; 2nd/3rd cent. A.D.); Μένανδρος Θείτου (*IG* IX.2.359 c II L. 1; *SEG* XXVI 691 2nd/3rd cent. A.D.); Μένανδρος Νι[κίου] (*IG* IX.2.1217; 2nd/3rd cent. A.D.; Greek text with restoration of the patronymic Νι[κίου] by H.; ph.; 210/211); Σεκοῦνδος Μενάνδρου (*SEG* XXV 680 and XXXVII 462; late 2nd cent. A.D.). See also our lemma no. 398.

Ἀ ρ χ ι δ ί κ η
Μενάν[δ]ρου
χ α ῖ [ρ] ε

2. Μενά[νδρ]ου, ed pr; Μενάν[δ]ρου, H. || 3. X[---]A, ed.pr.; χαῖ[ρ]ε, H.

398. Demetrias. Epitaph of Kleino, ca. 200-150 B.C. Two joining fragments of a marble pedimental stele; broken on bottom left; in the pediment a painted pomegranate; under the pediment an inscription; under the inscription remains of a painted representation of a man (left and a woman (right); found in the cemetery of Demetrias; now in the Museum of Volos (inv. no. Λ 331). Ed.pr. A.S.Arvanitopoulos, *Polemon* 5 (1952/53) 12 no. 331; cf. V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 340/341 no. 103. Republished by B.Helly, *BCH* 136-137 (2012/13) 202/203 (ph.), with prosopographical commentary (203-214; see our lemma no. 397).

Κλεινὼ
Μενάνδρου

399. Iolkos. Honorary decree for King Antigonos Gonatas and decree concerning a sacrifice to the ἀρχηγέται καὶ κτίσται, **ca. 276-239 B.C.** Left upper part of a marble opisthographic stele: the inscriptions on both faces were cut by the same mason; found in 1915 at Agios Onoufrios; originally in the Museum of Volos (old inv. no. 762); now lost. Ed.pr. A.Arvanitopoulos, *Polemon* 1 (1929) 206-215; cf. F.Stählin et alii, *Pagasai und Demetrias* (Berlin-Leipzig 1934) 183. Republished by Y.Béquignon, *BCH* 59 (1935) 74-77 and E.Meyer, *RhM* 85 (1936) 367-376; cf. *I.Thessaly* 1030. S.Kravaritou, in *Epigraphical Approaches* 267-274, reprints Meyer's text (translation) and discusses the status of Iolkos (city or demos?), the identity of the ἀρχηγέται καὶ κτίσται (B L. 4), and the historical context of the two decrees. She cautiously suggests that the decrees were passed late in the reign of Antigonos Gonatas, when traditional sacrifices had been neglected due to shortage of funds (B LL. 1-3). The relocation of Iolkos provided the context to stress the importance of the traditional heroic cults. The ἀρχηγέται were local founding heroes, and the κτίσται were Demetrios Poliorketes and Antigonos Gonatas. Cf. our lemma no. 395. We print the text (Meyer's, apud Kravaritou), not previously included in *SEG*.

A ἔδοξεν τῶι δήμωι τῶι Ἰωλκ[ίων-------- εἶπεν· ἐπειδὴ ὁ βα]-
σιλεὺς Ἀντίγονος ἔν τε τ[ῶι πρόσθεν χρόνωι ἀεὶ φανερὸς ἦν]
διαφυλάσσων τήν τε πρὸς τ[ὸν δῆμον εὔνοιαν? καὶ τὴν πρὸς]
τοὺς αὐτοῦ προγόνους ε[ὐσέβειαν καὶ ἐπιμέλειαν ποιούμε]-
νος καὶ κοινῆι τῆς πόλεως [καὶ κατ' ἰδίαν τοῦ δήμου τοῦ Ἰωλ]-
κίων καὶ ἀναμιμνησκόμε[νος τούτων ἐνέτυχε τῶι δήμωι]
τοὺς ἀγῶνας ὁρμώμεν[ος συντελεῖν καθάπερ ὁ πατὴρ αὐ]-
τοῦ Δημήτριος θύσας [τὰς πατρίας θυσίας τῆι Ἀρτέμιδι]
καὶ τῆι Λητοῖ καὶ τῶι Ἀπόλλ[ωνι καὶ τοῖς ἄλλοις θεοῖς καὶ ἥ]-
ρωσι τοῖς κατέχουσι τὸν [δῆμον τῶν Ἰωλκίων ἔπαυσεν ἃ δια]-
[τ]ετέλεκεν κακὰ [πάσχων ὁ δῆμος------------------ -]
[-------------- -------------- - ----]

B [------ εἶπεν· ἔδοξε τοῖς Ἰωλκί]οις· ἐπειδὴ τὰ μὲν κοινὰ
[--------------------] βραχέα ἐστίν, θυσίαι δὲ
[ἄλλαι οὐκέτι ποιοῦνται, κατ]ὰ τὰ πάτρια θύειν τὸν
[δῆμον τῶν Ἰωλκίων τοῖς ἀρχη]γέταις καὶ κτίσταις
[τοῦ δήμου, ὅπως μηδέν τι ἐκε]ῖθεν μήνισμα γίνηται
[τῆι πόλει ὀλιγωρουμένων τῶ]ν ἡρώων, ἀλλὰ ὑγιαίνον-
[τες οἵ τε πολῖται καὶ οἱ ξένοι οἱ σ]υνοικοῦντες μετ' αὐτῶν
[τὸ λοιπὸν οἷοί τε ὦσιν τήν τε π]όλιν καὶ τὴν χώραν ἐπὶ τὸ
[βέλτιον συναύξειν τὰ δίκαια? ποιοῦντες το]ῖς θεοῖ[ς]
[καὶ τοῖς ἥρωσι ------------- ------------]
[-------- ----------------- ------------]

M.'s restorations are exempli gratia; we note a selection of the restorations suggested by A., B., and K., Chaniotis] A. 3. διαφυλάσσων τήν τε πρὸς τ[ὸν δῆμον προαίρεσιν], M.; [εὔνοιαν?], B. 5. in fine, or [καὶ ἰδίαι τοῖς ἐντυγχάνουσι], K. | 10. [---τ]ρόπους ἡμῶν], A. || B. 2. [τοῖς θεοῖς ἱερεῖα], A.; [τοῦ δήμου? χρήματα], B.; [τῶν ἀρχηγετῶν καὶ κτιστῶν ἱερά], M.; [γράμματα], K. || 4. [τὸν ἱερέα πρώτοις], A. || 6. [ἔπειτα δὲ κοινῆι ὑπὲρ τῶ]ν, A.; [τῶι δήμωι παρὰ τῶν], B.

400. Iolkos. Honorary inscriptions for the wife and daughter of Diogenes, late 2nd cent. B.C. *IG* IX.2.1122 + 1193. Republished by B.Helly, *BCH* 136/137 (2012/13) 190-198 (ph. of *IG* IX.2.1122), who shows that these two blocks from Palia Volou, part of an exedra, belonged to the same monument. *IG* IX.2.1122 is now in the Archaeological Collection of Almyros; *IG* IX.2.1193 is lost. The monument was probably erected in the sanctuary of Artemis Iolkia in Iolkos, not in Demetrias [we designate the two inscriptions A and B, although it is not at all certain whether A was to the left of B, Chaniotis]. H. (203/204) tentatively identifies the daughter of Menandros (A LL. 2/3) with Ἀρχιδίκη in our lemma no. 397.

A	B
Διογένης [Νικολάου]	[Διογ]ένης Ν[ικολάου]
τὴν ἑαυτοῦ γ[υναῖκα -------]	[τὴ]ν ἑαυτοῦ [θυγατέρα]
Μενάνδρου ἱε[ρητεύσασαν]	[Ἡγ]ησάνδραν [ἱερητεύσασαν]
Ἀρτέμιδι Ἰ[ωλκίαι]	[Ἀρτέμιδι Ἰωλκίαι]

A 1 Restored by H., who identifies Diogenes with the treasurer of the Magnesian Koinon in ca. 136-126 B.C. (*IG* IX.2.1103 L. 4; cf. *IG* IX.2.1102 L. 6); his brother is Δημήτριος Νικολάου in *IG* IX.2.1108 LL. 4, 12, 29, his son probably Θεόδοτος Διογένους, a nauarchos (*IG* IX.2.1103; cf. *IG* IX.2.1108) and hieromnemon (*CID* IV 114 LL. 15/16). H. 3. Menandros may be identified with Μένανδρος Νικίου known from several inscriptions (*IG* IX.2.1103 L. 5; 1109 L. 7), H. | B.3/4. restored by H.

400 bis. Iolkos. Epitaphs, Hellenistic-2nd/3rd cent. A.D. Marble stele with pediment and akroteria; two rosettes in the middle part of the stele; three epitaphs were inscribed between the pediment and the rosettes at different times (A/B: Hellenistic; C: 2nd/3rd cent. A.D); each new inscription partly effaced the previous one; found in 1940 at Iolkos; now in the Museum of Volos

(inv. no. E 1016). Ed.pr. B.Helly, *BCH* 136/137 (2012/13) 211/212 (ph.). On people from Demetrias with the name Μένανδρος (C) see our lemma no. 397.

A: [·----]
[-----]φάνους
[---] ἥρως χαῖρε

B: Σεραπιὰς Σεραπίω-
νος

C: Μηνᾶς Μενά-
νδρο υ

C. ΝΔΡΟ flanked by the rosettes.

401. **Kierion. Stamped tiles.** L.Hatziaggelakis in *Villae rusticae* 594-609, mentions the discovery of stamped roof tiles at the site Ὀργόζινος Ματαράγκας near Kierion: a tile with the inscription Κιεριέω[ν] (595 and 609; ph.; dr.) [Hellenistic, Chaniotis]; tiles with the texts [Κι]εριέων, Χιόνα (dr.), and ΚΟΡΙ (597) [an abbreviated name, Chaniotis]; and tiles with the texts [ΥΘΡΑ ΥΟ(Ρ) (Ν)] [*sic*], [Κι]εριεων Ἀνδρ., and Χιόνα.

402. **Phthiotic Thebes. Inscriptions.** *SEG* LXII 384/385. These inscriptions are now republished by M.Sève, *An.Ép.* (2013) [2016] nos. 1369/1370.

EPEIROS

403. **Epeiros. History of Molossia.** E.A.Meyer, *The Inscriptions of Dodona and a New History of Molossia* (Stuttgart 2013), exploits the epigraphic evidence provided by the inscriptions of Dodona (mainly manumissions and dedications) for a reconstruction of the history of Molossia from the late 5th to the 3rd cent. B.C. She stresses the nature of the monarchy in Molossia in this period, rejecting the established view of an early development of federalism in Epeiros. Her arguments are primarily based on a new chronology of the relevant inscriptions (on 37-45, a summary of the chronology of the inscriptions, including a chart of letterforms). Within this revised chronology, M. reassigns inscriptions with the dating formula βασιλεύοντος Ἀλεξάνδρου (Cabanes, *L'Épire* no. 74; *SGDI* 1341 and other contemporary texts (Cabanes, *L'Épire* nos. 2, 6, 72/73; *SGDI* 1334/1335, 1337, 1341, 1348, 1353, 1359+1362, 1363) to the reign of King Alexander II (ca. 272-242 B.C.), and not Alexander I (343-330 B.C.). On M.'s dating, manumission records and other inscriptions dated by Cabanes to the 4th cent. B.C. belong either to the early 3rd cent. B.C. (Cabanes, *L'Épire* nos. 3, 68, 70, 77; *SGDI* 1340, 1351) or to the period after Alexander I (*SGDI* 1343/1344); only Cabanes, *L'Épire* no. 1 (ca. 370-368 B.C.) and perhaps *SGDI* 1351 belong to the 4th cent. B.C. Since these inscriptions mention institutions (δαμιοργοί, προστάτας, ναΐαρχος, συνάρχοντες) and ethnics (on 91-93, a list of ethnics), the new dating has consequences for the understanding of the organization of the Molossian state, the role of the king, the expansion of the Molossian state in the 4th (very limited) and 3rd cent. B.C., and the relationship of the Molossian state with Thesprotia and Chaonia. M.'s most important conclusions are that Molossia did not become a federal state in the 4th cent. B.C.; it was a monarchical kingdom working in partnership with a Molossian κοινόν (from the reign of Pyrrhos on), and maintaining an alliance with non Molossian Epirotes, until the foundation of the Epirote koinon in 232 B.C. (on 114-135, 'A New History of Molossia').

M. adduces numerous inscriptions from Epeiros and other parts of the Greek world (esp. manumission records). She presents critical editions and translations of Cabanes, *L'Épire* nos. 1 (48/49), 2 (83-85, 101-104; ph.), and 3 (79/80). In an Epigraphical Appendix (136-165), she presents critical editions (dr.; translation) of relevant inscriptions from Dodona (nos. 1-27), Gitane (28; no text for 29, which is an unpublished manumission record), and Phoinike (30/31). We note a selection of the new readings and restorations:

137-138 no. 2 = Cabanes, *L'Épire* no. 2: LL. 2/3: [ξεν|ικᾶ]ι λύσει ([ἐπ]ὶ λύσει, earlier eds.).
138-139 no. 3 = Cabanes, *L'Épire* no. 68: L. 1: [Ἀγαθᾶ]ι τύχα ([Θεός], τύχα, earlier eds.); LL. 2/3: Σω[σίπατ]ρον (Σω|[σιπάτ]ρο<υ>, earlier eds.); LL. 5/6: [Εὐτ]έρπον|τα κα [Πο]ιμένα ([Τ]έρπον'τα, earlier eds.).
139/140 no. 4 = Cabanes, *L'Épire* no. 60: L. 2: Πρ[θουμ]ενόν (Πο[λύξ]ενον, Cabanes).
151-152 no. 16 = Cabanes, *L'Épire* no. 65: L. 2: Φιλοθῖν[ος] (Φιλόθιν, earlier eds.).
152/153 no. 17 = Cabanes, *L'Épire* no. 51: L. 1: [ἐπικοινῆται] (no restorations, earlier eds.); LL. 12/13: Νικάν<ω>ρ Φι<λ>ιστίδ[α] (NIKANAP, on the tablet; Φι<δ>ιστώ, Cabanes).
157-158 no. 23 = Cabanes, *L'Épire* no. 71: L. 9: Θιέρου, Σειμίδος (ὁ Ἱέρου, Σειμίας, earlier eds.).

For a republication of a manumission record from Dodona, see our lemma no. 404 bis.

We provide a concordance of M.'s Epigraphical Appendix with *SEG*, *SGDI*, *Syll.*³, and Cabanes, *L'Épire*.

SEG XXIII	Meyer
478	30
479	31

SEG XXVI	Meyer
700	8
704	25
705	10
706	9
707	17
708	15
709	26
710	2
711	21
713	16

SEG XXVI	Meyer
714	3
717	28
720	30
721	31

SEG XXXVII	
510	24

SEG LIV	
575	7
578	23
579	4

Cabanes	Meyer
47	30
48	31
49	28
50	9
51	17
52	15
53	22
54	27
55	1
56	26
57	14
58	2
61	20
62	21

Cabanes	Meyer	Cabanes	Meyer	*SGDI*	Meyer
63	10	75	24	1351	1
64	5	76	25	1352	26
65	16			1353	14
67	13	*Syll.*^{3}		1354	2
68	3	1206	4	1355	6
69	18			1356	4
70	7	*SGDI*		1357	20
71	23	1346	9	1358	21
72	11	1347	17	1359+1362	10
73	12	1348	15	1360	5
74	8	1349	22	1361	16
		1350	27	1363	13

404. Ambrakia. Grave epigrams, ca. 550 B.C. *SEG* XLI 540; XLVI 676*; cf. *SEG* LX 1925. G.F Randone, *Acme* 66 (2013) 33-52, reprints the text of A (LL. 1-10) (with the emendations noted in *SEG* XLIV 463) and discusses several passages. He tentatively identifies the Πυραιβδν | παῖδες (LL. 1-2 with nomadic shepherds (Περραιβοί) who roamed Epeiros and threatened Ambrakia (36-41). Interpreting the verb μέτειμι as 'andare a prendere', he argues that the fallen men were not Corinthian envoys (LL. 2/3) but citizens of Ambrakia sent to receive Corinthian envoys (42/43). The last couplet (LL. 9/10), which contains the names of two fallen men, in addition to the two men named in LL. 7-8, was added later by a different hand; the letterforms are different, and the scribe did not use the sign of separation ⁝ (44-49).

We note the following relevant publications that have not been summarized in earlier volumes of *SEG*: B.M.Palumbo Stracca, *RCMM* 40 (1998) 237-245 (on the use of χάρ); L.M.Kowerski, *Simonides on the Persian Wars. A Study of the Elegiac Verses of the "New Simonides"* (New York-London 2005) 118; A.Aloni, A.Iannucci, *L'elegia greca e l'epigramma dalle origini al V secolo* (Florence 2007) 49-51 (Italian translation) [non vidimus]; E.Passa in A.C.Cassio (ed.), *Storia delle lingue letterarie greche* (Florence 2008) 224-227 (Italian translation); C.A.Faraone, *The Stanzaic Architecture of Early Greek Elegy* (Oxford 2008) 133-136 (translation).

404 bis. Dodona. Manumission record, 3rd/2nd cent. B.C. Fragment of a bronze tablet; found west of the naiskos. Ed.pr. S.I.Dakaris, *PAAH* (1967) [1969] 48 no. 1. Republished by E.A.Meyer, *op.cit.* (see our lemma no. 403) 154/155 no. 19. The text has never been presented in *SEG*: [- -] μάρτυρε[ς - - - -] Νικόλαο[ς - -] | -] Δερκα[| |]MA[ ]

405. Dodona. Dedication by Sotairos of Cyprus, 4th cent. B.C. Inscribed oblong bronze plaque, with a suspension hole on the left; allegedly from Dodona, once in the collection of F.Trau (late 19th cent.), now lost. Ed.pr. T.Comperz, *AEMÖ* 4 (1880) 59/60 (dr.). Mentioned by M.Dieterle, *Dodona Religionsgeschichtliche und historische Untersuchungen zur Entstehung und Entwicklung des Zeus-Heiligtums* (Hildesheim 2007) 97/98. Republished by J.Piccinini, *ZPE* 187 (2013) 69-71. The expression σοφίας μέτρον, attested in various forms in connection with poetic compositions, suggests that the dedicant was a rhapsode. The plaque was presumably attached to the dedicated object (a lyre or a kithara) as a label. Taking into account two dedications made by rhapsodes in Dodona in the 5th and 4th/3rd cent. B.C. (*SGDI* 5786 and *Collection Froehner* 39), P. argues that there must have been rhapsodic contests at the Νάϊα during this period.

Σώταιρος Κύπριος σοφίας μέτρον, ὄργανα χειρ[ῶν/ός]

406. Dodona. Oracular tablets. Corpus. S.Dakaris, I.Vokotopoulou, A.F.Christidis, *Τὰ χρηστήρια ἐλάσματα τῆς Δωδώνης τῶν ἀνασκαφῶν Δ. Εὐαγγελίδη* (Athens 2013) [abbreviated *DVC*], i is the long-awaited corpus of the lead tablets of Dodona containing oracular inquiries and responses. The publication was delayed because of the deaths of Vokotopoulou (1995), Dakaris (1996), and Christidis (2004). Their readings and comments have been prepared for publication by S.Tselikas; G.Papadopoulos contributed the indices. The corpus presents 4216 tablets (dr.; no ph.) found in Dodona in 1928-1932 and 1952-1959; very small fragments preserving only single letters or illegible texts were not included. [Another ca. 100 tablets in the Museums of Berlin remain unpublished. *DVC* should be consulted together with Lhôte, *Lamelles oraculaires*, which includes more than 100 texts that are not in *DVC*. Since neither Lhôte nor *DVC* have concordances, it is not easy to determine which tablets in Lhôte's collection have been included in *DVC*; the index helps only when a text of significant length survives. I provide a list of tablets in Lhôte, *Lamelles oraculaires* that I have been unable to identify with tablets in *DVC*: Lhôte, *Lamelles oraculaires* nos. 1-6, 8-15, 17-25, 27, 29, 31, 33-35, 37-42, 44-53, 56, 58-59, 61-62, 64-71, 73, 77, 79-82, 84, 86-89, 91-96, 99-101, 103-109, 112-113, 115-118-123, 126, 128-130, 133-137, 139-142, 145, 147-148, 152, 155, 157-158, 160-167, Chaniotis.]

The editors have not attempted to organize this material according to thematic criteria; the tablets are presented in the order of their inventory number in the Museum of Ioannina. There are comments, especially linguistic comments, on many texts. The first time that a particular topic is introduced, the editors provide a list of comparanda (e.g. no. 1: marriage; 3: trade; 4: questions from women; 5: offspring; 8: animal husbandry; 11: residence and migration; 35: mercenary service; 97: healing; 103A: disease). As the editors point out (sub 42) many tablets contain answers. The inscriptions are roughly dated to the Classical period. The dates given in this corpus are only approximate [and many times wrong; this became clear in several presentations at the conference 'Dodona. New approaches to the oracular tablets', which was held in Athens (September 16, 2016); the forthcoming proceedings of this conference will significantly contribute to a better understanding of these texts, Chaniotis]. The earliest readable text dates to the late 6th cent. B.C. (no. 968), the latest texts are from the first half of the 2nd cent. B.C. The questions are usually directed to Ζεὺς Νάϊος (but also Δουδωναιεύς: 2204; Δωδωναῖος: 2246, 2261; Πασναιος: 35) and Διώνη. Other gods to whom inquiries are addressed are Ἑστία (2171), Τύχη (80), and Θέμις (128, 3055). A large group of tablets preserves inquiries about which gods and heroes should receive sacrifice or prayer from an inquirer, or should be served and propitiated, in order to secure success, prosperity, and well-being [on answers to such questions see J.-M. Carbon, *Grammateion* 4 (2015) 73-87, 5 Chaniotis]. As demonstrated by R.Parker, *ZPE* 194 (2015) 111-114, cleromancy was one of the methods of divination practiced in Dodona; two alternative answers were prepared and one was drawn by lot. A small number of tablets explicitly invite the god(s) to choose the tablet that contained the correct

answer (1170: τοῦτον ἀνελέτω; 2229: τού[τ]αν ἄνελε; cf. 1410, 2222, 2393, 2401, 2475, 3032, 3128) [see also Lhôte, *Lamelles oraculaires* no. 95: ὦ Ζεῦ, ἀναίρες; as I argue in my contribution to the aforementioned conference, the following tablets are also of this type: 4, 53, 1148A, 1368, 1654, 2361, 2482, 3132, Chaniotis].

For an overview of the religious aspects, see A.Chaniotis, *EBGR* (2013) [2016] no. 37, highlighting the significance of hero cults, the prevalence of questions concerning health and crime, and the usefulness of these texts for the study of religious mentality (comments on nos. 541, 1484, 2024, 2128). He points out that arbitrary restoration of the interrogative ἦ in many tablets (e.g. 1330: [ἦ θυσ]ας ἱσιακόν; 11, 1539, 2149: [ἦ] μένε) have turned answers into questions; also εὐτοκία· Δάματρι (585) is a response ('concerning good birth, (sacrifice/pray) to Demeter'; other examples: 519, 1593, 2306). In many cases he suggests different restorations and interpretations. For example:

80: On *DVC*'s reading, a man asked Zeus Naios, Diona, and Tyche whether he should cut down an oak tree in a heroon and dedicate it in the temple ([ἐ]πικοινῆται Εὐμή{ΔΗ}δης τῶι Διὶ τῶι Νάωι καὶ τᾶ. Διών[αι | κ]αὶ τᾶι Τύχαι περὶ τᾶς δρυὸς τᾶς ἐν τῶι ἡρώωι· ἦ ἐξελῶ κ[αὶ τύ|χ]οιμι ναόνδε ἀνθεὶς αὐτῶ:). C suggests reading in fine ναὸν δέ (or ναόν <τ>ε): 'should I cut it down and will I be fortunate if I dedicate a shrine there?'

2409: The editors consider this an inquiry about the dedication of money to Athena ('Αρχιππος ἐπερωτῆι τὸν Δία καὶ τὰν Διώναν | περὶ τῶ ἱαρῶ ἀργυρίω τῶ τᾶς Ἀθαναίας, πότερα | κατθύσηι πάν, α μέλλει βέλτιον ἦμεν, ἢ οὐ;). But since the money is already 'sacred', Archippos (a priest?) is asking whether he should use the entirety of the money for a sacrifice.

2510: αἰτεῖτ[αι - -]φιλον διδόναι αὐτῶι τύχην ἀ[γα]θὴν καὶ ὑγίειαν καὶ σω[τηρίαν καὶ ἑαυτῶν καὶ τῶν τέκν]ων [κ]αὶ χρημάτων τῶν ὄντων ὄνησιν etc. This is a prayer, not an inquiry (cf. 849, 2653).

Writing without full knowledge of the new corpus and primarily working from the literary sources, S.Georgoudi, in *La raison des signes* 55-90, studies the sounds, signs and words of the oracle of Zeus. Few inscribed tablets are adduced [none of the inedita included in E.Eidinow, *Oracles, Curses, Risk* (Oxford 2007) 72-138; cf. *SEG* LVII 536, Carbon]: Lhôte, *Lamelles oraculaires* no. 32 (*SEG* XLVII 822); Lhôte no. 54 (with the comment that the formulation of a question using alternatives is not common) [a judgment that now needs to be revised, Carbon]; Lhôte no. 69 (per Georgoudi, this text does not support the idea that a 'source sacrée' existed at the site); Lhôte no. 83 (on θεμιστεύω); Lhôte nos. 127 and 136.

F.G.Naerebout, K.Beerden, in J.Kwapisz, D.Petrain, M.Szymánski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin/Boston 2013) 130-132, briefly discuss the unambiguous, riddle-free character of the Dodonaean oracles. The same applies to Delphian oracles, excepting only some examples recorded in literary texts. Their explanation of the latter is that 'the riddle makes for a story', that 'the effectiveness of the riddle as a narrative ploy is evident'; competitiveness (who provides the best solution?) and fear of 'not understanding the divine message' are also involved.

Without knowledge of *DVC*, J.Piccinini, 'Beyond Prophecy: The Oracular Tablets of Dodona as Memories of Consultation', *Incidenza dell'Antico* 11 (2013) 63-76, argues that the surviving tablets were dedicated as memorials of oracular consultation [the new material, with the numerous opisthographic tablets and palimpsests, makes this conclusion implausible, Chaniotis].

We provide a concordance of *DVC* with Lhôte, *Lamelles oraculaires*.

DVC	Lhôte	*DVC*	Lhôte	*DVC*	Lhôte
1	30	3	98	24+25	114

DVC	Lhôte	*DVC*	Lhôte	*DVC*	Lhôte
32	28	200	32	1368	16
49	153	355	55	1380	54
86	90	357	85	1393	72
87	138	366	97	1394	83
95	76	452	125 bis	1432	75
108	127	787	36	1861	63
115	124	934	149	2012	131
120	151	948	26	2168	156
143	110	959	111	2333	146
150	43	1015	159	2364	7
156	143	1024	150	2766	154
163	60	1025	78	3111	132
172	144	1028	125	3472	57
192	141 bis	1155	74	4154	102

ILLYRIA

407. Apollonia. Paian for Asklepios, late 5th/early 4th cent. B.C. Fragment of a small lead tablet found in 2011 in the north stoa of the agora. Ed.pr. P.Cabanes in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 49-51 (French translation). Ed.pr. recognizes the text as the paian in honor of Asklepios which is known from copies in Erythrai, Ptolemais, Athens, and Dion. This is the earliest of the inscriptions. The text corresponds to the third couplet of the copies from Ptolemais (Bernard, *Inscr.métriques* 176; *IGR* I 1154; *SEG* LI 2170 bis) and Dion (*SEG* III 497; LX 2029) [on these hymns see *SEG* XLII 1776; LI 2342; LXI 918 (cf. 1672), Sverkos]. The tablet was probably a dedication to Asklepios, whose cult must have been brought to Apollonia by the Corinthian colonists (ed.pr.).

[Χαῖ]ρέ μοι ἡίλαον
[δ' ἐ]πινίσεο τὰν ἀμὰν
[πό]λιν εὐρύχορον,
[ἰὲ ὦ Παι]άν, δὸς δ' ἀ-
[μᾶς χα]ίροντας
[ὁρᾶν] φάος ἀελίου
[δοκίμ]ο<υ>ς σὺν ἀγα-
[κλυτῷ] εὐεαυγεῖ
[Ὑγείᾳ· ἰ]ὲ Παιάν
[Ἀσκληπιό]ν, δαίμο[ν]
[σεμν]ότατον,
[ἰ]ὲ Παιάν

7. initio, ΟΣ on the tablet | 8. εὐεαυγεῖ for εὐαγεῖ, ed.pr. | 11. cf. the copy from Dion (*SEG* III 497 L. 5); κλεινότατον in *I.Erythrai* 205 L. 32, ed.pr.

408. **Apollonia. Oracular response (?) concerning the cult of Asklepios and offerings, ca. 425-375 B.C.** Two joining fragments of a small opisthographic lead tablet; both sides were inscribed by the same hand; found in 2011 in the north stoa of the agora (cf. our lemma no. 407). **Ed.pr.** P.Cabanes *art.cit.* (see our lemma no. 407) 51-54 no. 2 (ph.; partial French translation), who interprets this text as a cult regulation that concerns the cult of Asklepios (side A) and offerings to various gods (side B); according to C. this regulation was sanctioned by the oracle of Dodona. He dates the text to the late 5th cent. B.C. Republished by M.Carbon, S.Peels in *CGRN* 40 (translation), who identify the text as a decree (A LL. 1/2) that concerns itself with the result of cleromancy (A L. 3). They date the text to ca. 425-375 B.C. They perceive a striking connection with the oracle of Dodona, both in the use of cleromancy and in the list of gods (Dione, Zeus Naios, Themis); the seer may have been a member of the cult personnel in Dodona. For side B, Carbon proposes numerous different readings and restorations, incorporating also readings by F.Quantin based on autopsy. A.Chaniotis, *EBGR* (2014 [2017] no. 28, interprets the texts as an oracle from Dodona that directs the introduction of the cult of Asklepios (A LL. 4/5: τὸν Ἀσχ[λα]΄πιὸν δέχh<ε>σθαι; cf. the formulaic expression τὴν θυσίαν, τὸν ἀγῶνα etc. δέχεσθαι).

A:
Θεός, Τύχα ἀγαθά· δ[- -]-
αι τοῖς Ἀπολλονιά[ταις]·
ά μάντις τον κλαρ[- - -]
4 ἀπαγορῆσε τὸν Ἀσχ[λα]-
πιὸν δέχh<ε>σθαι καὶ [- ca. 4 -]
καὶ ἡ[μι]ολίαν κα[ὶ - -]
νες ΑΥ[. .] καὶ [- ca. 4 -]
8 χαὶ Π[- - - - - - - - - - -]

B:
[- - -]λαν ἀρχαία[ν]· τᾶι Διό-
[να]ι ἐσθᾶτα, ζόναν, πόρνα·
[Διὶ Ν]αῖοι βῶν, δῖας τ[ρε]ῖς· [νν]
4 [..]ρρανίοι βῶν, Θέμιτι ν
[. . . 5 . .]· Ἐνυαλίοι ὄϊ[α]ς ἐνόρχα-
[ς - ca. 6 -] heρόεσσ[ι]γ ξένια·
[- ca. 8 -] αἶγα [ν Ἀ]θάναι ν
8 [- - ca. 8 - -] ἀμ[ν]ὰς
[. . . .]Θ[. . .]

[We silently correct mistakes in accents in ed.pr. and *CGRN*, Chaniotis] || A. 1/2. δ[ιαιτ]|αῖ, 'to arbitrate', S.Minon apud ed.pr.; ed.pr also considers δ[ιαγραφ]|αί, regarding δ[εδόχθ]|αι as unusual in a tablet; δ[εδόχθ]|αι rather than δ[εδεκτ]αι *CGRN*; δ[έδοτ]αι, 'this (request) has been granted to the Apolloniatai'; for δίδωμι + dative in the meaning 'to grant a request' in the Dodona tablets see *DVC* 95A and 2510, C. (*EBGR*) | 3-5. ά μάντις τὸν κλά[δον] | ἀπαγόρε<υ>σε τὸν Ἀσχ[λα]|πιὸν δεχῆσθαι, ed.pr., Q. apud *CGRN*; ά μάντις τὸν κλάρ[ον ..] ἀπαγόρεσε τὸν Ἀσχ[λα]|πιὸν δεχῆσθαι ('the female seer from the lots (drawn) forbids that Asclepius receives'), *CGRN*, explaining the genitive τὸν κλάρ[ον ..] as either 'the seer of the lots', i.e., the interpreter of the lots, or as a genitive of cause; for the form ἀπαγόρεσε (for ἀπαγορεῦσαι or ἀπηγόρευσε) they adduce καταγορῆσαι in *SEG* XXXV 665 L. 34; ά μάντις τὸν κλᾶρ[ον ..] | ἀπαγόρεσε (sc. ἀπηγόρησε)· τὸν Ἀσχ[λα] πιὸν δεχh<ε>σθαι ('the seer approved of the lot; may they receive Asklepios etc.'), C., who points out that a seer cannot forbid that a god receives an offering; C. tentatively interprets ἀπαγόρεσε as the aorist of ἀπηγορέω and not a form of ἀπαγορεύω (cf. *LSJ* s.vv. ἀπαγορία and ἀπηγορέομαι; for the active form cf. ἰσηγορέω, κατηγορέω, and παρηγορέω); on this reading, the role of the seer was to approve of the lot that contained the oracular response in a process of cleromancy | 5. ΔΕΚΗΣΘΑΙ, on the tablet; since in the preserved text H always stands for the aspiration, δέχh<ε>σθαι (δέχεσθαι) in L. is certain, C.; in fine, ΚΑ, ed.pr.; καί, Q. || 6. ἡ[μι]όλιαν, ed.pr., Q.; h[..]ΟΛΙΑΝ, *CGRN* B. 1-9. [unless otherwise stated, readings and restorations of *CGRN*] || 'to Diona a vestment, a girdle, a pin. To Zeus Naios, an ox, three sheep. To Tyrrhanios (Zeus Tyrrhanios?), an ox. To Themis, [- -]. To Enyalios, [- -] non-castrated male sheep. To the heroes, the gifts of hospitality. To NN, a goat. To Athena, [- -] female lambs'), with numerous parallels for the types of offerings | 1/2. ed.pr.: perhaps [βο]λὰν or [γνό]μαν ἀρχαία[ν], *CGRN* | 3. [- -]αιοι βῶν, οἵας τ[..]ΙΣΟ[.], ed.pr.; [Διὶ Ν]αῖοι... ὄϊας, Q. apud *CGRN*; [τὰι Ν]αῖοι, *CGRN* | 4. [Τυ]ρρανίοι βῶν, Θέμε<σ>τι, ed.pr.; for Zeus Tyrrhanios cf. *IvO* 249, *CGRN* | 5. initio, [βῶν] [. . .] *CGRN* 5/6. οι[.]ς ἐν ὀρχά|[τοι], ed.pr.; ἐνόρχα|[ς], Q. apud *CGRN* | 6. initio, [δύο] or [τοῖς], *CGRN*; hέροες σ[ὺ]ν ξε[ν]ία ed.pr.; ΗΕΡΟΕΣΣ[..]ΞΕΝΙΑ, Q. | 7. [- - -]αι τᾶ[ι Ἀ]θανᾶι, ed.pr.; αἶγα [ν Ἀ]θάναι, Q. apud *CGRN* || 8. ΑΜΑ[.]Σ, ed.pr. Q. 9 [ ]Α, ed.pr.

409. **Sovjan. Stamped pithos, Hellenistic.** Fragment of the rim of a pithos with a stamp; found in a Hellenistic site near the cemetery of Sovjan. Mentioned by P.Lera et alii, *BCH* 136/137 (2012/13) 718 (ph.) [we read the text from the ph., Chaniotis]: Γενθε.[- -]

1 fine, remains of the left lower part of a round letter; in addition to the common name Γένθιος, one thinks of the related names Γενθέας and Γένθεις (*I.Epidamnos* 151/152), Chaniotis.]

MACEDONIA

410. **Macedonia. Army under the Antigonids.** N.V.Sekunda, *The Antigonid Army* (Gdansk 2013), presents a systematic study of the Macedonian army under the Antigonids: weapons, dress, command, cavalry, infantry equipment and organization, mobilization, the λευκάσπιδες. He adduces the information contained in the military διαγράμματα (*ISE* II 114; *SEG* XLIX 722, 855; LI 907; on 88-89, translation of *ISE* II 114) and epitaphs of soldiers: *IG* X.2.2.354 (70/71); our lemma no. 458. On 44-45, reference to the inscribed helmet of the Dardanian ruler Monounios from Lake Ochrid (*IG* X.2.2.352: βασιλέως Μονουνίου); on 61-63, discussion of a painted stele from Demetrias (cf. *GVI* 1752) with the representation of a royal page. On the latter, see also J.-C.Decourt, B.Helly, *BE* (2015) no. 416.

411. **Macedonia. Epigraphic research in Upper Macedonia.** E.Sverkos, *AEAM* 2 (2011) [2013] 238-309, gives an overview of recent epigraphic finds in Upper Macedonia and their contribution to the study of topography (see our lemma no. 414), religion (see our lemma no. 467), society, and onomastics. S. lists references to sculptors (*EAM* 15, 18, 60, 72; *SEG* XLIX 772; LIX 649; LXI 497; on 272-274, ph. of *SEG* LIX 649) and doctors (*EAM* 157; *SEG* XLIX 791) in inscriptions from this region (270-276). On 276-280, he provides a list of new or rare names in inscriptions published after 1985 (inter alia, Αἴροπος, Ἄπακος, Ἄρκαπος or Ἀρκάπους, Ἄττυα, Κλειόνα, Λίκκυρος, Μαχάτας, Πάτης, Πάτυλλος, Σαβύττιος). We do not reproduce the list of new finds (238-242), since they have been presented in *SEG*. See our lemmata nos. 414, 414 bis, 417 bis, 467.

412. **Macedonia. Politics: the vocabulary of decision-making.** M.B.Hatzopoulos, in *Parole in movimento* 61-70, discusses the vocabulary used to describe decision-making by the Macedonian cities and the ἔθνος. The decisions of the cities are referred to with verbs that indicate discussion and voting procedures (εἶπαν, δεδόχθαι, ἔδοξε, ἐκυρώθη, ἐπεχειροτονήθη, ἐψηφίσθη; cf. *I.Beroia* 1 Hatzopoulos, *Macedonian Institutions* II nos. 41, 53, 58). Decisions of the ἔθνος are mentioned only in literary sources (δόγμα). The literary sources that describe decision-making in the court of Alexander the Great show that there was a tradition of taking decisions through vote in Macedonia.

413. **Macedonia. Religion.** M.Hatzopoulos, in *Greek Federal States and their Sanctuaries* 163-171, argues that while the sanctuary of Zeus Olympios in Dion served as a 'national capital' of the Macedonians, Aigai served as a 'royal capital' with a religious significance for the Argead and the Antigonid dynasties. This conclusion is based on a comparison between dedications made by royalty in Aigai (*EKM* II 7-11) and public documents (treaties, royal letters) displayed in Dion (Hatzopoulos, *Macedonian Institutions* II nos. 2/3; *SEG* XLVIII 780-786) as well as dedications by kings and monuments in honor of kings in Dion (Hatzopoulos, *Macedonian Institutions* II nos. 23, 35 unpublished dedication by Queen Εὐρυδίκα).

414. **Macedonia. Topography and political geography of Upper Macedonia.** E.Sverkos, *art.cit.* (see our lemma no. 411) 244-258, discusses the contribution of new epigraphic finds to the political geography of this region. He treats the following subjects: 1) The existence of a city Ἔορδαια (248-): The Ἐορδαίων βουλή in *SEG* XLVIII 800 is a regional council (as argued by M.B.Hatzopoulos; see *SEG* XLVI 751), not the council of a city (cf. βουλὴ Δερριόπων in *IG* X.2.2.300; βουλὴ Δασαρητίων in *IG* X.2.2.360). 2) Τέλα in Ἐλίμεια (246-248): The ethnic of the deceased man in *MAMA* X 220 should be restored as Ἐλημιώτης ἐκ πόλεως δὲ Τέλα<ς> (cf. the ethnic Τελαῖος in *I.Bouthrotos* 104 LL. 14-15). 3) The location of Εὔια (248-251): This city (cf. *EAM* 87 L. 14: Εὐιέσται; *I.Beroia* 41: Εὐιαστικὴ πύλη) should be identified with an ancient settlement near Polymylos (cf. *SEG* XLIX 773). 4) The place names in the delimitation of D.Terentius Gentianus (ineditum; 252-254): This inscription concerns the delimitation *inter Cielaeos, Bocerraeos et Dolicaeos*. The first community is Κέλλη in Petres Florina. The second city (Βοκερία) should be located in Palaiokastro/Paliochori Farangiou (cf. *SEG* XXXIII 494). The otherwise unattested Δολίχη should probably be identified with a settlement at Pyrgoi for

the inscriptions see *EAM* 129/130, 145). 5) Various ethnics in inscriptions (254-256): S. argues that various ethnics attested in inscriptions refer to villages (κῶμαι), not cities. He comments on the following ethnics: Κραννέστης (*IG* X.2.2.36 – *SEG* XLVI 751), which derives from Κράννα; Δεβ[.].αίων (*EAM* 181 LL. 21/22), possibly Δεβ[ο|μ]αίων; [-]ουδεβηνός (D.Dana, *ZPE* 188 [2014] 183/184; [- -]ου Δεδηνός, *SEG* LVII 579); Ἀλαιβέοι (*I.Leukopetra* 12; cf. *I.Leukopetra* 106: Ἀλεβία κώμη), possibly identical with Λεβαία (Hdt. 8.137/138), possibly at Bravas, northwest of Velventos (cf. *SEG* LIV 596). 6) The term πολιτεία (256-258): The term πολιτεία (*EAM* 37: Ὀβλοστίων πολιτεία; ph.; *EAM* 186: Βαττυναίων πολιτεία; *EAM* 149: Λυκαίων πολιτεία) is a synonym of πόλις, as one can infer from an inscription that mentions the Λυκαίων πόλις (*SEG* XLVII 910).

414 bis. **Agia Paraskevi. Epitaph of Hegesias, ca. 200-250 A.D.** *SEG* LI 779. P.M.Nigdelis, *Egnatia* 13 (2009) 28, suggested reading in L. 1 Ἀβρουλ[ία] (never in *SEG*). On the basis of autopsy, E.Sverkos, *art.cit.* (see our lemma no. 411) 242 note 8, confirms the reading Ἀβρουλε[ία] (*SEG* LI 779 G.Karamitrou-Mentesidi)).

415. **Aiane. Stamped roof tiles, late 5th/early 4th cent. B.C.** Five clay stamped roof tiles; found during excavations in a building at Aiane. Ed.pr. G.Karamitrou-Mentesidi, *AEMΘ* 25 (2011) [2015] 40-41: 1) Δέρ(δα) (ph.); 2) Δέ(ρδα); 3) A: Αἰ(ανέων) B: Δ(έρδα); 4) Α[ἰ(ανέων)] 5) [Α]ἰ(ανέων)

[1-3 Three kings of Elimiotis with the name of Derdas are known in the period of the Peloponnesian War and in the first half of the 4th cent. B.C., ed.pr. || [4/5. ed.pr. refers to two fragments of tiles with the letters A and I; we we tentatively reconstruct the texts based on this information and taking into consideration no. 3, Chaniotis].

416. **Aiane. Inscribed sling bullets, undated.** Lead sling bullet, inscribed on both sides; found at the site Μεγάλοι Δόμοι. Ed.pr. G.Karamitrou-Mentesidi, *AEMΘ* 25 (2011) [2015] 39 (ph.) [probably from the reign of Philip II; cf. our lemma no. 1873; sling bullets of Philip V have the inscription Φι(λίππου); see *SEG* XLVII 930, Chaniotis]: Φιλί|ππου

417. **Aiane (area of). Sling bullet, ca. 336-323 B.C.** Lead sling bullet, inscribed on both sides; found at Λεύκαρα Κοζάνης. Ed.pr. A.Chondrogianni-Metoki, *AD* 53 B2 (1998) [2004] 687. Mentioned by G.Karamitrou-Mentesidi, *art.cit.* (our lemma no. 416) 39 note 7 [for sling bullets from the reign of Alexander see our lemmata nos. 493, 510-517, 539, and 1873, Chaniotis]: Ἀλεξάνδρου

417 bis. **Akrini (Eordaia). Dedication to Zeus, 2nd cent. B.C.** *EAM* 89; *SEG* XLIV 501; L 595 app.cr. E.Sverkos, *art.cit.* (see our lemma no. 411) 282-284, presents a new edition based on autopsy.

Οὐαδέα Ἀρχελάου ἡ ἱέρεια Δεσπότῃ νν εὐχήν

1. Ὀργέα Ἀρχελάου ἡ ἱέρεια, *EAM*; Οὐαδέα?, M.B.Hatzopoulos (see *SEG* XLIV 501); for the name, cf. *EAM* 94: Οὐαδήα, S. || 2. [Δ]εσπότῃ εὐχήν, *EAM*.

418. Amphipolis. Honorary inscription for the priests of Athena, list of victors, and epitaph. 90/89 B.C. and Imperial period. Marble stele with pediment and akroteria; the floral decoration in the pediment was erased in antiquity; below the pediment an honorary inscription (A); below the honorary inscription a large wreath in relief, and underneath it five rows of smaller wreaths (four wreaths per row); names of victors (B) inscribed above each row of wreaths; an epitaph (C) further down the inscribed face. Copied by C.Edson in 1938 in a modern house at Palaiokomi, originally from Amphipolis; now in the Museum of Kavala (inv. no. 88Α). Text A LL. 1-8 was presented on the basis of Edson's copy by M.B.Hatzopoulos in P.Gauthier, M.B.Hatzopoulos, *La loi gymnasiarchique de Béroia* (Athens 1993) 164/165 (*SEG* XLVIII 716 ter). Edd.pr. L.D'Amore, M.Mari, *MedAnt* 16.1 (2013) 223-256 (Italian translation; ph.; dr.), with detailed commentary. In an addendum, they consider the information provided by a similar honorary decree from Amphipolis (*SEG* LXI 485).

Edd.pr. identify the κοινὸν τῶν τεχνιτῶν (A LL. 1/2) as a local chapter of one of the associations of Dionysiac artists, although the texts in B record victories in athletic contests; the Dionysiac artists may have been contributors to a panegyris for which the priests served as agonothetai (242-246). This panegyris cannot be identified with any of the known festivals in Amphipolis (Δαίσια, Ταυροπόλια, Πύθια), but a diagramma of Philip V from Amphipolis (*SEG* XLIII 369 = Hatzopoulos *Macedonian Institutions* II no. 16) mentions ἀγῶνες στεφανῖται in Macedonian cities and these may have also taken place in Amphipolis; also, the ephebarchical law from Amphipolis refers to theatrical and athletic contests (246-254) [now published; K.D.Lazaridi, *AE* 154 [2015] 1-48, LL. 129/130: σκηνικ]ῶν καὶ θυμελικῶν καὶ γυμν[ι]|κῶν ἀγώνων, Chaniotis].

The agonistic catalogue (B) was inscribed shortly after the honorary inscription (A) but by a different mason. The reasons for inscribing the catalogue are not clear – possibly because the priests of Athena served as agonothetai of a musical and athletic contest (233). The entries in this list of victors in an unknown civic athletic contest (an annual or trieteric panegyris in honor of Athena) consist of the designation of the age-class (παῖδες ὀλυμπικοί, i.e. 12-14 years; παῖδες ἰσθμικοί, i.e. 14-17 years; ἄνδρες), the name of the discipline (στάδιον and δόλιχος are preserved), and the names and patronymics of the victors (229, 234-236).

The stele was originally erected in the sanctuary of Athena, probably at the site of an early Byzantine basilica (239). The cult of Athena in Amphipolis is mentioned by Thucydides (5.10.2) and is attested through coins and possibly an inscription (*SEG* XXXV 704; 236-241).

A:
Ἔτους θ' καὶ ν' · τὸ κοινὸν
τῶν τεχνιτῶν ἐστεφάνωσε τοὺς
ἱερεῖς τῆς Ἀθηνᾶς Φιλόξενον Περιγέ-
4 νου, Εὐφρόσυνος (sic) Νικάνορος, Μᾶρκον
Ἄμπιον (Μάρκου) Ἀλέξανδρον, Μαίνιον ΦΙΛ[--]
vacat οἱ συνιερεῖς στεφανοῦσιν vacat
v Εὐφρόσυνον Νικάνο[ρος], vacat
8 v Φιλόξενον Περιγένου vacat
vacat

B:	I	[---]TO[----]	[------]	[------]	[------]
		[---]MO[---]	[------]	[------]	[------]
		[----------]	[------]	[------]	[------]
		crown	crown	crown	crown
	II		4 lines of illegible text		
		crown	crown	crown	crown
	III	[πα]ῖδας	ἄν[δ]ρας	παῖδας	ΜΑΣΣ[----]
		[ἰ]σθμικούς	δόλιχον	ὀλυμπικούς	[--]ΜΙΚΟ[--]
		δόλιχον	[-]ος	στάδιον	[--------]
	4	νέαν [---]	[ ]ΤΟ.ΟΣ	[--]νιππος	[--------]
		ΔΕΜ[- ·]ΟΥ		[---]λοξένου	ΡΕ[------]
		crown	crown	crown	crown
	IV		3 lines of illegible text		
		crown	crown	crown	crown
	V	[-- ἄ]νδρας δ[.]	[--]ον παῖδας	παῖδας	[---------]
		[---]OK[----]	[ὀλυμ]πικούς	ἰσθμι[κούς]	[---------]
		[-----]οκλῆς	[----]M[---]	Ζωΐλος [--]	[---------]
	4	[----]TEN[--]	[---]λόξενος	Ζωΐλου	[---------]
		[----------]	[---]οξένου		[---------]
		crown	crown	crown	crown

C: TENON

We do not record the minor differences between *SEG* XLVIII 716 ter and A LL. 1-8, Chaniotis] || A 1. year 59 of the Macedonian provincial era, edd.pr. || 5. the homonymy of father and son is indicated by a symbol (><); M.Ampius Alexandros may have been a freedman; the gentilicia Ampius and Maenius belong to old and important Roman families; they are attested for Italian immigrants (e.g. Delos, Eretria); these are their only attestations in Macedonia, edd.pr., who comment on the integration of Italian immigrants into Greek society || 6-8. the expenses for setting up the honorary inscription were paid by two of the priests, edd.pr. || C. read by Edson, now illegible; a personal name? (Τένων), edd.pr.

418 bis-quater. Amphipolis. Epitaphs. Three marble stelai; found in and around grave 51 in the Hellenistic cemetery; now in the Archaeological Museums of Kavala (our lemmata nos. 418 bis/ter) and Amphipolis (our lemma no. 418 quater). (Re)published by K.Rhomiopoulou, *AE* 152 (2013) 143-145.

418 bis: 143 no. Α202. **Epitaph of Dorotheos, 4th cent. B.C.** Marble moulded stele with akroteria; the moulding is decorated with a floral motif; found re-used in a grave: Δωρόθεος Καλλία

418 ter: 144 no. Α199. **Grave epigram for Amyntas, ca. 300 B.C.** *SEG* XXXV 708.

418 quater: 144 no. Λ203 (ph.). **Epitaph of Nikasippos, early 4th cent. B.C. Marble stele** with rounded top decorated with an elaborate anthemion; in a recessed panel a relief representing a seated young man who offers a bird to a boy: Νικάσιππος | Δόρκωνος

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419. **Amphipolis. Stamped vase, Hellenistic.** Base of a red-glazed skyphos; found in an ancient house. Edd.pr. K.Peristeri, S.Garoufa, *AEMΘ* 25 (2011) [2015] 457 (ph.) : Ceύ|θου

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420. **Amphipolis. Thasian amphora stamps, 4th cent. B.C.** An undetermined number of Thasian amphora stamps; found in an ancient house. Mentioned by K.Peristeri, S.Garoufa, *AEMΘ* 25 (2011 [2015] 457 and 459 (ph.). They provide the text of two of them [on a ph. we read a third one, Chaniotis]: 1) Θασίων | amphora | Ἀρχῆναξ; 2) Θασίων | crab | Σόδικος; 3) [Θα]σίων | symbol | Ἀριστείδ[ης]

[1. Cf. *SEG* XLI 576 (b); XLII 618 (3); L 576; LIII 712 bis (2) || 2. cf. *SEG* XLVIII 975 bis (43-45); LV 810 (9) || 3. cf. SEG XXX 848 (29); XXXVI 665 (17), Sverkos.]

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421. **Amphipolis. Graffito on a vase (trademark?), late 4th cent. B.C. Amphora** with graffito [engraved before firing?, Chaniotis]; found in an ancient house. Mentioned by K.Peristeri, S.Garoufa *AEMΘ* 25 (2011) [2015] 459 (ph.) [we read the text from the ph., Chaniotis]: ΜΜΙΙΙ

[The two mus join to form a single zig-zag line, followed by three vertical lines, Chaniotis.]

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421 bis. **Amphipolis. Graffito on vase, Hellenistic.** Small skyphos with stamped decoration on the base (four anthemia); a graffito inscized after firing on the base; found in a grave in the Hellenistic cemetery. Ed.pr. K.Romiopoulou, *AE* 152 (2013) 159 no. 598 A (dr.): ΙΙΙ

[Probably an abbreviated name (Ἰπ(π.)), Chaniotis.]

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422. **Beroia. Prosopography.** Ju.N.Kuzmin, *Aristokratija Beroi v epokhu ellinizma* (Moscow 2013 (in Russian; detailed English summary, 140-158), provides a discussion of key aristocratic families of Hellenistic Beroia, based mostly on epigraphic evidence. On 124-127, stemmata of key families (ph. of *I.Beroia* 3, 16/17, 29, 45, and 391). For an earlier publication of some of his arguments see *SEG* LX 635 [now in *Aristokratija Beroi* 76-81].

Id., in *Ruthenia Classica Aetatis Novae* 123-132, collects the epigraphic evidence for men with the names Ἄρπαλος and Πολεμαῖος in Beroia and argues that they belonged to the same family: 1) Ἄρπαλος, possibly the ἐπιστάτης of Antigonos Gonatas and Demetrios II in 248 B.C.: *I.Beroia* 3. 2) Πολεμαῖος Ἀρπάλου, officer (ἡγεμών) in 223 B.C.: *I.Beroia* 4; 3) Ἄρπαλος Πολεμαίου, ἱερομνήμων in Delphi in 178 B.C : *Syll.*³ 636 LL. 5-7 [new edition: *CID* IV 108, Chamotis]; the same man was sent as envoy to

Rome: Diod. 29.37; Livy 42.14.3; Appian, *Mac.* 11.3; 4) Ἄρπαλος, descendant of famous ancestors and priest of the Θεοὶ Εὐεργέται in ca. 100 B.C.: *I.Beroia* 2; he may have been a grandson of Harpalos the hieromnemon; 5) Ἄρπαλος Ἀρπάλου, responsible for the erection of a statue of Claudius in ca. 41-44 A.D.: *I.Beroia* 60 l. 3. These men may be descendants of Πολεμαῖος, a nephew of Antigonos Monophthalmos (Diod. 19.57.4; Plut., *Eumenes* 10.5; *Syll.*³ 328; *SEG* XXXI 936, etc.; cf. A.B.Tataki, *Ancient Beroea* [Athens 1988] 422). The family seems to have escaped deportation to Italy after Perseus' defeat and remained influential until the Imperial period [now in *Aristokratija Beroi* 66-76].

Id., *VDI* 280 (2012.1) 147-154 (in Russian; English summary), argues that Καλλίππα, a concubine of king Perseus (not in *LGPN* IV), is related to Ἱππόστρατος Καλλίππου (*I.Beroia* 4 LL. 11/12) and Καλλιππος Ἱπποστράτου (*I.Beroia* 1a LL. 4/5 and 18; Livy 44.28.1) [see now *Aristokratija Beroi* 82-90].

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423. **Beroia. Grave epigram for Hadea, late 4th or late 3rd cent. B.C.** *I.Beroia* 391; *SEG* XXIV 503; XLVIII 753; LIX 655. Ju.N.Kuzmin, *Aristokratija Beroi* -- (our lemma no. 422) 102-107, rejects the view of O.Palagia, summarized in *SEG* LIX 655, that Kassandros the father of Hadea is to be identified with the companion of Alexander, Kassandros son of Antipatros, and that her mother Κυννάνα is to be identified with an otherwise unknown daughter of Amyntas IV. He notes [similarly, A.Chaniotis in *SEG* LIX 655, Kantor] the unlikelihood that the marriage and the existence of Kynnana would remain unknown to narrative sources, and points out that the names Kynnana (*I.Beroia* 23: priestess of Hemodia) and Kassandros (cf. *LGPN* IV s.v.) are otherwise attested at Beroia.

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424. **Dikaia. Dossier of documents concerning the reconciliation of the Dikaiopolitai after a civil war, shortly after 363 B.C.** *SEG* LVII 576; LXII 415*. B.Gray, *READ* 115 (2013.2) 369-401, reprints the text of E.Voutiras (see *SEG* LVII 576; 371-376; translation), summarizes the content of the dossier (376-378), and discusses in detail the measures taken in order to achieve the reconciliation between the two factions. The permission of the arbitrators to exclude from the amnesty some outstanding murder suits distinguishes the agreement in Dikaia ('retrospective justice') from other bipartisan reconciliation agreements (cf. *IPArk* 24; Minon, *IED* 30; Rhodes-Osborne, *GHI* 101; *SEG* XXX 1119); the only analogous exclusion of outstanding suits may be an inscription from Alexandria Troas concerning Prienian judges (*I.Priene* 44; 379-384). Although the agreement in Dikaia may have been influenced by the Athenian reconciliation of 403 B.C., civic values must have been instrumental in the design of this agreement: security, advantage, and justice based on reciprocity (cf. the arbitration of Kos in Telos: *IG* XII.4.132; our lemma no. 663). The 'contractual model' of the good polis permitted great sensitivity toward personal entitlements, even when that might undermine perfect harmony and order (385-398).

Stressing the difference between the right of asylia granted to sanctuaries and cities and supplication at a public altar, F.S.Naiden, *ZPE* 188 (2014) 136/137, argues that the reconciliation agreement of Dikaia that allows the removal of suppliants from altars if they had violated the oath (l. 74: καὶ ἀπὸ τῶμ βωμῶν καθελέω) does not concern the right of asylia (contra A.Chaniotis, *EBGR* 2008) [2010], no. 156: 'The oath explicitly excludes from the right of supplication (taking refuge at an altar) those who violated the amnesty agreement; this confirms the assumption that there were legal mechanisms for the limitation of asylia in Greece'). N. provides examples of suppliants rejected or

removed from altars because they were a threat to public order. The purpose of the oath was not to create a mechanism for the removal of suppliants, but to ensure that citizens use the power of removal against enemies of the community. [The 'power of removal' was not a right that the citizens of Dikaia automatically had; it had to be granted to them. The removal of suppliants from altars or sanctuaries was always regarded as a violation of custom. And although modern historians should distinguish between the ἀσυλία of cities sanctuaries and individual supplication, the right of a suppliant to be protected from seizure is part of the general Greek concept of protection from seizure which is called ἀσυλία. The asylia documents from Nysa (early 3rd cent. B.C.) associate ἀσυλία and ἱκεσία (Rigsby, *Asylia* p. 185); and under the heading ἄσυλον κατὰ πρόσταγμα, Rigsby, *Asylia* no 221 (93 B.C.) deals with suppliants (LL. 12/13: τοὺς εἰς τοῦτο καταφεύγοντας ἱκέτας), Chaniotis].

425. **Dion. Dedication to Zeus Olympios by King Philip V, late 3rd cent. B.C.** Marble fragment re-used in a late antique house; found in 2011; now in the museum of Dion (inv. no. 8130). Edd.pr. S.Pingiatoglou, K.Vasteli, E.Pavlopoulou, D.Tsiafis, *AEMΘ* 25 (2011) [2015] 138/139 (ph.), with references to other dedications made by Macedonian royalty in Dion.

[Βασιλεὺς] Φίλιππος
[βασιλέω]ς Δημητρίου
[Διὶ Ὀλυ]μπίωι

426. **Dion. Inscribed game piece, early 1st cent. A.D.** *SEG* LXII 416. This object is presented by S.Pingiatoglou et alii, *AEMΘ* 25 (2011) [2015] 134 (ph.).

427-445. **Edessa. Epitaphs, 1st-6th cent. A.D.** Nineteen epitaphs; found in the cemeteries of the Imperial and early Byzantine periods; now in the Museum of Edessa. Ed.pr. A.Chrysostomou, *Ἀρχαία Ἔδεσσα. Τα νεκροταφεῖα* (Volos 2013). A selection of these epitaphs has been republished by M.Seve, *An.Ép.* (2013) [2016] 534-537 nos. 1371-1380. Now included in *EKM* IIa (ph.).

427: 280 no. 816 (ph.) = *EKM* IIa 201. **Epitaph of Hermias and Paraskeue, 1st cent. A.D.** Marble pedimental stele with akroteria; a round shield in the pediment, an inscription under the shield; in a recessed panel a funerary banquet scene in relief: a seated woman (left), a female servant (middle), and a reclined man (right); found in the area of Κλησοχώρι (inv. no. AKE 95).

Ἑρμίας {Α} καὶ Παρασκευὴ
ζῶντες ἐποίησαν

428: 208 no. 464 – *EKM* IIa 256. **Epitaph, 2nd/3rd cent. A.D.** Four marble fragments, three of them joining (B); fr. A is from the top right corner; found in a grave of the Macedonian type in the north cemetery (inv. no. AKE 359).

A: [- -]ΠΝ
[- - -]NH

B: [- - -]ΗΘΟ[- - -]
[- - -]ΗΜΗΤ[- - -]
[- - -]ΚΕΡΩ[- - -]

[A. 1. Perhaps a form of ὕπνος (part of an epigram?) | B. 2. [Δ]ημήτ[ριος?], Chaniotis.]

429: 208 no. 465 = *EKM* IIa 233. **Epitaph of Philo[- -], 2nd/3rd cent. A.D.** Marble fragment; found in a grave of the Macedonian type in the north cemetery (inv. no. AKE 444), together with the inscription in our lemma no. 428.

Φιλο[- - -] | Διον[υσ- - -]

2. Διον[- - -], ed.pr.; Διον[υσ- - -], *EKM*.

430: 220/221 no. 507 (ph.) = *An.Ép.* (2013) no. 1371 = *EKM* IIa 190. **Epitaph of Alexandros, 3rd cent. A.D.** Marble stele; engraved drawing of a man holding a jug in his right hand and a caduceus (?) in the left; inscription above the drawing, the last two lines around the head; found in 1969 on the Hill of Agios Loukas (inv. no. AKE 278). Mentioned by P.Petsas, *AD* 24 B (1969) 306 (ph.); J.P.Michaud, *BCH* 95 (1971) 958 (ph.); cf. A.B.Tataki, *Macedonian Edessa: Prosopography and Onomasticon* (Athens 1994) 53.

Κοῖντα Ἀλεξάν-
δρῳ τῷ γλυκυτά-
τῳ ἀν head δρει μνί-
4 ας χά head ριν

431: 221 no. 509 = *EKM* IIa 253. **Epitaph, 3rd cent. A.D.** Fragment of the upper part of a marble imago clipeata; remains of two figures, an adult and a child; inscription on the frame; found in a grave in the area of Κλησοχώρι (inv. no. AKE 266).

[- - -] χάρειν

432: 221/222 no. 511 (ph.) = *An.Ép.* (2013) no. 1372 = *EKM* IIa 239. **Epitaph of M. Aurelius, a praetorian soldier, 3rd cent. A.D.** Marble stele with rounded top and acroteria; in a panel four relief busts; the busts of a man (left) and a woman (right) flank the busts of a girl (top) and a boy (bottom); found in a grave in the area of Κλησοχώρι (inv. no. AKE 223).

[- - - - - - -]A Μάρκῳ Αὐρη-
[λίῳ - - -, σ] τρατιώτῃ π-
[ραιτωριανῷ?] ἐκ τῶν ἰδ[ί]-
4 ων
[μνή]μης χάριν

1. Initio, not in ed.pr.; possibly the name of the soldier's wife, *EKM*.

433: 230 no. 548 – *EKM* IIa 371. **Epitaph?, Imperial period.** Two joining fragments of red marble; found in a grave in the area of Κλησοχώρι (inv. no. AKE 229).

[- -]ΙΠΗΡ[- -|- -]ΠΑΡ[- -|- -]ΠΝΑCΤ[- -]

1. [- -]ΙΠΡ[- -], ed.pr.; [- -]ΙΠΗΡ[- -], *EKM* | 3. [- -]ΠΑC[- -], ed.pr.;, *EKM*.

434: 258 no. 697= *EKM* IIa 373. **Epitaph?, Imperial period.** Marble fragment (of an altar?) found in a grave in the area of Κλησοχώρι: [- -]Ι[- -|- -]CΥ[- -|- -]ΜΗ[- -]

435: 258 no. 698 = *EKM* IIa 254. **Epitaph, Imperial period.** Marble fragment; found in a grave in the area of Κλησοχώρι.

[- - μνήμης] χά[ριν] | ❦

436: 318 no. 932 = *EKM* IIa 360. **Epitaph?, 4th/5th cent. A.D.** Rectangular marble fragment broken on two sides; found re-used in a grave in the southern cemetery: [- -]ΜΜ[- -]|ΜΟΙΟ.Υ[. . . . .]Ο[- - -]|ΥΤ[- - -]

437: 330 no. 985 = *An.Ép.* (2013) no. 1377 = *EKM* IIa 330. **Christian epitaph of Paulos and Glauka, 3rd/4th cent. A.D.** Schist plaque; at top a cross flanked by two ivy leaves; two ivy leaves under the inscription; found in the southern cemetery (inv. no. AKE 1154).

[Μη]μόριο[ν | Παύ]λου | [καὶ | Γλ]αύκα[ς]

438: 329/330 no. 982 (ph.) = *An.Ép.* (2013) no. 1375 = *EKM* IIa 303. **Christian epitaph of Eutychon, Tryphaina, and Charmosyne, 4th/5th cent. A.D.** Two joining fragments of a schist plaque; damaged on left and bottom; decorated with a cross flanked by two birds; inscription under the cross; found in a grave in the southern cemetery (inv. no. AKE 1181).

Μημόριον Εὐτύχονο|ς κὲ τῆ<ς> συβ|ίου αὐτοῦ | Τρυφένας· | κὲ Χαρμοσύ|νη

6/7. κὲ Χαρμοσύ νη<ς>, ed.pr.; κὲ Χαρμοσύ|νη, written by a different scribe, *EKM*.

439: 330/331 no. 986 (ph.) – *An.Ép.* (2013) no. 1378 – *EKM* IIa 285. **Christian epitaph of Andreas and his wife, 4th/5th cent. A.D.** Two joining fragments of a schist plaque broken on all sides; on top, remains of a cross flanked by two birds; found in the southern cemetery (inv. no. AKE 1167).

Μημόριον | Ἀνδρεανοῦ | [.]ΕΑΜΓΑΤΟΡΟ[ς | κ]αὶ τῆς συμ[βίου | - - -]

2/3. Andreas' name may have been followed by a designation of his occupation; or Ἀνδρεανο[ῦ κ]ὲ Ἀμιάτορο[ς] (cf. Βιάτωρ), ed.pr.; Ἀνδρεανοῦ (ligature of OY) [.]ΕΑΜΓΑΤΟΡΟ[ς], possibly a mason's error for <σ>αμιάτορο[ς] (*samiator*, 'sharpener'), *EKM*.

440: 322/323 no. 950 (ph.) = *An.Ép.* (2013) no. 1373 = *EKM* IIa 297. **Christian epitaph of Elpidios, a priest, 5th/6th cent. A.D.** Schist stele, whose upper part has been roughly cut in the shape of a pediment; found in a grave in the southern cemetery (inv. no. AKE 1185), together with the epitaph in our lemma no. 441.

† | Μημόριον | Ἐλπιδίου | πρεσβ(υτέρου) †

4. in fine, abbreviation sign: ˢ.

441: 323 no. 951 = *An.Ép.* (2013) no. 1374 = *EKM* IIa 329. **Christian epitaph of Paulos, a builder, 5th/6th cent. A.D.** Two joining fragments of a schist plaque; damaged on left and bottom; decorated with a cross and two birds; found in a grave in the southern cemetery (inv. no. AKE 1175), together with the epitaph in our lemma no. 440. There are two more epitaphs for οἰκοδόμοι in Edessa: *EKM* IIa 295 and 337 (*EKM*).

[Μη]μόριον | [Πα]ὐλου οἰ|[κο]δόμου

442: 331 no. 990 (ph.) = *EKM* IIa 347. **Christian epitaph, 5th/6th cent. A.D.** Schist fragment; found in the southern cemetery (inv. no. AKE 1176).

† | Μημ[όριον - - -]

443: 330 no. 984 = *An.Ép.* (2013) no. 1376 = *EKM* IIa 286. **Christian epitaph of Aphrodisios and Rhodo, 5th/6th cent. A.D.** Schist plaque damaged on all sides; decorated with a cross; a bird to the left of the cross; found in the southern cemetery (inv. no. AKE 1153).

Μημόρι[ον] | Ἀφροδισ[ίου | κ]αὶ τῆς συμ[βίου | αὐτ]οῦ Ῥοδο[- -]

4. Ῥοδο[ῦς], ed.pr.; or Ῥοδόπης, more common in this period, N.Sharankov apud *An.Ép.*; cf. D.Feissel apud *EKM*, with reference to *EKM* IIa 349.

444: 331 no. 988 – *An.Ép.* (2013) no. 1379 = *EKM* IIa 283. **Christian epitaph of Alexandros, 5th/6th cent. A.D.** Marble fragment; found in the southern cemetery (inv. no. AKE 1178).

[Μημόρ]ιον | [Ἀλεξά]νδρου | [- - $^{7-8}$ - -]ΒΗ

3. Not in ed.pr.; added by *EKM*.

445: 332/333 no. 991 (ph.) = *An.Ép.* (2013) no. 1380 – *EKM* IIa 287. **Christian epitaph** of the **comes Baskilas and his wife Prokle, 5th/6th cent. A.D.** Two joining fragments of a schist plaque; found in the southern cemetery (inv. no. AKE 2056).

† † †
Ὧδε κῖτε ὁ ἐν ὁσίοις τὴν λαμπρὰν μνή-
μην κόμης Βασκίλας μετὰ τῆς συνβίου
αὐτοῦ Πρόκλης ⁂

The Thracian name Βασκίλας is attested in eastern Macedonia (D.Dana, *Onomasticon Thracicum* [Athens 2014] 25); this is its first attestation in western Macedonia, S.

445 bis. **Edessa. Epitaph of Ioannes, a soldier, and his mother, 5th/6th cent. A.D.** *SEG* LXI 500. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1381.

446. **Edessa. Weight, Late Antiquty?** Square bronze weight; found in a late antique building. Mentioned by A.Chrysostomou, *AEMΘ* 25 (2011) [2015] 209 (ph.) [on the ph. one recognizes two letters ΕΔ (for Ἐδ(εσσαίων), Chaniotis].

447-449. **Edessa. Inscribed rings, Imperial period.** Three rings; found in graves in the area of Κλησοχώρι (447/448) and Ριζάρι (449). Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445).

447: 252 no. 641. **Monogram on a ring, Imperial period.** Fragment of a silver ring; a monogram on the bezel: ΒΠ

448: 272/273 no. 780 (ph.). **Wish on a ring, 3rd/4th cent. A.D.** Large gold ring with bezel made of glass paste; representation of two clasped hands; a branch above the hands, an inscription with raised letters under the hands: ὁμόνοια

[The mu is engraved upside down, Chaniotis.]

449: 283 no. 818. **Benediction on a ring, 2nd cent. A.D.** Golden ring with an inlaid semi-precious stone. Mentioned by B.Deppert-Lippitz, *Griechischer Goldschmuck* (Mainz 1985) 283 (ph.); A.B.Tataki, *Macedonian Edessa: Prosopography and Onomasticon* (Athens 1994) 44, who interprets the inscription as the name of the ring's owner (Εὐτυχίς); B.Tsigarida in *Τὸ Ἑλληνικὸ Κόσμημα. 6.000 χρόνια παράδοση, Θεσσαλονίκη 21 Δεκεμβρίου 1997-21 Φεβρουαρίου 1998* (Athens 1997) 147 no. 145 (dated 1st cent. B.C.-A.D. εὐτύχι

450-455. **Edessa. Graffiti on vases, Hellenistic to Imperial period.** Six vases inscribed after firing; found in cemeteries of Edessa. Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445).

450: 167/168 no. 302 (ph.; dr.). **Owner's inscription on a vase, late 4th/early 3rd cent. B.C.** Three joining fragments of a small black-glazed skyphos; an inscription engraved after firing along the periphery of the base (A); a second graffito on the wall (B); found in a grave of the southern cemetery, placed on a kline. Mentioned by A.Chrysostomou, in S.Drougou (ed.), *Ἑλληνιστικὴ κεραμικὴ ἀπὸ τὴ Μακεδονία* (Thessaloniki 1991) 130 (ph.). Cf. M.B.Hatzopoulos, *BE* (1990) no. 460; *SEG* XXXVIII 606.

A: Ἱππομάχας B: X

451: 175/176 no. 364 (ph.; dr.). **Graffito (owner's inscription?) on a vase, late 4th/early 3rd cent. B.C.** Three joining fragments of a small black-glazed skyphos; inscribed on the base after firing; found in a grave excavated in 1980 during the construction of a road: Κασ.

452: 176 no. 365 (ph.; dr.). **Graffito on a vase, late 4th/early 3rd cent. B.C.** Small black-glazed skyphos; inscribed on the base after firing; found in a grave excavated in 1980 during the construction of a road: Ε vacat Χ

453: 205 no. 455 (ph.). **Monogram on a vase (owner's inscription?), late 4th/early 3rd cent. B.C.** Fragment of a small cup; a monogram engraved on the base after firing; found in a grave of the Macedonian type in the northern cemetery. [The monogram is hard to read; it seems to consist (clockwise) of P or B, Δ, and E, Chaniotis.]

454: 254 no. 658 (dr.). **Graffito on a vase (indication of capacity), 3rd cent. A.D.** Joining fragments of a cup with one handle; inscribed on the wall after firing; found in a grave in the area of Κλησοχώρι: μονόχ[υ]τρον

455: 264 no. 733 (dr.). **Graffito on a vase (owner's inscription?), late 3rd cent. A.D.** Joining fragments of a jug with one handle; inscribed under the rim after firing; found in a grave in the area of Κλησοχώρι: Ἀσυγκριτίου

456. **Edessa. Signature on a lamp, 3rd cent. A.D.** Mould-made lamp decorated with vine leaves and grapes; a potter's signature with raised letters on the base; found in a grave in the area of Κλησοχώρι. Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445) 251 no. 633, who points out that this is an Athenian workshop [cf. *SEG* XXIII 168 (b); LIV 654, Sverkos]: Ἐλπιδηφόρου

456 bis. **Epanomi. Epitaph of Phila, Imperial period.** *SEG* LXII 418. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1385.

457. Herakleia Lynkestis. Epitaph of Eros and Pacata, Imperial period. Lower part of a marble altar; above the inscription the busts of a woman (left) and a man (right) in relief. Ed.pr. V.Kalpakovska, *Systasis* 23 (2013) 1-4 (ph.) [http://www.systasis.org]. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1383.

Ἑρμησιανὸς τῷ πατρὶ ❦
Ἔρωτι καὶ τῇ μητρὶ Πακάτᾳ ἐκ τῶν ἰδίων μνείμης
χάριν ❦

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458. Isar-Marvinci (modern place name; Idomene?). Epitaph of Zoilos, 2nd cent. B.C. Marble pedimental stele; a star within the pediment; an inscription under the pediment; in a recessed panel, relief representation of a soldier with helmet, cuirass, spear, and a small shield. Ed.pr. V.Sokolovska, *Isar-Marvinci* (Skopje 1986) 161 (ph.). Mentioned by K.Liampi, *Das makedonische Schild* (Bonn 1998) 66-68; M.B.Hatzopoulos, *L'organisation de l'armée macédonienne sous les Antigonides. Problèmes anciens et documents nouveaux* (Athens 2001) 71, who identifies the soldier as a peltast and attributes the inscription to Idomene. Cf. N.V.Sekunda, *op.cit.* (see our lemma no. 410) 118 no. 5 erroneously gives the father's name as Ischomachos, Chaniotis]: Ζωΐλος Ἰσχολάου

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459. Kyrrhos. Agreement on the restoration of roads and public space (A) and four dedications to Athena Kyrrhestis commemorating the manumission of slaves (B-E), ca. 300-250 B.C. and ca. 200-150 B.C. Upper part of a marble block; inscribed with a public document on the main face (A; ca. 300-250 B.C.); re-used for the inscribing of four dedications on one of the narrow sides (B-E; ca. 200-150 B.C.); found in 1971 at Palaiokastro Arabissou (ancient Kyrrhos); now in the Archaeological Collection of Edessa (inv. no. AKE 100). Mentioned by A.K.Vavritsas in *Ἀρχαία Μακεδονία* II (1973) 7/8 (cf. *SEG* XXVII 258 text B). Edd.pr. M.B.Hatzopoulos, L.Gounaropoulou, *CRAI* (2013) 1364-1396 (ph.), with detailed comments on the localization of Kyrrhos, its history, the archaeological research in this area, and the significance of the text for the topography of this region (Κύρρος, Γένδερρος, Γυρβέα, Νέα Πόλις), for the organization of public space in Kyrrhos, and for economic activities along the roads. The text and comments of edd.pr. are now included in *EKM* II 401 (A), 402-405 (B-E). Cf. M.B.Hatzopoulos, *BE* (2015) no. 431.

Text (A) seems to be an agreement (cf. the references to oaths: A LL. 5, 7/8) between the city of Kyrrhos and the dependent community of Genderrhos concerning the use of roads (L. 13: from Kyrrhos to Gyrbea; LL. 16/17: from Kyrrhos to Genderrhos and from there to Neapolis) and concerning the restoration of public space to its original use. The κώμη Genderrhos (cf. L. 20) had its own territory (Γενδερραία: LL. 17, 20) and ethnic (D/E: Γενδέρριος). This special status may reflect an earlier status of Genderrhos as a small city, at some point absorbed by Kyrrhos.

The first well-preserved section of the text (LL. 10-22) obliges the merchants who were conducting their business along the roads and had appropriated parts of them to restore them to their previous condition and to make them walkable again; it also designates the minimum width of the roads (three ἄκαιναι for the main roads, two for the secondary roads). The next section (LL. 22-50) provides

the names of five τέκτονες who were to inscribe measures that aimed at restoring roads and other public spaces in Kyrrhos (ἀγορά, θέατρον) to public use. The measures include the demolition of illicit private constructions (προσκήνια, πρόδομα), the removal of fences (ἑρκάναι, φραγμοί), and the filling of trenches (σκάπετοι). Edd.pr. adduce parallels for similar measures (the law on the duties of the astynomoi from Pergamon: *OGIS* 483; the Thasian law on the upkeep of streets: *SEG* XLII 785; the decree of Sounion on the agora: *IG* II^2 1180).

The stone was re-used in the sanctuary of Ἀθηνᾶ Κυρρεστίς for inscribing texts that commemorate the manumission of slaves. Two of the slave owners have Celtic names (B: Ἀμβίκατος; C: Δερκίμαρος; edd pr.).

A: [. . . .⁷. . .]Σ οὔσας ΚΑΙΝΜΟΚΛΟΝΟ[.]Ο[- -]
[.]Ρ[.]ΕΙΓ[.]Ο[.]ΚΑΕΛΟ[. . . .]εμένους [.]Λ[- -]
ΕΚΧΩΡΕΙ[. . . .]ΡΡΙΑΝΜ[. .]ΟΥΤΟ[- -]
[. .]ΧΟΡ[. . . .]ΠΟΣ[. .]Ω[. .]ΟΝ[- -]
ὀμνύτωσαν δ[ὲ . . . .⁷. . .]ΠΩ[.]Η[- - - - - - - - - - - - - - -]ΕΙΠΩ[- - - - - - - - - - - - - κατὰ τοὺς?]
ἐπάνω χρόνους Α[. .]Ν[. .]Ο[. . . .⁷. . .] διαγρά[ψαι?] τῶν ΟΝ[. .]ΝΕΙΠΑΤ[.]ΕΥ[- - - - - - - - -]
τούτων εἶναι τὴγ χώραν τὴν Κυρραίων [- - - - - - - - - - - - - - - - - -]Ω μεῖναι [. .]Ι [ὀμ]-
νύτωσαν δὲ ἐν τῶι [ἱε]ρῶι? Ἀ[θη]νᾶς? [. . . . .]Η[.]Ο[.]ΟΤΟ τὴν ΓΣΥ[.]Χ[- - - - - - κ]-
ατὰ μὲν Γένδερρον [. . . . .]ΜΗ[. . . .]Λ κατὰ [δὲ Κύ]ρρ[ον? . . . . .]ΣΑΧΟ[- - - - - - - ἄ]-
κυρος διὰ παντός· τοὺς δὲ ὠνο[ῦν]τας τῆι ὁδῶι καὶ [- - - -] ἐ[πιβε]βηκότας συγ[χωρεῖ]-
ν ἕκαστον κατὰ τὸ αὐτοῦ καὶ ὁδοποιῆσαι [- -]ΚΑΘ[.]ΗΝ τῆς ὁδοῦ ταῖς κατὰ τὴν Ε[- - τ]-
[ὴ]ν ἐγ Γενδέρρωι ὡρισμέν[ην - - - - - - ca. 16 - - - - - -]ΚΑΘΗ[.] κατὰ τὰ καθ' ἕκαστα· — [τὴν?]
ἐκ Κύρρου ἐπὶ Γυρβέαν ὁδὸν ἄγουσαν εἶναι τριά[κ]αινον διὰ παντὸς τὸ εὖρος, τοὺς δὲ
ὠνοῦντας τῆι ὁδῶι ταύτηι καὶ ἐπιβεβηκότας συγχωρεῖν ἕκασ[τ]ον κατὰ τὸ αὐτ[οῦ καὶ]
ἀποδιδόναι τῆι ὁδῶι κατὰ τὰ μέτρα τὰ γεγραμμένα καὶ τοὺς μὲν? καθ' ἕκαστο[ν κ]-
ατὰ τὸ αὐτοῦ τῆι ὁδῶι· — καὶ τὴν ἐκ Κύρρου ἄγουσαν ὁδὸν διὰ Γενδέρρου καὶ δι-
ὰ Γενδερραίας εἰς Νέαμ Πόλιν εἶναι τριάκαινον τὸ εὖρος διὰ παντός· τοὺς δὲ [.]Μ[- -]
ὠνοῦντας τῆι ὁδῶι ταύτηι συγχωρεῖν ἕκαστον κατὰ τὸ αὐτοῦ καὶ ὁδοπ[ο]ιῆσαντας [μὴ ἐ]-
χθεῖναι κατὰ τὸ αὐτοῦ τῆι ὁδῶι· — [. . .] τὰς ἄλλας vac. ὁδοὺς ΑΡΧΕΓΙ[. . .] εἴσω {Ι} καὶ τ-
ὰς ἐν τῆι Γενδερραίαι εἶναι διακαίνους κατὰ τὴν κώμη[ν] καὶ διὰ τῶν γεωργουμ[έν]-
ων καὶ τὰς συγκεκλειμένας ἀνοιχθῆναι ΟΚ[.]ΑΙ[.] τὰς ὁδοὺς καὶ τὰς ἑτέρας ΚΑΙΧΟ
καὶ τὰς συγκεκλειμένας ἀνοιχθῆναι τὰς ὁδούς· — Υ[.]ΣΑΡΑΣ — Μενέλαον
Αὐγεάτα, Τίταλον Δωροθέου — Ἄ[λκ]ιμον Μενεκράτ[ους], Ἀλέ[ξ]ανδρον ΟΥ[- -]
Ἄτταλον Ἀγελάου — τέκτονας — ΙΩΝΑΡΟΥΑΓ[- - - ca. 11 - - -]ΟΥ[.]ΤΕΣ[. . .]ΤΑΣ[.]ΚΑΡΙ[.]
ἀναγράψαι τὰ ὁρισθέντα τοῖς ὁρισταῖς· — τὴν ὁδὸν τῆς πόλε[ως . . . .⁷. . .] ἀνέργου — τ-
[ο]ῦ καὶ διὰ τῆς Γενδερραίας εἶναι τετράκαινον [- - - - ca. 13 - - - -] τὸν ἐπιβεβηκότα —
τῆς ὁδοῦ τῶι προσκηνίωι Ἀρχέπολιν ἀνελεῖν τὸ πρόδ[ο]μον, τοῦ δὲ πρωι[κοδο]-
μημένου τῆς οἰκίας συμμένειν [.]Ω[.]ΤΟΥΣΑ[. . . .⁷. . .]Ι Ο[. .] ᾠκοδόμη[σε?]·
ν κατὰ κεφαλὴν πόδ[ας] ἐννέα μῆκος Μ[. . . . .]Ε[{- - - - - ca. 16 - - - - -]ΤΡΑ[- - -]-
να τὸ πρόδομον τοῦ καπηλείου ἀνελεῖν ὃ [. . . . .¹⁰. . . . .]Η[. . .]ΟΕΚΠΕΣΑΙΑ
ΟΥΣ λαούς· — Λυσανίας, Πώμφιλον, Βροτάχαν [- - - - - ca. 15 - - - - -] ἐπεβεβήκ[εσαν]
τῆς ὁδοῦ κατὰ κεφαλὴν πόδας τρεῖς μῆκο[ς . . . .⁷. . .]ΑΡΩ[. . . .]ΕΙΛΟΚΟ[. . .]·
Ἀμύνταν συναγαγεῖν τὴν ἑρκάνην Ο[. . .⁶. . .] τῆς ὁδοῦ Τ[. . . . .] προσεπεβ[εβήκει πόδ]-

ας δύο· — καὶ Ἀχαιὸν συναγαγεῖν τὴν ἐρκάνην· — ΟΡΙ[.]ΝΩ[...]Ε[...]ΕΙΝ — Μ̣ε̣[νέ]-
δημον ἀνελεῖν τὸ προσκήνιον τοῦ καπηλείου ΗΔ[...]ΤΡ[....]· — Παρμέ-
νοντα ἀνελεῖν τὸ πρόδομον ὡς [.]ΧΟ[....[8]....]ΤΟΥ[...[6]...τὴν] σκάπετον
τοὺς Φιλίππου συγχώσαι· — Φιλώταν συναγαγεῖν τὴν ἐρκάνην καὶ τὰς? θύρας
ὀρθὸν τῇι ἑτέραι ἑρμᾶι καὶ [..]ΜΟ[.]· — ΑΝΕ[.]Λ[---[ca. 12]---]ΑΚΙ[.] τὸ προσκήνι-
ον ὃ ἐπεβεβήκει τῆς ἀγορᾶς· — τὸ προσκήνιον ἀνελεῖν ὃ ἐπεβεβήκει
τῆς ἀγορᾶς· — Εὐηθίδην ἀνελεῖν τὸ προσκήνιον ὃ ἐπεβεβήκει τῆς ἀγο-
ρᾶς· — Φίλιππον Ἀερόπου [....[8]....ἀνε]λεῖν [κ]αὶ [....[6]...]α ἃ ἐπεβεβήκ-
ει τῆς ἀγορᾶς παρὰ πάντας· — Συμμίαν τὸ προσκήνιον ἀνελεῖν ὃ ἐπεβεβήκει τ-
ῆς ἀγορᾶς· — Πολέμωνα ἀνελεῖν τὸ προσκήνιον [..]ΤΟΗΚΟΣ ἐπὶ τῆς ἀγρ-
ραίας θύρας· — Λεοννᾶτον? ἀνελεῖν τὸ προσκήνιον κατὰ τὰ καπη-
λεῖα, ὃ ἐπεβεβήκει τῆς ἀγορᾶς· — Κριτόβουλον ἀνελεῖν τὸ προσκήνιον το-
ῦ καπηλείου ὃ ἐπεβε[β]ήκει τῆς ἀγορᾶς· — Καλλιφῶντα συναγαγεῖν τὴν ἐρ-
κάνην ἢ δικαίνου εἶσω ἐπεβεβήκει τῆς ὁδοῦ· — Ποσείδιππον [.]ΑΡ[..]ΟΔΟ
[ἀ]νελεῖν τὰ προσκήνια τῶν καπηλείων ἃ ἐπεβεβήκει τᾶς ἀγορᾶς· — Ἀγάθων-
[α] ἀνελεῖν τὸ καπρεῖον ὡς ἔχει τὸ προσοικοδομη[θέ]ν· — τὸ καπη[λεῖον---]
[.]λαν ἀνελεῖν τὸμ φραγμὸν εἰς ὀρθὸν κατὰ τ[ῆς] οἰκ[ί]ας ἢ ἐπεβεβήκει τῆς ὁδοῦ [το?]-
[ῦ θ]εάτρου· — Εὔνομον τὴν ἐρκάνην ἀνελεῖν εἰς ὀρθὸν τῆς ἀγ[ορᾶς?...]· — ἐρκάν̣η[ν]
[..] κοινόν· — τὴν σκάπετον συγχῶσαι κατὰ τῶν ΝΑ[....]ΣΟ[..]Μ[....]ΚΑΤΑΤΟ
[....]ΑΒΛΑΨΕΙΑΝ τὴν σκάπετον [.]Λ[----------]ΝΟ· — Ο[....]ΑΓΡΟΣ[.]
[.....]ΟΣ τὴν ἐρκάνην ἀν[ελεῖν? ----------]ΣΕΙΑΝ[..]
[----------]

C: [----------ἀπε]λευθερωθεῖσα
[ὑπὸ ------]ς τῆς Δερκιμάρου

B: Ἀνναία Ξενάνθου,
ἀπελευθερωθεῖσα ὑπὸ
Ξενάνθου τοῦ Ἀμβικάτου
Ἀθηνᾶι Κυρρεστίδι

D: [----------Γε]νδερρίου Ἀντιγόνου
[------ - ---]ικάτου [------ ---Ἀθ]ηνᾶι Κυρρεστίδι

E: [--------]του Γενδερρίου Ἀθηνᾶι Κυρρεστίδι

A. Dashes introduce new sections, but are superfluous in LL. 26 (in fine), 51 (in fine), and 52 (initio), edd.pr. || 6. or διάγρα[μμα] τῶν ὁδ[ῶν]?; in fine, [ἀπὸ τῶν ὅρων]?, edd.pr. || 9. [- - πρὸ] μη[νός]?, edd.pr. || 31. λαοί: a designation of a dependent population, edd.pr.; or Π<ά>μφιλον?, edd.pr. || 38. the meaning of ἡ ἑρμᾶ is not clear (cf. Hesychios, s.v. ἑρμὴ ἔξοδος), edd.pr. || 49 καπρεῖον: pig stall, edd.pr. || B-E. text B was inscribed first, text E last, edd.pr. || B. Annaia was either the daughter of her former master (or of a homonymous slave) or received his name as patronymic after the manu-mission, edd.pr. || D 2. [Ἀμβ]ικάτου?; cf. B L. 3, edd.pr.

460. Plešanci. Dedication to Zeus and Hera, 2nd/3rd cent. A.D. Marble stele, broken below, damaged on top; inscription within a frame. Ed.pr. N.Vulić, *Spomenik* 75 (1933) 46 no. 153 (ph.). Cf

I. Papazoglou, *Les villes de Macédoine à l'époque romaine* (*BCH* Suppl. 16; Paris 1988) (*SEG* XXXVIII 576) 88 note 40. A.Avram, *art.cit.* (see our lemma no. 1882 bis) 276, discusses the term γραδικός (LL. 15-16), which designates a stepped platform [is γραδικάν an adjective (neuter of γραδικός) used attributively with δῶρον, or a noun (τὸ γραδικόν)? In the latter case, Ioulios dedicated a γραδικόν as a gift, Chaniotis]. The text has not previously been included in *SEG*.

κυρί-
ωι Διὶ
καὶ Ἥρᾳ
Ἰούλι-
ος Ἐσπέ-
ρου Κα-
σαρση-
νὸς ὑ-
πὲρ γυ-
ναικὸς
καὶ υἱο-
ῦ Ἰουλι-
ανοῦ
δῶρον
γραδι-
κὸν
καὶ πα-
ρ[---]
[----]

460 bis. Polykarpi Aridaias (Almopia). Epitaph of Nikolaos, Dionysios, and Claudia Doxa, 2nd cent. A.D. *SEG* LXI 511. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1382.

461. Pydna. Epitaph of Airopos, early 3rd cent. B.C. Stele of local stone; found in a cemetery at the hill of Προφήτης Ἠλίας. Mentioned by M.Besios, A.Athanasiadou, *ΑΕΜΘ* 25 (2011) [2015] 183/184 (text in majuscules), who tentatively associate the war mentioned in the text with the Galatian invasion, references to other dedications made by Macedonian royalty in Dion: Ἄιροπος Ἀνδρίσκου ἐμ πολέμωι ἀπέθανα

462. Thessalonike. Building inscription, 2nd cent. A.D. *IG* X.2.1.264. M.Sève, P.Weber, *RA* (2013) 133, report that this inscription is shown in a drawing by Paul Fauvel, now in the Louvre. The inscription is otherwise known only from a drawing of James Stuart and Nicholas Revett. Fauvel's dr. confirms their readings.

463. Vacat.

464. Thessalonike. Building inscription, ca. 250-275 A.D. *SEG* LVI 757. G.Velenis, P.Adam-Veleni, *ΑΕΜΘ* 25 (2011) [2015] 277-296, attribute this inscription to the second construction phase of a fountain, which was part of the bath complex known as the 'Incantadas'. They date the text to ca. 250-275 A.D

465. Thessalonike. Epitaph of C.Veturius Frougis and his family, ca. 150-200 A.D. *SEG* LVI 774. D.Ignatiadou, *AEMΘ* 25 (2011) [2015] 297-308 (text on 302), attempts a reconstruction of the archaeological context in which this sarcophagus was found; an excavation diary is not preserved. The sarcophagus was found in 1972 during excavation in the eastern cemetery (near the north gate of the International Exhibition); now in the Archaeological Museum of Thessaloniki (inv. no. AMΘ 11456). Republished by P.M.Nigdelis, in T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki* (Thessaloniki 2014) 167 no. 14.

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466. Thessalonike. Amulet, 2nd cent. A.D. Gold amulet with a stone intaglio (material not specified); on the intaglio a representation of a scarab and a snake (obverse) and two inscriptions (obverse and reverse); found in 1972 during excavation in the eastern cemetery (near the north gate of the International Exhibition; see our lemma no. 465); now in the Archaeological Museum of Thessaloniki (inv. no. AMΘ 11407). Mentioned by H.Philipp, *Mira et magika. Gemmen im Ägyptischen Museum der Staatlichen Museen, Preussischer Kulturbesitz* (Berlin 1986) 9. Ed.pr. D.Ignatiadou *AEMΘ* 25 (2011) [2015] 299/300, 304 (ph.). The intaglio was made in the 2nd cent. A.D., was placed in a the gold amulet in the 3rd cent. A.D., and was placed in the grave of a (Jewish?) woman in the early 4th cent. A.D. (I.).

A: ΕΩ
ΕΗ

B: ΙΑΙΔΑΘΙΑΙ
ΙΗΣΗΦΙΔΙ
ΩΚΝΗΝΙΩ

B. 1. ΙΑΙΔΑΘΙΑΙ: a reference to the Gnostic god Ἰαλδαβαώθ?, ed.pr.

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467 bis. Tremnik. Epitaph of Dastidia Sosipatra and Sextus Damonikos, 2nd cent. A.D. Funerary altar. Ed.pr. N.Vulić, *Spomenik* 71 (1931) 98 no. 231 (dr.); cf. N.Vulić, *Archäologische Karte von Jugoslavien. Kavardaci* (Belgrade 1938) 20; *SEG* LVII 604(1). Republished by E.Sverkos, *Ionios Logos* 4 (2013) 257-286, based on the dr. of the ed.pr. The monument is not a pillar (ed.pr.), but a funerary altar. S. collects evidence for the presence of the nomen Dastidius in Italy and Macedonia; the nomen Dastilius does not exist.

Δαστι<δ>ίᾳ ν Σω-
σιπάτρᾳ ν τῇ
μόνῃ καλῇ
καὶ φιλ<ά>νδρῳ,
Σέξ(τος) Δαμόνει-
κος ν ὁ ἀνὴρ καὶ
ἑαυτῷ ν ζῶν

1 Δαστιδίᾳ, ed.pr.; ΔΑΣΤΙΑΙΑ, dr., Vulić 1938, *SEG*; Δαστιδίᾳ?, A.Tataki, *The Roman Presence in Macedonia* (Athens 2006) 202 no. 183; 397 no. 566; Δαστι<δ>ίᾳ, S., who collects numerous inscriptions from Macedonia in which the letters

Λ, and Λ are confused || 3. ligature of HK || 4. ΦΙΛΑΝΔΡΩ, dr.; Φιλ<ά>νδρῳ, ed.pr.; φιλ<ά>νδρῳ, *SEG* || 6. ligature of ΝΗ

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467. Xerolimni. Dedications to Apollo. E.Sverkos, *art.cit.* (see our lemma no. 411) 258-270, summarizes the contribution of new epigraphic finds to the study of cults in Upper Macedonia. He discusses in detail the finds from the sanctuary of Ἀπόλλων Νόμιος and Μεσζωρίσκος at Xerolimni (pp. 267; *SEG* XLIX 845, 847-850, 852/853; L 656; LII 581). For the epithet Μεσζωρίσκος, which indicates the location of the sanctuary, S. adduces the epithets Ἄρτεμις Μεσοπολῖτις in Arkadia (A. Plassart, G.Blum, *BCH* 38 [1914], 464-466 no. 8 LL. 13-15) and Ἥρως Μεσοπολίτης in Abdera (*I.Thrac.Aeg.* E16; see also B.M.Hatzopoulos, *BE* (2001) no. 265). S. attributes to this sanctuary a dedication to Ἄρτεμις (*EAM* 29) made by Μαμία Μακεδόνος, probably the woman who also dedicated *SEG* XLIX 851 (266; see below). S. publishes new editions of the following texts from Xerolimni, based on autopsy:

SEG XLIX 848 (262-266; ph.): Λεύκιος Κουσώνιος | Εὐκτήμων ν Ἀπόλλωγ[ι] | Μεσζωρίσκῳ νν δῶ[ρον] (no restoration of L. 3 in *SEG*). S. dates it to the second half of the 1st cent. B.C. The gens Cusonia is rarely attested in Greece and Asia Minor (Thessalonike and Kyme). The dedicant is one of the earliest representatives of this gens in the East. Since he has the same praenomen as Λεύκιος Κουσώνιος Ἀγαθῶν in Chalkis (*IG* XII.9.916 LL. 6-8; ca. 25 B.C.), he may have been his relative or freedman (S.) [on connections between Euboia and Macedonia in this period see *SEG* LX 658, Chaniotis]. The relation of Euktemon to the Cusonii of Thessalonike cannot be determined. S. comments on the economic relations between northern Italy and Upper Macedonia in the early Imperial period.

SEG XLIX 851 (268-270; ph.): Ἀπόλλωνι Μεσ[ζωρίσκῳ] | Ἀρτέμιδι | Μαμία ν Μᾳ[κεδόνος? - -] (Ἀπόλλωνι Μεσ[ιωρίσκῳ] | Ἀρτέμιδι | Μαμίᾳ [- -], *SEG*). For the name Μαμία S. adduces *EAM* 131 (Μαμία Οὐαλαιρία, i.e. Valeria Mamia; ph.).

SEG XLIX 852 (266; ph.): S. restores L. 3 as follows: Ἀλέξανδρος Φι[λίππ]ῳ or Φι[λίσκ]ῳ or Φι[λίστ]ῳ καὶ Φιλωτέρα (Ἀλέξανδρος .[- - -]PA[- ca. 4 -] νν Φιλωτέρα, *SEG*).

THRACE

468. **Thrace. Administration under Roman rule.** M. G.Parissaki, in *Thrakika Zetemata* II, 65-84, discusses the changes in the administration of Thrace after the abolition of the Thracian kingdom and the creation of a province. According to the traditional view, the old system of the στρατηγία changed, first through an increase in the number of στρατηγοί (33 in *I.Thrac.Aeg.* E84; 50 in Pliny, *NH* 4.40, 4.45, and 4.47; cf. *IGBulg* IV 2338 = V 5928), then through advanced urbanization that resulted in a decrease in the number of στρατηγοί (cf. Cl.Ptolemaios 3.11.8-10), and finally through the abolition of the strategia. P. rejects the view that the cities founded in the course of Trajan's urbanization program originally had small territories (discussion of Nikopolis ad Istrum, Ulpia Topeiros references to *I.Thrac.Aeg.* E395; *IGBulg* II 601; *ILBulg* 184, 357/358, 386, 390, 429; *An.Ép.* [1985] no. 733 [2004] no. 1396a/b) and argues that the urbanization of Thrace resulted in the abolition of the strategia already under Trajan. The last epigraphic reference to a στρατηγός dates to his reign (*IGBulg* III.1.1115). The mention of a *cives Usdicensis, vico Agatapara* (*CIL* VI 32582; 3rd cent. A.D.) attests the existence of a civitas Usdicensis in Moesia Inferior, not the survival of the Οὐσδικησῶν στρατηγία until the 3rd cent. A.D. On the Δενθηλητικὴ στρατηγία see P.Delev, in *Studies – Dimitrov* 367-377 (in Bulgarian; English summary).

469. **Thrace. Economy: trade and manufacture in the Imperial period.** O.Bounegru, *Mercator Studien zur antiken Wirtschaft im Pontosgebiet und in der Ägäis* (Kaiserslautern-Mehlingen 2013) 65-68, collects references to Thracian merchants and craftsmen in inscriptions from the Roman provinces of Thrace and Lower Moesia (ἀρτοκόπος, κανδιδάρις, κάπηλος, κουκουλάρις, λανάρις, λεντιάρις, χαλκεύς, χαρκεὺς φαβρικάρεις, μακελλάρις, οἰνοπώλης, πιλοποιός, ῥωποπώλης).

470. **Thrace. Foreign relations of the Greek colonies.** See our lemma no. 513.

471. **Thrace. Funerary monuments: reliefs with funerary banquets.** M.Ivanov, in *Studies Dimitrov* 394-406, gives an overview of the representation of funerary banquet scenes in 66 epitaphs from Thrace (1st-3rd cent. A.D.; e.g. *IGBulg* I² 340 bis, 467, 475; III.1.1005, 1011/1012, 1095, 1328, 1546 III.2.1741 bis; IV 2346; V 5863). I. recognizes three main groups, influenced by Byzantion (the male figure holds a wreath), Kyzikos (family feasts with several figures), and Thasos (local traditions).

472. **Thrace. Imperial visits.** D.Boteva, in *Thrakika Zetemata* II, 85-98, collects the evidence for visits of Septimius Severus and his family in Thrace. The emperor possibly visited Apollonia Pontica and Histria in early 195 A.D. (cf. *IGBulg* I² 396; *I.Histriae* 79 and 86); his next visit was in late 195 or early 196 A.D. (numismatic evidence; cf. *IGBulg* III.2.1588 – *IGR* I 744). Caracalla was in Thrace in 196 A.D. (cf. *IGBulg* III.2.1553/1554; possibly *IGBulg* II 728 and *CIL* III 7418 = 12337 – 14207), 202 A.D., and possibly 204 A.D. (numismatic evidence).

473. **Thrace. Onomastics.** D.Dana, *RPh* 86 (2012) 17-42, discusses unpublished preparatory work for a Thracian onomasticon. This work includes the use of the manuscript of *Lexique d'onomatique thrace* by Georges Seure (1873-1944), now in the Bibliothèque de l'Institut de France (Ms 6065-6067), and the notes of Louis Robert, now in the Fonds Louis Robert, concerning D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957; cf. L.Robert, *BE* [1958] no. 148; *RPh* 33 [1959] 229 note 5; *Hellenica* 11-12 [1960] 374 note 2; *Villes d'Asie Mineure*² [Paris 1962] 415 note 2; *Monnaies antiques en Troade* [Paris 1966] 81). Dana gives many examples of the analysis of particular names by Seure and Robert, and of their methodology. Seure had presented his methodological principles, notably the refusal to use accentuation 'qui ne correspond à aucune realité' and the consideration of the specific onomasticon of individual areas, in *Bulletin de l'Institut Archéologique Bulgare* 16 (1950) 165-176, endorsed by L.Robert, *BE* (1951) no. 56. In an appendix, D. considers the notes of Olivier Masson preserved in his copy of Detschew's monograph, now in the library of the École Normale Supérieure. [See now id., *Onomasticon Thracicum: Répertoire des noms indigènes de Thrace, Macédoine Orientales, Mésies, Dacie et Bithynie* (Athens 2014), to be summarized in *SEG* LXIV, Kantor.] Cf. A.Avram, *BE* (2014) no. 282.

474. **Thrace. Ovid and Rhoimetalkes I.** I.Karayotov, *Studia Classica Serdicensia* 2 (Sofia 2013) 261-273 (in Bulgarian; English summary), adduces numismatic and epigraphic evidence for the relations between the last Thracian kings and Rome (references to men from Bizye who acquired Roman citizenship in the early 1st cent. A.D.: *SEG* XLVII 1054; *IGBulg* I² 378; II 743; ph.; see also our lemma no. 478). In view of this evidence, K. suggests that Ovid, *Epistulae ex Ponto* 2.9 and *Tristia* 2.10 reflect the poet's relations with King Rhoimetalkes I and his son Kotys, a poet.

475. **Thrace. Religion: dedications to the 'Thracian Huntress'.** M.Deoudi, *Die thrakische Jägerin. Römische Steindenkmäler aus Macedonia und Thracia* (Mainz-Ruhpolding 2010), collects votive reliefs (stelai and rock-cut reliefs) representing a huntress and dedicated to Ἄρτεμις/Diana/Βενδίς. The reliefs have been found in East Macedonia and Thrace and date to the Imperial period. D. discusses the material, form, construction techniques, and iconography of these monuments, and the information provided by the dedicatory inscriptions (80-92). A catalogue (102-140) contains the following monuments that carry Greek inscriptions: *IGBulg* IV 2113 (S32), 2300 (S16), 2316 (S25). On Bendis, see also our lemma no. 28.

476. **Thrace. Roman citizenship.** F.Camia, in *Thrakika Zetemata* II, 165-218, collects the evidence for ca. 400 Roman citizens in Thrace, mostly soldiers, but also negotiatores and freedmen. Most of the evidence comes from Perinthos, Philippopolis, and Augusta Traiana. The majority of these citizens were of Thracian origin, but also Greeks and Greek-speaking immigrants from the eastern provinces. The evidence is summarized in tables: 1) Greek and Latin inscriptions that mention Roman *cives* (200-203); 2) information on the Roman citizens in inscriptions (numbers per city, date, social status, functions, professions; 204-210); 3) the geographical and chronological distribution of the Roman citizens in Thrace (211); 4) variations of the onomastic formula (tria nomina, nomen + cognomen, praenomen + nomen, omission of the nomen, filiation, tribus, Latin origin of names;

212); 5) praenomina (213); 6) gentilicia (214-216); 7) imperial gentilicia (Iulius: 38 cases; Claudius: 59; Flavius: 70; Ulpius: 29; Aelius: 40; Septimius: 5; 217); 8) cognomina (pre-Greek Thracian: 50 cases; Greek: 118; Roman: 208; uncertain: 6; 218).

476 bis. **Thrace. Territories of cities.** See our lemma no. 517.

477. **Ainos. Epitaph (of L.Fabricius?), 1st cent. B.C.** White marble relief plaque with funerary banquet; a man is reclined on a kline; a veiled woman is seated to his left; on the wall behind the man's right arm an olive wreath and the inscription ὁ δῆ|μος (A); above the wreath the man's weapons as a cavalryman (helmet, round shield, armor); to the left a tree with a snake winding around its trunk; in the foreground, left, a small servant figure; in the top left corner of the relief, depiction of a horse protome and an inscription honoring the man's wife (B); found in the Taşaltı necropolis. Ed.pr. S.Başaran, in *Lux -- Atasoy* 13-18 (ph.; Turkish translation), who dates the relief to the 1st cent. B.C. on the basis of the hairstyle and clothes of the figures, and the letterforms [the monument seems to be the epitaph of Lucius Fabricius (and his wife?), and the relief recalls honors awarded to him (A) and to his wife (B), Chaniotis].

A: Ὁ δῆ-
μος

B: Ὁ δῆμος
Φαβρικίαν Μα-
ξίμαν, γυναῖ-
κα δὲ Λευκίου
Φαβρικίου

478. **Anchialos (area of Burgas). Dedication to Dionysos, ca. 12-38 A.D.** Statue base; found among the ruins of ancient Anchialos. Mentioned by I.Karayotov, *Studia Classica Serdicensia* 2 (Sofia 2013) 261-273 (in Bulgarian; English summary), who is preparing the ed.pr. [for Ἀπολλώνιος Επταικενθε Βιζυηνός, στρατηγὸς Ἀνχιάλου καὶ Σελλητικῆς καὶ Ῥυσικῆς, see *SEG* LIII 643, Chaniotis].

Βασιλεύοντος Θρᾳκ[ῶ]ν [Ῥοιμ]ητάλκου, Ῥησκουπόρεως δυνάστου
υἱοῦ, βασιλέως δὲ Κότυος υἱωνοῦ καὶ βασιλέως Ῥοιμητάλκου θυγα-
τριδοῦ, ἔτους τγ', Γάϊος Ἰούλιος Ἀπολλώνιος Επταικένθου Βιζυη-
νός, στρατηγὸς περὶ Ἀνχίαλον, τὸν ἀνδριάντα Διονύσωι

479. **Augusta Traiana. Imperial cult.** Z.Gocheva, in *Studies - Dimitrov* 510-514 (in Bulgarian; English summary), discusses evidence for the imperial cult in Augusta Traiana (*IGBulg* III.2.1552-1580; V 5599).

480. **Augusta Traiana. List of the members of a cult association, ca. 250 A.D.** *SEG* LVIII 679. Republished by N.Sharankov, *Studia Classica Serdicensia* 2 (Sofia 2013) 390-402 (ph.; in Bulgarian; English summary), with comments on the names; no significant changes in the text.

481. **Augusta Traiana. Inscribed glass vase, ca. 200-250 A.D.** Fragmentary glass skyphos with an inscription in relief; found in 1912 in a grave; since 1922 in the Stara Zagora Museum of History. Mentioned in *Otchet na Arheologicheskoto Drouzhestvo 'Abgousta Trayana' v grad Stara Zagora za izteklite 1915-1921* (Stara Zagora 1921) 16. Ed.pr. M.Kamisheva, in *Studies -- Dimitrov* 481-484 (in Bulgarian; English summary; ph.; dr.), who attributes the vase to a local workshop.

482. **Bizye. Epitaph of Vitalis and Iusta, Imperial period.** Rock-cut inscription at the entrance of a tomb. Ed.pr. A.Palaiologos, *Ἡμερολόγιον τῆς Ἀνατολῆς, Πολιτειογραφικὸν καὶ φιλοσοφικὸν καὶ ἐπιστημονικόν* (Constantinople) 6 (1887) 97; H.J.Polack, *Mnemosyne* 16 (1887) 270; P.N.Papageorgiou, *Berliner Philologische Wochenschrift* (1886) 1030 no. 33; T.Homolle, in A.Dumont, T.Homolle, *Mélanges d'archéologie et d'épigraphie* (Paris 1892) 365 no. 62 A1. Cf. E.Kalinka, *JÖAI* 23 (1926) Beibl., col. 123 no. 6. Republished by A.Avram, *art.cit.* (see our lemma no. 1882 bis) 282, with a discussion of the term καμάρα (LL. 4/5), which is common in Asia Minor. This epitaph is the only attestation of the name Στλάκιος in Thrace and, more generally, in the west part of the Greek world; but Στλάκιος is attested four times in Lydia and Στλακκιανός in Kyzikos. Vitalis was probably a descendant of an immigrant from Mysia or Bithynia. [On the gentilicium Stlaccius see also Solin-Salomies, *Repertorium* 177; for its use in the eastern part of the Greek world see J.-L.Ferrary et alii in *Les Italiens* -- (see *SEG* LII 754) 217; *I.Smyrna* 480; *I.Ephesos* 999A, Sverkos.]

Βειτᾶλις Στλακ-
κίου ἐν τοῖς ἰδίοις ζῶν ἑαυ-
τῷ καὶ τῇ συνβίῳ ἑαυτοῦ
Ἰούστῃ Ἰούστου τὴν κα-
μάραν κατεσκεύασε

482 bis. **Byzantion. Civic subdivisions.** See our lemma no. 1132.

483. **Byzantion. Incertum, Late Antiquity (?).** Fragment of an inscribed marble plaque; cut into a triangle for re-use; found in the courtyard of the Sitti Hatun Camii in the Silivrikapı Caddesi, near the city walls, in today's Cambaziye Mahallesi. Ed.pr. M.Sav, in *Lux -- Atasoy* 377/378 (ph.), who suggests a 'late dating' in view of the cursive epsilon and the broken *hastae* of the alpha.

[- - -]ΑΔΕΚΑ[- - - | - - -]ΜΑΡΙΑΘ[- - -]

1 g. [ἐνθ]άδε κα[τάκειται]] Μαρία θ[υγάτηρ - - -]; cf. C.Asdracha (see *SEG* XLVIII 887) 316 no. 142, Sverkos]

484. **Byzantion (area of: lake Küçükçekmece). Bronze weight, 5th-6th cent. A.D.** Bronze weight of three unciae; on the obverse, depiction of a façade and inscriptions; found in 2012 during excavation at the Küçükçekmece Lake Basin (inv. no. KÇG 2012/ENV 04). Ed.pr. O.Tekin, *Istanbul Araştırmaları Yıllığı/Annual of Istanbul Studies* 2 (2013) 57-67 cat. no. 66 (ph.; dr.).

Θεοῦ Χ-
άρις
Γο † Γ

1/2. Written within the pediment of the façade || 1. ligature of OY.

485. **Constantinople. Monogram of Justinian I, 527-565 A.D.** Basket capital with the monogram of Justinian I; found during the surveys conducted in 2009 and 2010 in the district of Eminönü, in the garden of the Taşkonak Hotel in the Küçükayasofya Caddesi/Tomurcuk Sokak 5. Ed.pr. F.Özgumuş in *Lux -- Atasoy* 307 fig. 1. For this type of monogram cf. E.Russo, *Bizantinistica. Rivista di Studi Bizantini e Slavi* 2ª Serie VII (2005) 31 (ed.pr.): (Ἰουστινιανοῦ)

486. **Halmyris. Onomastics and society.** M.Zahariade, *Thraco-Dacica* 27/28 (2012/13) 159-182, compiles a list of 60 Greek, Roman, Thracian, and Bithynian/Phrygian names attested for Halmyris in literary and epigraphic sources. He analyzes their etymology and origin and discusses the information they provide for family relations, activities (army, local administration, economic), and religion. Also discussed are imperial gentilicia (174-176) and the age of individuals at death (177-178 .

487. **Helis. Amphora stamps, Hellenistic.** T.Stoyanov, in *Studies – Dimitrov* 247-261 (in Bulgarian; English summary), gives an overview of amphora stamps found in the Getic capital Helis. Most of the stamped amphoras come from Thasos (ca. 310-275 B.C.; on 252, a list of 42 Thasian eponyms attested in these stamps). The finds also include stamped amphoras from Akanthos, Mende, Pella, Samothrake, Ainos, an unidentified center in the northern Aegean, and stamps of the 'Parmeniskos Group'.

488. **Isperih (area of: Sborjanovo). Dedication to Phosphoros, late 4th/early 3rd cent. B.C.** *SEG* LV 739; LVI 825. Republished by M.Čičikova, *Studia Classica Serdicensia* 2 (Sofia 2013) 382 (ph.; dr . with discussion of the cult of Phosphoros in Thrace (377 389; in Bulgarian; English summary).

489. **Kabyle. Inscriptions on vases, ca. 250 B.C.** Seven fragments of clay vases bearing inscribed clay bands on their walls. Ed.pr. L.Getov, in *Studies -- Dimitrov* 277-281 (in Bulgarian; English summary; dr.). The inscriptions are connected with a system of control of commercial activities

ed.pr.): 1) Ἐπὶ Εὐκρ[άτου]; 2) [Ἐπὶ] Εὐκράτο[υ]; 3) [Ἐπὶ Ε]ὐκρά(του); 4) Ἐπὶ Κ[άλα]; 5) Ἐπὶ [Κάλα]; 6) [Ἐπὶ] Κάλα; 7) Καβυληνῶν

490. **Maroneia. Grave epigram for Louki(o)s and Pantheia, 2nd cent. A.D.** *SEG* LXII 495. Republished by M.Sève, *An.Ép.* (2013) [2016] 1361 (French translation) [with the same corrections that we independently made for LL. 2/3 in *SEG* LXII 495, app.cr.; I take the opportunity to correct my mistake in LL. 3/4; the text should be μεριμνῶν | [λι]πὼν λύπας, μόχθον, πόνον, ἄλγεα; 'ayant quitté les chagrins des soucis, le travail, la fatigue, les douleurs' (Sève), and not μερίμνων | [- - -, λι]πὼν λύπας, Chaniotis].

491. **Perinthos. Epitaph of M. Virius Firmus, 2nd cent. A.D.** *I.Perinthos* 133; *SEG* IX 891. Republished with a new reading by G.Petzl, H.von Hesberg, *art.cit.* (cf. our lemma no. 195) 187/188 (ph.). E.Sverkos, in P.Adam-Veleni, E.Tsangaraki, K.Chatzinikolaou (edd.), *Rhaidestos - Thessaloniki. Antiquities in a refugee journey* (Thessaloniki 2016) 123, identified this text with *I.Perinthos* 133, reported as lost. We give the text of P.-v.H.

[- -] Μ(ᾶρκος) Βείριος Φίρμος ζήσα[ς ἔτη . .]

1.Βείριος, Φίρμος Χησα. *SEG*, *I.Perinthos* | the relief resembles a relief from a village near Bursa (Prusa), P.-v.H.

492. **Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C.** *IGBulg* V 5557 ter; *SEG* XLIII 486; LXII 503*. M.B.Hatzopoulos, in *Epigraphical Approaches* 13-21, reprints the text (20/21), summarizes the problems of its interpretation, and makes the following observations: 1) The inscription contains two documents: the ordinance of a Thracian king (LL. 1-27) and unilateral proclamations of King Kotys (383/2-359 B.C.; LL. 27-46) which were incorporated verbatim in the ordinance of his successor. 2) This successor most likely is Amadokos, the king of the central section of the old Odrysian kingdom, who reigned until 353 B.C. [we correct H.'s typo '253', Chaniotis]. 3) Pistiros mentioned in the text should be identified with the finding place of this inscription, not with Pistyros in Aegean Thrace; this trading place in the hinterland of Thrace was probably founded by settlers from Pistyros. 4) The privileges mentioned in LL. 4-20 were granted to all merchants in general (ἐμπορῖται), with particular rights granted to merchants living in Pistiros; the privileges in LL. 20-32 refer to Μαρωνῖται, those in LL. 32-36 only to Θάσιοι and Ἀπολλωνιῆται living in Pistiros. The Ἀπολλωνιῆται were citizens of Apollonia on the Strymonic Gulf. 5) The interpretation of LL. 20-27 depends on where punctuation is placed. H. proposes the following reading and restoration: τέλεα κατὰ τὰς ὁδοὺς | μὴ πρήσσειν, ὅσα εἰς Μαρώνεια[ν εἰσ]άγεται ἐκ Π στίρου ἢ ἐκ τῶν ἐ|[μ]πορίων ἢ 'γ Μαρωνείης εἰς Π[στ][ιρ]ον ἢ τὰ ἐμπόρια· <ἐπὶ> ἀναπράσε ι[ω]ν τοὺς εμπορίτας τὰς ἀ<μ>άξ|[ας] καὶ ἀνοίγειν καὶ κλείειν ἄμα, | [καθ]άπερ καὶ ἐπὶ Κότυος (H.: comma after πρήσσειν; semicolon after ἐμπόρια; no interpunct after κλείειν; comma after ἅμα; LL. 24-26 <ἐπὶ> ναπράσε|[ω]ν and ἀ<μ>άξ|[ας]; ΒΕΛΑΝΑΠΡΑΣΕ[- -|· ·]Ν· τοὺς ἐμπορίτας τὰς ΑΠΑΞ|[. .], lapis; for other restorations, see *SEG* XLIII 486; XLVI 872; XLIX 911; LXII 503); H.'s translation: 'whatever is imported into Maroneia from Pistiros or from the trading centers shall be exempt from duties along

the roads. Concerning the retail sale of goods, the merchants may open and also shut their wagons exactly as they did under Kotys' (on wagons, cf. Arrian, *Anabasis* 1.1.6-7; Hippokrates, *On Winds* 18. on ἀνάπρασις, cf. Pollux 7.12, H.).

See also L.Ruscu, *art.cit.* (see our lemma no. 513) 18.

493. **Pistiros. Inscribed sling bullet, late 4th cent. B.C.** *SEG* LXI 565. Republished by A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemma nos. 1873) 240, with further parallels for sling bullets with the name of Τύρβακος (see also our lemma no. 539): Τυρβάκο

494-499. **Sostra. Dedications to the Thracian Rider, 2nd/3rd cent. A.D.** Ten dedicatory inscriptions, six in Greek and 4 in Latin; found in 2012 during excavations in the sanctuary of the Thracian Rider at Lomec (ancient Sostra). Ed.pr. S.Torbatov in id. (ed.), *The Sanctuary of the Thracian Horseman by Sostra* (Sofia 2013) 119-140 (ph.; dr.). N.Sharankov, *An.Ép.* (2013) [2016] nos. 1362-1367, republishes three Greek texts.

494: 120/121 no. 1 = *An.Ép.* (2013) [2016] no. 1362. **Dedication to Heros, 2nd/3rd cent. A.D.** Left part of a marble plaque with relief representation of the Thracian rider; only the leg of a horse is preserved; cf. B.Ivanova, *ibid.* 85 no. 2.

Κυρίῳ [Ἥρωϊ?] | Ἰούλ. [- - -]

495: 121/122 no. 2. **Dedication to Heros, 2nd/3rd cent. A.D.** Upper part of the frame of a marble plaque: [Ἥ]ρῳ

496: 122-124 no. 3 = *An.Ép.* (2013) [2016] no. 1363. **Dedication to the Thracian Rider, 2nd/3rd cent. A.D.** Fragment of the lower part of a marble plaque.

Αὐρ(ήλιος) Θειρ[- - -]ος, εὐχήν

1. or Θειβ[- - -], S.

497: 124-127 no. 4. **Dedication to Heros, 2nd/3rd cent. A.D.** Lower part of the frame of a marble plaque: [- -] Ἥρον[τι]

[Or Ἥρον[ι], Chaniotis.]

498: 127/128 no. 5. **Dedication to Heros, 2nd/3rd cent. A.D.** Lower part of the frame of a marble plaque: [- -]ΑΠΤΥΙΣ εὐχήν

Initio, cf. the Thracian name Aptasa in *CIL* VI 28848, ed.pr.

499: 128-131 no. 6 = *An.Ép.* (2013) [2016] no. 1364. **Dedication to the Thracian Rider, 2nd/3rd cent. A.D.** Fragment of the marble base of a statuette.

[- - - M]ίλων Ἱέρωνο(ς) | [καὶ? - - -] Μίλωνος ˙ [εὐχαρισ]τήριον

1. [Ἀπό]λλωνι Ἔρωνο, ed.pr., who interprets this as a dedication to ἥρως, the form Ἔρωνο being influenced by the Latin Heroni; [- - - M]ίλων Ἱέρωνο(ς), S.

500. **Topeiros (area of). Thasian amphora stamp, 4th cent. B.C.** Thasian amphora stamp; found at Melissa Xanthis. See C.Kallintzi, S.Papadopoulos, *AEMΘ* 25 (2011) [2015] 546 (ph.); no text [we read the text from the ph., Chaniotis]; Θασίων | amphora ˡ ΜΕΤΑ¯[- -]

501. **Topeiros (area of). Stamped tile, 4th/3rd cent. B.C.** Fragment of a stamped tile; found at Melissa Xanthis. See C.Kallintzi, S.Papadopoulos, *AEMΘ* 25 (2011) [2015] 546 (ph.); no text [we read the text from the ph., Chaniotis]: [- -]ων

502. **Unknown provenance. Dedication to Zeus, 2nd/3rd cent. A.D.** Marble relief plaque with a raised frame; in the recessed panel, representation of Zeus offering a libation on an altar; an inscription on the frame, above the relief; of unknown provenance. Offered for sale by *Hermann Historica 65. Auktion: Antiken & Alte Waffen, 15. & 16. Oktober 2012* (Munich 2012), no. 339 (ph.); non vidimus. Republished by D.Dana, *ZPE* 188 (2014) 188/189 (ph.), who observes that the Thracian names suggest a provenance from western Thrace (today's Bulgaria).

Διὶ ❦ Δειγείλας
Δραλσου εὐ❦χήν

1. Cf. Δινλας, D || 2. Δραλης was hitherto unattested (cf. Δαλης and Δρωλης), D.

MOESIA

503. **Moesia. Diplomacy.** Role of foreigners in diplomatic transactions, Hellenistic and Imperial periods. A.Avram, *CCG* 23 (2012) 181-193, discusses the role of foreigners as ambassadors in the diplomacy of the Black Sea region, mainly on the basis of epigraphic evidence. He discusses *inter alia* the historical context of the decree of Kallatis in honor of Στρατῶναξ Λυγδάμιος from Apollonia (*I.Kallatis* 7; 3rd cent. B.C.) and of the honors bestowed on an unknown man, possibly a general of Mithridates VI, by Tomis, Histria, Apollonia, and Mesambria (*IGBulg* I² 320 – V 5097 *SEG* L 687 bis;

1st cent. B.C.) for his services. Cf. A.Avram, *BE* (2014) no. 312. See also our lemma no. 549 for the evidence on Olbia and Chersonesos in Tauris.

504. **Moesia. Economy.** O.Bounegru, *Mercator* (see our lemma no. 469) 81-86, gives an overview of harbor facilities in Histros, Kallatis, and Tomis (cf. *I.Histriae* 20, 28, 32, 48, 64, 113, 173, 178/179, 314, *I.Kallatis* 111; *I.Tomis* 2). On trade and manufacture, see our lemma no. 469.

505. **Moesia. Foreign relations of the Greek colonies.** L.Ruscu, *Poleis in the Black Sea Area* 11-44 (in Romanian; English summary), gives an overview of the development of the relations between Greek colonies (and their citizens) of the western Shore of the Black Sea (esp. Apollonia Pontike Dionysopolis, Histria, Kallatis, Mesambria, Odessos) and Greek colonies (and their citizens) of the Black Sea area, as well as with their barbarian neighbors, in the Hellenistic and Imperial periods. She discusses the gradual shift of power in favor of the barbarians, until the establishment of Roman power (15-24), and the influence of foreign relations on the cults of the cities (27-32). Among the numerous inscriptions adduced are *IGBulg* I² 312, 389; *IGBulg* V 5003; 5557 ter = *SEG* XLIII 486; *I.Kallatis* 72; *I.Tomis* 83, 116.

506. **Moesia. Gymnasium and ephebeia.** M.Dana, D.Dana in *Groupes et associations* 277-305 examine the onomastic material contained in lists of ephebes from Dionysopolis as an indicator of the origin of the ephebes and the integration of members of the indigenous populations into the civic structures of Dionysopolis and Odessos; Greek texts on 299-305 (Dionysopolis: *IGBulg* I² 14; two inedita; Odessos: *IGBulg* I² 47, 47 bis, 48, 50/51, 51 bis/ter). The gymnasion is attested in Odessos from the 1st cent. B.C. (*IGBulg* I² 44/45; cf. *IGBulg* I² 68, 150), in Dionysopolis only in the Imperial period (*IGBulg* I² 15 bis, 16). The indigenous names and patronymics of ephebes are a reliable indicator of indigenous origin, since it is unlikely that Greeks would give their children a non-Greek name (284, a list of names on 285/286). In Dionysopolis, ca. 1/3 of the attested ephebes have indigenous names or patronymics, in Odessos only 1/7 (cf. comparanda in Styberra: 12 out of 274; in Lete: 1/3; in Kalindoia: more than 1/3). The integration of people of indigenous origin in Odessos was a slow process. In the lists from Odessos and Dionysopolis, ephebes with names of both Greek and non Greek origin are mixed and not arranged in groups; their families must have belonged to the citizen body for at least a generation. Participation in the gymnasion opened access to magistracies to the scions of families of indigenous origin. The large number of ephebes excludes the possibility that the lists contained only members of the elite. Through integration into the civic structures people of indigenous origin did not maintain an identity based on ethnic origin (299).

D.-D. briefly discuss the name Ἕλλην, arguing (against L.Robert) that this name was borne by Greeks, not by non-Greeks who wished to display a Greek identity (290/291). As regards the thorny issue of whether the ἐφήβαρχος was one of the ephebes or not, D.-D. adduce inscriptions from Odessos (*IGBulg* I² 47, 47 bis, 48) and argue that the ἐφήβαρχος was an ephebe; in Dionysopolis the πρῶτος τῶν ἐφήβων and the ἐφήβαρχος were separate offices (294-296; *IGBulg* I² 47 bis, 48-50).

507. **Moesia. Mobility, Imperial period.** L.Mihailescu-Bîrliba, in G.R.Tsetskhladze, S.Atasoy, A.Avram, Ş.Dönmez, J.Hargrave (edd.), *The Bosporus: Gateway between the Ancient West and East (1st Millenium BC-5th Century AD). Proceedings of the Fourth International Congress on Black Sea Antiquities, Istanbul, 14th-18th September 2009* (Oxford 2013) 185-188, discusses epigraphic evidence (both Greek and Latin) for internal mobility in the province of Moesia Inferior and provides a checklist of attested individuals. Most examples relate to legionary veterans and their dependents. These individuals show a different model of local mobility from the one attested in Italy.

508. **Moesia. Relations with Rome, 1st-3rd cent. A.D.** H.Preshlenov, in *The Bosporus* (see our lemma no. 514) 189-195, surveys the epigraphic evidence pertaining to administrative acts of the Roman state and of local *poleis*, contacts of Greek cities with Roman emperors, and imperial visits to Moesia from Augustus to Gordian III. Some inscriptions (*IGBulg* I² 63 bis, 317; III.2.1581) show Roman respect for local customs 'as long as they did not contradict Roman legal norms'. [The survey does not follow a chronological order, and P. unnecessarily reduces all local enactments to 'customary law'; it is not permissible to use post-212 A.D. evidence to reconstruct earlier conditions, and there is no evidence that even after the *constitutio Antoniniana* Romans issued a *lex civitatis* for Odessos or Mesambria; there is also no need to see a Roman enactment behind the expression κατὰ τὸν νόμον τῆς πόλεως in *IGBulg* I² 317 LL. 7/8, Kantor.]

509. **Moesia. Religion: Dacian cults.** D.Dana, in M.Taufer (ed.), *Squardi interdisciplinari sulla religiosità dei Geto-Daci* (Freiburg 2013) 157-176, exploits the evidence provided by Dacian and Daco-Moesian names for the existence of Dacian deities and epithets in Moesia Inferior. Discussion of 5 Greek inscriptions in which Dacian names are attested: 1) dedication to Ἥρως Εισασημης by Δικήναις, son of Διουρπος (*SEG* XXXII 71 = *IGBulg* V 5281; 164/165); 2) dedication to Θεὸς Ειτιοσαρος by Λάζεινας, son of Διουρπανας (*IGBulg* II 771; 166/167); 3) dedication to Θεὸς Καπρηνός (*SEG* XXIV 1010 = *IGBulg* V 5328; 167/168). D. corrects the reading of the name in L. 2: Βατου Δεισδαζι (Βατουδεις Δαζι, *IGBulg*). The other dedicants have Dacian names and patronymics: Ειθια Δικεβαλι, Θιθι Ταρα; 4) dedication to the Thracian Rider by Ζιουρις Αμιαζεγ[εος] (*IGBulg* V 5269; 168); 5) dedication to the Thracian Rider by Ζουρας (*IGBulg* V 5319; 168).

A Panaite, *Pontica* 46 (2013) 343-353, discusses the cult of two deities that were believed to protect roads and cross-roads in Roman Moesia: Ἀπόλλων Ἀγυεύς (*I.Tomis* 116; ph.; *I.Kallatis* 30; ph.) and Quadriviae (Latin inscriptions from Novae, Oescus, and Tomis).

510-517. **Moesia. Sling bullets, 4th cent. B.C.** Eight inscribed lead sling bullets; found in various locations in Dobroudja; originally part of the collection of Ionel Matei, they were acquired in 2007 by the Museum of National History and Archaeology of Constanţa. Edd.pr. A.Avram, C.Chiriac, I.Matei, *art cit.* (see our lemma no. 1873) 227-250 nos. 1-8 (ph.; dr.), with exhaustive commentary on the historical context and the production and use of sling bullets and the names that appear on them (see our lemma no. 1873). Edd.pr. also publish seven anepigraphic sling bullets of unknown provenance (areas of Histria and Orgame; 231-233 nos. 9-15).

The presence of sling bullets naming Alexander in Thrace and Olbia (*SEG* XLVIII 1021(1)) must be connected with the campaign of Ζωπυρίων, Alexander's general in Thrace, against the Getai in ca. 331 B.C. (239-245, 249-258; on 249/250, the relevant literary sources). Daimenes, Nikodromos, and probably Ni. (if Nι is an abbreviated name; see our lemmata nos. 513-516) were officers (commanders of archers?). The two sling bullets from Kallatis and its territory (nos. 513/514) may be connected with the siege of Kallatis by Lysimachos in 313 B.C. Sling bullets with the Skythian name Τύρβαχος found in the area of Olbia (*SEG* XLVIII 1021(2)), area of Odessos (our lemma no. 539), and Pistiros (our lemma no. 493) can be associated with the same campaign and with the service of Skythian archers in the Macedonian army (239/240).

See also our lemma no. 1873.

510: 230 no. 1. **Sling bullet of Alexander the Great, ca. 334 B.C. Found at Ciucurova** (district of Tulcea): A: Βασιλέ(ως) B: Ἀλεξάν(δρου)

Cf. *SEG* XLVIII 1021(1) from Olbia, edd.pr.

511: 230 no. 2. **Sling bullet of Alexander the Great, ca. 334 B.C. Found at Gârliciu,** ancient Cius (district of Constanţa): A: Βασιλέ(ως) B: Ἀλεξάν(δρου)

Cf. our lemma no. 510.

512: 230 no. 3. **Sling bullet of Alexandros, ca. 336-334 B.C.** Found at Baia (district of Tulcea): A: Στρατη(γοῦ) B: Ἀλεξάν(δρου)

Cf. the auction catalog Gorny and Mosch no. 2618 (unknown provenance); the individual named here is Ἀλέξανδρος Ἀερόπου, a στρατηγός of Alexander the Great in Thrace in ca. 336-334 B.C.; the sling bullet was either used in a campaign against the Getai in that period or by the troops of Zopyrion in 331 B.C., edd pr

513: 230 no. 4. **Sling bullet of Daimenes, late 4th cent. B.C. Found at Kallatis** (Mangalia: district of Constanţa): Δαϊμέ(νους)

514: 230 no. 5. **Sling bullet of Daimenes, late 4th cent. B.C. Found at Vârtop,** territory of Kallatis (district of Constanţa): Δαϊμέ(νους)

515: 230 no. 6. **Sling bullet of Nikodromos, late 4th cent. B.C. Found at Sălcioara,** territory of Orgame: Νικοδρόμο(υ)

516: 230/231 no. 7. **Sling bullet of Ni., late 4th cent. B.C. Found in the district of Constanţa**: A: Nι. B: N ←

A. Nι. probably an abbreviated name, rather than the word νί(κη), edd.pr.

517: 231 no. 8. **Sling bullet, undated. Found at Colina** (district of Tulcea): Z or H

518. **Moesia. Territories of cities.** M.Damyanov, in *Studies -- Dimitrov* 116-132 (in Bulgarian; English summary), gives an overview of the current state of research on the territories of the Greek colonies in Thrace, Moesia, and Dacia (Apollonia Pontike, Dionysopolis, Histria, Kallatis, Mesambria, Odessos; cf. *I.Histriae* 8, 15, 18, 54, 64, 67/68; *IGBulg* I² 307, 388 bis; V 12, 5011).

519. **Abritus. Epitaph of Flavius Beithys,** Imperial period. D.Dana, R.Ivanov, *ZPE* 181 (2012) 240, mention a stele in the Historical Museum at Razgrad, now lost, but mentioned in T.Ivanov, S.Stojanov, *Abritus. Histoire et archéologie* (Razgrad 1985) 42 [non vidimus]; 'l'inscription était probablement en grec': an epitaph of Φλάβιος Β(ε)ιθυς or Φλάβιος, son of Β(ε)ιθυς.

520. **Dionysopolis. Inscriptions from the sanctuary of Meter Theon Pontia.** I.Lazarenko, E.Mircheva, R.Encheva, D.Stoyanova, N.Sharankov, *The Temple of the Pontic Mother of Gods in Dionysopolis* (Varna 2013), give an overview of the architecture of the temple of Meter Theon Pontia and the finds made during the excavation in 2007/8. N.Sharankov, *ibid.* 47-64, summarizes the content of the epigraphic finds and discusses the cult of Μήτηρ Θεῶν Ποντία or Μήτηρ Ποντία or Μήτηρ Θεὰ Ποντία. He assumes that the cult originated in Asia Minor and predates the construction of the temple in the late 4th cent. B.C. The goddess was regarded as a patron of sailors (ποντία; cf. a dedication to Ποσειδῶν Ἀσφαλεύς: *SEG* LX 771). On 48/49, S. collects evidence for the cult of the Μήτηρ Θεῶν and Ἀφροδίτη Ποντία in the Pontic area and Kyzikos.

See *SEG* LX 758-779 for some of the epigraphic finds. In our lemmata nos. 521-526 we present information not included in that report.

521. **Dionysopolis. Decree (?), 4th cent. B.C.** Lower right corner of a marble block; re-used in the temple of Meter Theon Pontia. Mentioned by N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 47 note 88, who reports that parts of 11 lines survive, probably from a decree. L. 4: [δ]εδόσθαι δὲ [- - -]; L. 7: [Διονυ]σοπολῖται or [Διονυ]σοπολῖται[ς]; L. 8: [ἐπὶ τὴν κοιν]ὴν ἐστίαν. LL. 9-11 contained names, written in larger letters: [- - -]άλου | [- - -]ρίχου | [- - -]τίου

522. **Dionysopolis. List of members of a cult association,** Hellenistic. N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 52, mentions a list found in the sanctuary of Meter Theon Pontia, inscribed with the names of 20 men, probably worshippers of the goddess. Among the names, he mentions the following: Σιληνὸς Μεγακρέοντος, Ἀλκείδης Σιληνοῦ, Φίλων Αἰόλο[υ], Αἴολος Δη[μητ]ρίου, Θεογένης Θεοπόμπου, Ἄττας Διοδώρου, Ἀγαθήνωρ Ἐράτωνος, [Μῦς? Δ]ημοφῶντος (probably a relative of the priest [Δη]μοφῶν Μυός in *SEG* LX 769, S.).

523. **Dionysopolis. List of members of a cult association of Neomeniastai, after 212 A.D.** *SEG* LX -67. N.Sharankov, in *Pontic Mother* -- (see our lemma no. 520) 55-57 (ph.), summarizes the content of this text (see already *SEG* LX 767). [We read the 6 introductory lines from the ph., Chaniotis]

Ἀγαθῇι Τύχηι
Νεομηνιασταὶ Μητρὸς Θεῶν Πον[τία]ς ἔγρα-
ψαν τὰ ὀνόματα ἑαυτῶν, ἀναστήσαντος τὸν τα-
4 λαμῶνα καὶ ἐπιγράψαντος Δαλητράλεως ❦
❦Βάκη ἐκ τῶν ἰδίων ἀντὶ πάσης παρα-
[- ca. 6 -] τῆς ἐν τῷ κοινῷ γεινομένης ❦

[5. For the name Βακη see now D.Dana, *Onomasticon Thracicum. Répertoire des noms indigenes de Thrace, Macedoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) 24, Avram.]

524. **Dionysopolis. Donation, 1st cent. A.D.** N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 53, mentions an inscription found in the sanctuary of Meter Theon Pontia and recording a donation consisting of two aedicules, a throne, a wreath, figurines (τυπία) and other ornaments (σὺν τοῖς ἄλλο[ις] κρσμίοις), a στοά, a Thracian female slave with the hitherto unattested name 'Zoukegeskos' [Ζουκηγεσκος?; cf. Ζουκηπιστος in Odessos (*IGBulg* I² 171), Chaniotis; see now D.Dana, *Onomasticon Thracicum* -- (see our lemma no. 489) 409, for composita of Ζουκη; this inscription is mentioned as an ineditum, Avram], and her future offspring (τὰ ἐξ ἐκίνης ἐσόμενα τέκνα). The buildings were probably constructed in the sanctuary of the Pontic Mother of the Gods.

525. **Dionysopolis. Commemorative graffiti, undated.** Numerous graffiti on plaster fragments found near the western wall of the temple of Meter Theon Pontia. Mentioned by N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 47 note 87, who gives three texts: 1) ἐμνήσθ[η - -]; 2 [ἐμνήσθη - -]α ἐπ᾽ ἀγ[αθῶι]; 3) [ἐμνήσθη - - τ]οῦ ἀδελφ[οῦ - - | - - ἐπ᾽] ἀγα[θῶι].

526. **Dionysopolis. Stamped tile, ca. 325-300 B.C.** Stamped tile of the Corinthian type; found outside of the temple of Meter Theon Pontia. Edd.pr. E.Mircheva, D.Stoyanova in *Pontic Mother* (see our lemma no. 520) 16/17 (ph.); similar stamps have been found in many places in the northwestern and western shores of the Black Sea; the tiles were probably produced in the area of Mesambria (edd.pr). Edd.pr. also mention (16; ph.) a tile of the 'Herakleia series' with a monogram [illegible on the ph., Chaniotis].

Μόσχο

527. **Histria. Territory in the early Imperial period.** F.Matei-Popescu, in *Poleis in the Black Sea Area* 203 233 (in Romanian; English summary), examines the legal status of the territory of Histria after its incorporation into the Roman Empire and the division between the territory of the free city and the *regio Histriae*, which was part of the *ager publicus populi Romani* and was used as a colonization area, at the latest from the reign of Trajan on. He adduces numerous Greek and Latin inscriptions, of which we mention *I.Histriae* 66-68 and *IOSPE* I² 4.

For a discussion of the ὁροθεσία of Laberius Maximus (*I.Histriae* 67/68) see also O.Bounegru, *Mercator* (see our lemma no. 469) 41-63. B. compares this dossier with documents concerning the tax exemption of Oropos (*IG* VII 413 -- *I.Oropos* 308 = *RDGE* 23), Aphrodisias (Reynolds, *Aphrodisias and Rome* nos. 15 and 17), and Tyras (*CIL* III 781; 41 52) and with the Customs Law of Asia (*SEG* XLIV 928; 53-58); he also studies the taxation of the trade in salted fish (59-63).

See also our lemma no. 517.

528. **Histria. Honorary decree of Apollonia Pontike for Hegesagoras, 2nd cent. B.C.** *I.Histriae* 44+64; *IGBulg* I² 388 bis; *SEG* L 661; LVII 651. O.Bounegru, *Mercator* (see our lemma no. 469) 163-179, gives a French translation of *I.Histriae* 64 [without reference to A.Avram's suggestion that *I.Histriae* 34 is part of the same decree; see *SEG* LVII 651, Chaniotis], summarizes its contents, and discusses the historical context of the war between Apollonia Pontike and Mesambria.

529. **Histria. Rhodian amphora stamps, 3rd/2nd cent. B.C.** A.Avram, in J.-C.Couvenhes (ed.), *L'hellenisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 425-430, provides a preliminary discussion of Rhodian amphora stamps found at Histria, to be fully presented in *Histria* VIII.3: *Les timbres amphoriques. Rhodes*. More than 600 amphora stamps have been found. The following eponyms are attested [we give an alphabetic list; for the chronology of Rhodian eponyms, see now the list in N.Badoud, *Le Temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015) 249-267, Kantor]: Ἀγέμαχος, Ἀγέμων, Ἀγέστρατος I, Ἀγέστρατος II, Ἄγησις, Ἀλκυμβροτος, Ἀγορᾶναξ, Ἄγριος, Ἀθανόδοτος, Αἰνησίδαμος I, Αἰνησίδαμος II, Αἰνήτωρ, Αἰσχίνας, Αἰσχολίνος, Ἀλεξιάδας, Ἀλεξίμαχος, Ἀναξαγόρας, Ἀνάξανδρος, Ἀναξίβουλος, Ἀντίπατρος, Ἀρατοφάνης I, Ἀριστάναξ I, Ἀριστᾶναξ II, Ἀρίσταρχος, Ἀριστείδας II, Ἀριστίων, Ἀριστόγειτος, Ἀριστόδαμος II, Ἀριστόμαχος I, Ἀριστομένης, Ἀρίστων II, Ἀρχέμβροτος I, Ἀρχίβιος, Ἀρχίδαμος, Ἄρχινος, Ἀρχοκράτης I, Ἀστυμήδης I, Γόργων, Δαμαίνετος, Δαμόθεμις, Δαμοκλῆς II, Δαμοκράτης I, Δάμων, Δορκυλίδας, Ἐπίχαρμος, Εὔδαμος, Εὐκρατίδας, Εὐφράνωρ, Ἐχέβουλος, Ἡραγόρας, Θρασύδαμος, Ἰασικράτης, Ἱέρων I, Καλλιάναξ, Καλλικράτης I, Καλλικράτης II, Καλλικρατίδας I, Καλλικρατίδας II, Κλειτόμαχος, Κλεώνυμος II, Κρατίδας, Λεοντιάδας, Λύσανδρος, Μυτίων, Ναύσιππος, Νικασαγόρας I, Νικόμαχος, Νίκων, Ξενόστρατος, Ξενοφάνης, Ξενοφάντος I, Ξενόφαντος II, Ξενοφῶν, Παυσανίας I, Παυσανίας III, Πολυάρατος I, Πολυάρατος II, Πολυκλῆς, Πολυκράτης, Πολύχαρμος, Πυθογένης, Πυθόδωρος, Σθενέλας, Σύμμαχος, Σώδαμος, Σωκράτης, Σωσικλῆς, Σώστρατος, Τεισαγόρας, Τίμαρχος, Τιμασαγόρας, Τιμόδικος, Τιμοκλείδας, Τιμόστρατος, Τιμούρσσας, Φαινίλας, Φιλῖνος, Φιλόδαμος II, Φιλοκράτης, Φιλωνίδας I, Χρυσάωρ.

530. **Kallatis. Honorary inscription for Cn.Cornelius Lentulus Augur, ca. 10-6 B.C.** *SEG* LX 783. Republished in *An.Ép.* (2013) [2016] no. 1341.

531. **Kallatis. Dedication of a stoa(?) and a gymnasium to Augustus, ca. 27-14 A.D.** Right upper part of an architrave or moulding; found in 2009 in the ancient city. Edd.pr. S.Ju.Saprykin, I.Pyslaru, *Problemy istorii, filologii, kul'tury* 40 (2013.2) 168-182 (in Russian; English summary; ph.; dr.).

Republished by A.Avram, M.Ionescu, in A.Robu, I.Bîrzescu (edd.), *Mégarika: Nouvelles recherches sur Mégare et les cités de la Propontide et du Ponte-Euxin. Archéologie, épigraphie, histoire* (Paris 2016) 451-454 no. 1 (ph.; dr.). Edd.pr. and A.-I. suggest that the dedication is more likely to date from the later part of the principate of Augustus [for the establishment of Roman rule in this region and the situation there in the early 1st cent. A.D., see now *SEG* LX 783 (Kallatis), and the decree of Histria in honor of Q.Iunius Vestalis in M.Bărbulescu, L.Buzoianu, in V.Cojocaru, A.Coşkun, M.Dana (edd.), *Interconnectivity in the Mediterranean and Pontic World During the Hellenistic and Roman Periods* (Cluj Napoca 2014) 415-434 (to be summarized in *SEG* LXIV), Kantor]. See also C.Petolescu, *An.Ép.* (2013) [2016] no. 1342. Cf. A.Avram, *BE* (2014) no. 329, who notes that I. Pyslaru had initially accepted his collaboration in the publication of this inscription.

Ὁ δᾶμος
[- - $^{ca.\,5}$ - - τὰν στοὰ?]ν καὶ τὸ γυμνάσιον Καίσαρι Σεβαστῶι

2. [ὁ Καλλατιανῶν - -] (cf. *I.Kallatis* 7, 9/10, 12, 30, 57), edd.pr., who leave open the question of what other structure was dedicated to Augustus together with the gymnasion; Avram (in *BE* [2014] no. 329) suggests [τὰν στοὰ]ν καὶ τὸ γυμνάσιον; cf. *I.Kallatis* 58; P. comments that in that case, one should restore further specification of the stoa, since there is space for ca. 12 letters in the lacuna; A.-I. print [τὰν στοά?]ν; cf. *I.Kallatis* 58, dedication to Augustus of columns in a stoa, viewed as a colonnade of the Augusteion by J. and L.Robert, *BE* (1978) no. 324; A.-I. also consider [τὰν βασιλικά]ν; the earliest explicit attestation of the gymnasion is *I.Kallatis* 31 (ca. 50 A.D.), but *I.Kallatis* 18 (a decree of the 2nd cent. B.C.) suggests that a gymnasion existed earlier, A.-I.

532. **Kallatis. Inscribed sling bullets.** See our lemmata nos. 513/514.

533. **Nikopolis ad Istrum. Institutions: βουλή.** P.Vladkova, *Studia Classica Serdicensia* 2 (Sofia 2013) 209-216 (in Bulgarian; English summary), collects the epigraphic evidence for βουλευταί and their families (*IGBulg* II 598, 678, 681, 701, 768; *ILBulg* 371, 377/378, 381, 405/406, 413, 431, 433, 438). Fifteen members of the council are attested, 4 of whom were of Thracian origin. One βουλευτής may have originated in Asia Minor; there is also one veteran and one grandson of a veteran. Epitaphs of βουλευταί have been found in the countryside of Nikopolis, where those bouleutai must have resided.

534. **Nikopolis ad Istrum. Masons' marks.** I.Tsarov, *Studia Classica Serdicensia* 2 (Sofia 2013) 352-376 (in Bulgarian; English summary), presents the results of research on the aqueduct of Nikopolis ad Istrum. He mentions masons' marks with the letters A, Δ, Φ, and ΦΗ (or ΗΦ), which he interprets as numerals (ΦΗ: 508; ΗΦ: 8500). He also presents photos of similar marks from Augusta Traiana (ΔΙ) and Viza (ΚΑ) [these may well be abbreviated names, not numerals, Chaniotis].

535. **Novae. Latin acclamation for the emperors and Greek dedication to Dionysos Karpodotes, ca. 150-early 3rd cent. A.D. and ca. 300-350 A.D.** Opisthographic limestone altar; a Latin inscription on the front (A); re-used as a base for a statue and inscribed on the back (B); found in 2005 during the excavation of the episcopal complex. Ed.pr. Z.Gočeva in A.Biernacki, R.Czerner (edd.), *Biskupstwo w Novae (Moesia Secunda) IV-VI w. Historia, architektura, Zycie codzienne, I: Historia i architektura* (Poznań 2013) 193-200 (in Bulgarian; English summary; ph.); [non vidimus]. See N. Sharankov, *An.Ép.* (2013) [2016] 510-512 no. 1336 (French translation).

A:
Saluis
Augu[stis]
mu[ltis]
4 ann[i]s ❦

B:
Ἀγαθῇ Τύχῃ· τὸν Διόνυ<σ>ον
τουτονεὶ καὶ καρ-
πῶν δώτην Φ[λ(άβιος)]
4 [- - -]ανός, π[ρ(ιμι)πιλ(άριος)]
ἐπαρχ(είας) Ἑλ[λησ]-
πόντου, θ[ρέψας]
λεγιῶνα π[ρώτ(ην)]
8 Ἰταλικ(ὴν) μνή[μης]
χάριν ἀνέσ-
τησα·
[εὐτ]υχῶς
❦

A. An acclamation for two emperors, e.g. Marcus Aurelius and Commodus or Septimius Severus and Caracalla, ed.pr. B. 1. cf. dedications to Liber Pater in Oescus (*ILBulg* 8b) and statues erected by primipilarii *in vultu Dionysi* (*An.Ép.* (2005) [2008] nos. 1328-1330), ed.pr.; cf. a dedication to Liber Pater in Novae (*An.Ép.* (2013) [2016] no. 1336b), S. | 2/3. S.; ed.pr. reads κα[-]ων and restores κα[λ]ῶν or κα[ρπ]ῶν || 4-8. the primipilarii of the province of Hellespontos were responsible for the food supply; cf. *IGLNovae* 178; *An.Ép.* (2005) [2008] 1328, 1330, ed.pr.; [cf. our lemma no. 528, Chaniotis] || 6/7. restored by S. (cf. *post pastum militum* and *pasto milite*: *ILBulg* 8b L. 10; *An.Ép.* (2005) [2008] nos. 1328-1330); Ε[- - -] | ιγιῶνα, ed.pr.

536. **Novae. Honorary inscription for an emperor?, ca. 350-400 A.D.** Two joining fragments of the lower part of a sandstone statue base; re-worked to be used as a grinder; two inscriptions on the front (I and II); found in 2011 near the principia. Ed.pr. A.Łajtar, *Tyche* 28 (2013) 97-111 (ph.; translation), with detailed commentary on the service of Legio I Italica in Novae, the function of the primipilarii (responsible for the supply of troups stationed on the limes), and the dedicated object. In his interpretation, the two soldiers dedicated a statue of an emperor, which is described in LL. 8-11 (cf. L. 9: σχῆμα). The two primipilarii, responsible for securing the transport of provisions to the army in the limes, made their dedication after their successful mission. LL. 14/15 may allude to the revolt of Procopius (365-366 A.D.) or to the uprising of the Goths in Phrygia (399-400 A.D.). On 109-111, ed.pr. provides a list of dedications by primipilarii in Novae and Oescus; except for the two texts in our lemmata nos. 527 and 529, these dedications are in Latin: *An.Ép.* (1995) nos. 1328-1330, 1332; (1997) no. 1310; (2005) nos. 1328-1330. Reprinted in *An.Ép.* (2013) 510-512 no. 1335 (French translation).

I
[- - - - - - - - - -]. . . . . O . A . [.]
[- - - - - -]ΔΡΙΣΜΕΝΟΥΣΣ[1-2]

[----------]οις δὲ τοῖς κασ[.]
[----------τ]ῇ λαμπρᾷ Νοβησί-
[ων πόλ(ει) καὶ τ]ῇ λεγιῶνει - α' - Ἰτα-
[λικῇ εὐχα]ριστοῦντες μνήμ-
[ης καὶ τιμ]ῆς ἕνεκεν τὸν θεσπ-
[έσιον - - -]τα ἀνδριάντα ΘΕΣΤΗ
[-------] ἄριστον σχῆμα ἔχο-
[ντα σκευῆς στ]ρατι(ωτικ)ῆς καὶ πανοπλι-
[----- Φλ(άβιος)?] Βάσσος πρ(ιμιπιλάριος) πολε<ί>της <τῆς>?
[Ἀλεξανδρ]έων κολω(νείας) καὶ Φλ(άβιος)
[- - -]ος πρ(ιμιπιλάριος) πολ(ίτης) Εἰλιεὺς θε-
[ὸν - - - οὐ]ράνιον εὐχ(όμενοι) τὸν σώσαντ(α)
[ἡμᾶς - - -]ΔΟΙΕΝΚΙΝΙΣ παρ' Ἑλλήσποντο(ν)

II NAP[------]
...TE[-----]
...PE .[----]

I. The size of letters gradually decreases; numerous ligatures; abbreviated words are followed by a dot, ed.pr. 1 γενεότας[- -]?, ed.pr. | 3. initio, or [- - τ]οῖσδε, ed.pr. || 3/4. κάσ[τροις] or κασ[τρησίοις], ed.pr. || 4. ligature of ΜΠΡ 5 the numeral is flanked by two dots, ed.pr. || 6. ligatures of NT and MNHM || 7. or [ἀρετ]ῆς, ed.pr.; ligature of NT 7 8. τὸν θεσπ [έσιον παρόν?]τα ἀνδριάντα; cf. *AP* 9.799 LL. 3/4: βασιλῆος εἰκόνα θεσπεσίην; Michael Psellus, *Orationes panegyricae* 4 ed. Dennis: θεσπέσιον ἄγαλμα, ed.pr. | 8. ligature of NT and TH; in fine, θεσ. TH, ed.pr. [in L. 8 in fine, the letters ΘΕΣΤ resemble the letters in L. 7 in fine (ΘΕΣΠ); possibly a scribal error: {Θ} ἔστ|[ησαν], Chaniotis] || 10. ΡΑΤΙΗΣ, lapis; ed pr rules out the readings [στ]ρατίης and [στ]ρατιῆς || 10/11. πανόπλι|[ον] or πανοπλι|[τικῆς], ed.pr. || 11. ligatures of ΠΡ and ΠΟ; πολε(ίτης) τῆς or πολε<ί>της [τῆς], ed.pr. [rather πολε<ί>της <τῆς> to resolve the haplography, Chaniotis] 13 ligatures of ΠΡ and ΠΟ 14. in the lacuna, either the name of a god (e.g. Δία, Ἄρην, Ἑρμῆν, Μῆνα) or [ὑπερου]ράνιον or [τὸν ἑπου]ράνιον, ed.pr.; in fine, or σώσαντ[α], ed.pr. || 15. ἐν κιν<δύνο>ις or ἐν κιν(δύνο)ις or ἐν κινίσ<ι> = ἐν κινήσει ('in a turmoil'), ed.pr.; B.Bravo (apud ed.pr.) suggests a scribal error for a formulation such as ἐν πολλοῖς ἐφόδοις καὶ κινδύνο 3 ligatures of ΠΑΡ and ΗΣΠΟΝΤ (alpha and omicron inscribed within the pi) || II. the relation of this text (Greek or Latin?) to text I is not clear, ed.pr.

537. **Novae. Dedicatory epigram, 4th cent. A.D. Statue base;** found in 2013 in the legionary fort; unpublished. Mentioned by A.Łajtar, *art.cit.* (see our lemma no. 528) III no. 12. The epigram refers to the dedication of the statue of Φοῖβος by a primipilarius who had fed (θρέψας) the soldiers [on this expression cf. our lemma no. 535 B L. 6, Chaniotis].

538. **Novae. Amphora stamp, 2nd/1st cent. B.C.** Fragment of a stamped amphora handle; found in the fort. Mentioned by M.Chichikova, in *Studies – Dimitrov* 240 (in Bulgarian; English summary ph.): Παύλου

539. **Odessos (area of). Inscribed sling bullets, late 4th cent. B.C.** *SEG* LII 698; LXI 555. Two inscribed lead sling bullets; found at Vodica to the east of Odessos [findspot given as Dragoevo in *SEG* by error, Kantor]. A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemma no. 1873) 239/240, discuss these two sling bullets in connection with the service of Skythian archers in the Macedonian army and in connection with the campaign of Zopyrion, general of Alexander the Great, in Thrace and Skythia in 331 B.C. (see our lemmata nos. 510-517). They adduce further parallels for sling bullets with the name of Τύρβακος (see our lemma no. 493).

1) [Τ]υρβάκου 2) [Τ]υρβάκου

[Π]υρβάκου, P.-D.; [Τ]υρβάκου, A.-C.-M.

540. **Orgame. Inscribed sling bullets.** See our lemmata no. 515.

541. **Tomis. Religion: Καγα.** S.Olteanu, *Thraco-Dacica* 10 (1989) 216/217 and D.Sluşanschi, *Thraco-Dacica* 10 (1989) 219-224, have associated the name Καγα in *I.Tomis* 36 (Καγα Ἡρωι[δου]) and 128 (= *SIG* XL 603(2): Ἥρωι Καγα) with the toponym Κωγαίονον (sc. ἱερόν; Strabo 7.3.5: καὶ τὸ ὄρος ὑπελήφθη ερον, καὶ προσαγορεύουσιν οὕτως· ὄνομα δ' αὐτῷ Κωγαίονον, ὁμώνυμον τῷ παραρρέοντι ποταμῷ). C.C. Petolescu, *Thraco-Dacica* 27/28 (2012/13) 213/214 (in Romanian; French summary), regards Καγα as an epithet of the Thracian Rider. P. wonders whether there is a mistake in Strabo (Κωγαίονον for Καγαίονον) and compares Κωγαίονον with names of sanctuaries deriving from names of gods (e.g. Ἡραῖον, Ἰσεῖον etc.) [but Strabo explicitly states that Κωγαίονον, sc. ὄρος, not ἱερόν, derives from the name of a river: Κωγαίονος ποταμός, Chaniotis].

542. **Tomis. Territory in the early Imperial period.** M.Bărbulescu, L.Buzoianu, in *Poleis in the Black Sea Area* 174-202 (in Romanian; English summary), exploit the epigraphic sources (ca. 120 inscriptions) that pertain to the territory of Tomis and its organization, the existence of rural settlements and *vici*, and land-ownership. This information is summarized in five tables (195-202).

543. **Tomis. Epitaph of Fl.Neikylos and Fl.Cocceia, Imperial period.** Sarcophagus; local imitation of Bithynian sarcophagi. Mentioned by Z.Covacef, *Arta sculpturală în Dobrogea romană. Secolele I-III* (Cluj-Napoca 2002) 228 (ph.; no text); non vidimus. A.Avram, *art.cit.* (see our lemma no. 1882 bis) 281, presents the text. He observes that the expanded spacing of the letters in L. 4 imitates a practice mainly known in epitaphs from Nikomedeia (cf. L.Robert, *BCH* 102 [1978] 411 [*SEG* XXVIII 1036]).

Φλ(άουιος) Νεικύλος τῇ ἑαυτοῦ
συμβίῳ Φλ(αουίᾳ) Κοκκηίᾳ

καὶ ἑαυτῷ ζῶν κατεσκεύ-
4 α σ ε ν

544. **Tomis. Grave epigram and Christian epitaph for Paula, 3rd and 6th cent. A.D.** Limestone stele; originally inscribed with an epigram within a raised frame (A); the stele was later turned upside-down and re-worked as a pedimental stele with akroteria and with a cross and floral decoration in relief in the pediment; a Christian epitaph was added under the pediment (B); a large cross in a smoothed panel under the epitaph; found in 1961 in 'Viile Noi' in Constanţa. B: Mentioned by I.Barnea, *Pontica* 5 (1972) 257; cf. id., *Pontica* 6 (1973) 300. Edd.pr. L.Buzoianu, M.Bărbulescu *Pontica* 46 (2013) 311-322 (ph.; Romanian translation), publish the two texts. Republished by S.Follet and B.Puech, *An.Ép.* (2013) [2016] 516-518 no. 1343a/b (French translation). We present their text indicating with | the separation of verses.

A Ἔλπετο μὲν γενέτης
βιότου τέλος οὔτε τελέσσας |
αἵματος ἐξ ἰδίου τόνδε
4 λιπεῖν διάδοχον· ❦ |
εἰ δέ τις βασκανίη Μοί-
ρης ἐν❦τὸς ἐς τόδ' ἀπείρξεν, |
ἥρπασεν δ' ἐκ μεσόθεν
8 ἐλπίδος καὶ βιότου, |
κωλύσας κακότητι
ἅπερ πατὴρ ἦεν δοκεύων |
τίπτε πλέον ἐρέω; ἀρχὴν
12 ΤΗ[- - - - - - - - - - - -]Σ
[- - - - - - - - - - - - - - -]Β
[- - - - - - - - - - - - - - -]

B † Μνημῖον
Παύλα
συνβία Παύλ-
4 ου Σύρου
ὑποδιακ(όνου)

Ligatures: L. 1 ΜΕ, ΝΓ, ΝΕ, ΤΗΣ; L. 2 ΤΕ, ΟΥ, ΤΕ, ΣΑ; L. 3 ΟΣ, ΟΥ, ΟΝ; L. 4 ΠΕ; L. 6 ΗΣ, ΟΣ, ΠΕ, ΞΕ; L. 7 ΗΡ, ΜΕ ΘΕ; L. 8 ΟΣ; L. 9 ΤΗ; L. 10 ΠΕ, ΤΕ, ΗΕ; L. 11 ΠΤΕ, ΝΕ, ΗΝ || edd.pr. give two different versions of the text (312/313 and 314), in the app.cr. we mention only the readings of the second version || 1. ἔλπει, edd.pr.; ἔλπετο, F., P. || 2. ὅτε, edd.pr.; οὔτε, F., P. τελέσας, edd.pr.; τελέσσας, F., P. || 6. ἔν{Ο}τος ἐς τόδ' ἀπείρξη, edd.pr.; ἐν❦τὸς ἐς τόδ' ἀπείρξεν, F., P. || 7. the euphonic nu in ἥρπασεν was added by the mason, F., P. | 10. πατέρι ἐνδοκεύων, edd.pr.; πατὴρ ἦεν δοκεύων; the euphonic nu in ἦεν was added by the mason, F., P. | 11. Τίτε, edd.pr.; τίπτε, F., P.; ἐρέω ἀρχήν, edd.pr.; ἐρέω· ἀρχήν, F., P. || 'Son père espérait sans même avoir atteint le terme de sa vie, laisser pour successeur cet être de son sang; mais puisque, par un coup malveillant de la Moire, un homme l'a enfermé au fond de ce tombeau et l'a arraché au milieu de son espoir et de sa vie, l'empêchant, par malignité, (de réaliser) ce que son père attendait À quoi bon parler davantage ? [ ]', F., P.

DACIA

545. **Napoca (Cluj). Mortarium, Imperial period.** Fragment of a yellowish-red mortarium; stamp on the band; found during excavations of 1991-2012 in the ruins on Deleu Street. Edd.pr. E.Beu-Dachin, S.Cociş, V.Voişian, *Ephemeris Napocensis* 23 (2013) 300/301 no. 3. Cf. *An.Ép.* (2013) [2016] no. 1296.

[Κλ(αυδίου) Δ]ομιτιαν(οῦ) [Εὐ]αρέστο(υ)

546. **Potaissa. Dedication, Imperial period.** Fragment of a limestone plaque; built into the north wall of a church in Luncani. Ed.pr. I.Piso, *Revista Bistriţei* 27 (2013) 39/40 no. 1 (ph.; dr.). Cf. *An.Ép.* (2013) [2016] no. 1300.

Τύχῃ ἀγαθ[ῇ] | Ἀσίνα εὐ[χὴν? | ἀνέθηκεν | - - -]

2. Ἀσίνα: rare name; possibly a slave, ed.pr.; in fine, εὐ[χήν] or the beginning of the patronymic, ed.pr.

NORTH SHORE OF THE BLACK SEA

547. **North Shore of the Black Sea. Knidian amphora stamps, ca. 350-300 B.C.** N.W.Jefremow, *Voprosy Epigrafiki* VII.1 (2013) 405-451 (in Russian; German summary; ph.), presents a catalogue of 15 stamps of the 'proto-Knidian' group and 222 stamps (of 30 different types) of the 'ship prow' group found in the Black Sea area, discusses their chronology, and provides indices of names and findspots. We mention only the names of magistrates and fabricants: Ἀκέστωρ, Ἀκη(ς), Ἀλεξίμβροτος, Ἀλεξινος, Ἀπολλω., Ἀπολλωνίδης, Ἀριστοφῶν, Ἀρχεκράτης, Ἀρχέμαχος, Δωριγένης, Ἐξάκηστος, Θάλ λασσο(ς), Θευκλῆς, Ἰταῖος, Κλέανδρος, Κλεόμβροτος, Μεγαλίων, Μοσχίων, Πασικράτης, Παυσανίας, Παυσιμαχος, Περίθυμος, Σωσικράτης, Τροχίλος, Φαινοκλῆς, Φιλῖνος, Φιλίσκος, Φιλοκράτης, Φίλτατος, Φιλων.

548. **North Shore of the Black Sea. Colonization.** A.Avram, *Pallas* 89 (2012) 197-215, discusses the role of ἐποικοι and mechanisms used in attracting subsequent waves of settlers to the existing Greek colonies in the Black Sea area, mainly on the basis of epigraphic sources. His case studies include Apollonia Pontike (cf. Arist. *Pol.* 1303a 36-38); the consequences of the fall of Miletos in 494 B.C. for

Milesian colonies in the region; the attraction of additional colonists to the Bosporan Kingdom in the 4th cent. B.C. at royal initiative; and a Hellenistic recolonization of Nikonion (cf. *SEG* XLIX 1051); A. stresses that Nikonion was only a τόπος at that time, and its inhabitants were κατοικοῦντες rather than πολῖται. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 153/154 no. 2.

549. **North Shore of the Black Sea. Diplomacy. Role of foreigners in diplomatic transactions, Hellenistic and Imperial periods.** A.Avram, *art.cit.* (our lemma no. 511) 186-189, discusses the employment of foreigners as ambassadors in the Black Sea region. In this context he adduces the honorary decree of Byzantion for Ὀρόντας Ἀβάβου from Olbia (*IOSPE* I² 79 = *SEG* LX 879; 14-37 A.D.), the honorary decree of Olbia for Θεοκλῆς Σατύρου for his φιλανθρωπία toward foreigners, which also mentions honors from other cities (*IOSPE* I² 40; late 2nd/early 3rd cent. A.D.) [see also *SEG* LIX 840 Kantor], and the decrees of Chersonesos in Tauris recording the activities of ambassadors from her metropolis, Herakleia Pontike (honorary decree for C.Iulius Satyros: *IOSPE* I² 691 = *ISE* III 148; 46 B.C.; decree in honor of an embassy to Antoninus Pius: *IOSPE* I² 362; ca. 150 A.D.) [for the latter, see our lemma no. 568, Kantor]. Since Herakleia Pontike was a more prestigious city, her ambassadors carried more weight than the representatives of Chersonesos. At Olbia, Ὀρόντας and Θεοκλῆς are to be seen as somethimg like a 'permanent ambassadors' for Byzantion and other cities. Cf. A.Avram, *BE* (2014) no. 312.

550. **North Shore of the Black Sea. Economy: trade in the 6th-4th cent. B.C.** M.Oller, in *The Bosporus* -- (see our lemma no. 514) 83-87, discusses the evidence of private letters on ostraka and lead (*IGDOP* 23; *SEG* LIV 694; LIX 834) for trade on the north shore of the Black Sea in the Classical and early Hellenistic periods. The letters show trade to be primarily a family affair, an impression confirmed by the formulations used in proxeny decrees (e.g. *IOSPE* I² 20 = *IGDOP* 15 LL. 7-12). O. asks whether this would not have presented a barrier against the participation of the indigenous population in Greek commerce, in the absence of family relations to the Greeks. [For a detailed assessment of trade networks on the North Shore of the Black Sea in this period, cf. C.Müller, *D'Olbia à Tanaïs. Territoires et réseaux d'échanges dans la mer Noire septentrionale aux époques classique et hellénistique* (Paris 2010) 219-270, Kantor] The evidence of private letters for the question whether there were 'business agents' in ancient Greece is adduced by E.M.Harris, in U.Yiftach-Firanko (ed.), *The Letter: Law, State, Society, and the Epistolary Format in the Ancient World* (Wiesbaden 2013) 105-124, with discussion of *IGDOP* 23 (*SEG* XXVI 845; LVII 693*; Berezan) and LIV 694 (LXI 636*; Olbia).

551. **North Shore of the Black Sea. Epigraphical studies: J.G.Vinogradov.** I.A.Snytko, *Voprosy epigrafiki* VII.2 (Moscow 2013) 233-269 (in Russian) publishes a detailed memoir of J.G.Vinogradov and his contribution to the epigraphy of the Black Sea.

552. **North Shore of the Black Sea. Epigraphic review.** A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 153-170, publishes the instalment of his epigraphic chronicle covering the year 2012.

A.Avram, *Analele Universitatii di Craiova, Serie Istorie* 15,1 (17) (2010) 7-36, assembles his contributions to *BE* (2006-2009) on inscriptions from Nikonion, Olbia, and Tyras, which we have presented in the respective volumes of *SEG*.

553. **North Shore of the Black Sea. Foreign relations.** V.Cojocaru, in *Poleis in the Black Sea Area* 87-142 (in Romanian; English summary), studies the relations of the cities of the North Shore of the Black Sea with other Pontic cities and with the barbarians in the Hellenistic and Imperial periods. The main epigraphic sources are presented in a catalogue (105-133; Greek texts). We provide concordances with corpora and *SEG*. For an inscription that was never presented in *SEG*, see our lemma no. 560.

SEG XXVI	Cojocaru
849	72
SEG XXVIII	
632	86
638	79
658	44
SEG XXX	
923	23
SEG XXXII	
791	13
SEG XXXVII	
607	64
674	53
SEG XXXIX	
702	29
SEG XLV	
1000	2
1012	68
SEG XLVIII	
999	81

SEG XLIX	Cojocaru
1051	24
SEG LI	
971	2
SEG LII	
724	34
748	109
SEG LIII	
775	54
785	6
SEG LV	
849 ter	52
SEG LVI	
874	90
IGBulg I²	
13	63
39	47
41	55
228 bis	106
229	107
399	65

IGBulg V	Cojocaru
5011	64
I.Byzantion	
3	66
I.Histriae	
15	35
65	36
I.Kallatis	
10	40
12	38
13	39
166	46
I.Tomis	
5	58
279	98
313	105
IGDOP	
18	5
19	3
20	4
I.Olbia	
6	4

I.Olbia	Cojocaru
7	3
9	5
26	41
28+29	29
51	102
99	26
101	96
123	29

Solomonik, *NEPKh*	
I 7	87
I 13	91
I 76	108
II 109	43

IOSPE I²	
3	104
21	22
24	1
26	26
27	31
30	32
32	33
34	42
39	95
40	100
41	101
51	94
79	66
96	103
174	99

IOSPE I²	Cojocaru
202	76
203	77
204	78
207	57
233	97
240	29
325	7
332	117
344	30
345	14
351	56
357	80
358	83
359	84
362	88
364	89
401	17
445	114
446	115
528	112
542	92
543	82
544	93
545	113
546	45
670	49
671	50
672	51
688	28

CIRB	
2	8

CIRB	Cojocaru
17	15
124	59
129	60
130	61
131	62
134	69
194	9
208	10
237	16
243	18
246	19
249	20
250	21
252	37
495	67
530	70
610	71
703a	73
705	74
709	75
732	110
733	111
923	11
925	12
1193	13

I.Kalchedon	
4	48
16	1

I.Sinope	
184	116

554. **North Shore of the Black Sea. Corpus of graffiti and dipinti.** I.A.Emets, *Graffiti i dipinti iz antichnykh gorodov i poselenij Severnogo Prichernomorja (podgotovitel'nye materialy k Korpusu* (Moscow 2012) (in Russian; dr.), presents a 'preliminary' corpus of 1304 graffiti and dipinti from the European part of the Bosporan kingdom (nos. 1-640 and 1304); the Asiatic part of the Bosporan kingdom (nos. 641 1150); the chora of Chersonesos and Skythian settlements in northwestern Crimea (nos. 1151-1297); and the area of Olbia (nos. 1298-1303). The Introduction (3-76) provides a detailed discussion of the typology of graffiti from the North Shore of the Black Sea. All texts are illustrated by drawings; no photographs. Some of the texts are printed only in majuscules [frequent misprints, particularly in accents, Kantor]. Most of the texts have been previously published by Emets himself in articles, some of which have been presented in *SEG* [see *SEG* XLIV 661; XLV 983, 991, 1015, 1028, Kantor]; no new readings are offered. No systematic cross-referencing to publications of other scholars, no concordances with his earlier publications, no references to *SEG*, and no indices. There are considerable overlaps with V.P.Jajlenko, *Drevnosti Bospora* 9 (2006) 355-428 [*SEG* LVI 925] and S.Ju.Saprykin, A.A. Maslennikov, *Graffiti i dipinti khory antichnogo Bospora* (Simferopol-Kerch 2007) [summarized in *SEG* LVIII 743]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 164-166 no. 20, with severe criticism of E.'s editorial standards. We present the more substantial texts not previously included in *SEG* in our lemmata nos. 577-580, 621-624, and 631/632.

555. **North Shore of the Black Sea. Palaeography of Late Antique inscriptions.** A.Ju.Vinogradov, *VDI* 280 (2012.1) 182-194 (in Russian; English summary), surveys Chersonesitan and Bosporan inscriptions of the 4th-7th cent. A.D., tracing different developments of letter forms in Chersonesos and Bosporos. He gives a concordance with *IOSPE* V³ for all inscriptions referenced in the article and a table of find-spots and palaeographic features of Late Antique inscriptions from Pantikapaion (193). He provides good photographs of the following dated inscriptions [we provide references to *SEG*, Kantor]: **Chersonesos:** *IOSPE* I² 450 (=*IOSPE* V³ 4); 496 (=*IOSPE* V³ 80); V.V.Latyschev, *Sbornik grecheskikh nadpisej khristianskikh vremen iz Juzhnoj Rossii* (St Petersburg 1896) 7-15 no. 7 (=*IOSPE* V³ 5 ; E.I.Solomonik, *Vizantijskij Vremennik* 47 (1986) 213/214 no. 4 (=*IOSPE* V³ 6). **Pantikapaion:** *CIRB* 67 - *SEG* XLVIII 993 = *IOSPE* V³ 251); Latyschev, *Sbornik* no. 86 (=*IOSPE* V³ 285); Latyschev, *Izvestija Imperatorskoj arkheologicheskoj komissii* 14 (1905) 131/132 no. 53 (=*IOSPE* V³ 260). **Mangup:** A.Ju. Vinogradov, *Khersonesskij sbornik* 11 (2001) 70/71 (=*IOSPE* V³ 164). **Unknown provenance, probably Pantikapaion:** *SEG* XLVIII 1030 (=*IOSPE* V³ 298). Cf. A.Avram, *BE* (2013) no. 301; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 154 no. 3.

556. **North Shore of the Black Sea. Prosopography.** A.Avram, *Prosopographia Ponti Euxini externa* (Leuven 2013), provides a full prosopography of 3,358 people from the Black Sea region attested outside their home community from the 6th cent. B.C. to the 6th cent. A.D., mostly on the basis of epigraphic sources. Following the geographical order of *SEG*, the persons are listed alphabetically under their place of origin. Comments in Latin and detailed indices.

Id., in A.Hermary, G.R.Tsetskhladze (edd.), *From the Pillars of Hercules to the Footsteps of the Argonauts* (Leuven 2012) 279-313, provides an extract from this prosopography that covers individuals from the North and East shores of the Black Sea (307 entries).

Id., in H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, des cités et des cultures (IIe millénaire av. J.-C. - Ve siècle ap. J.-C.)*, vol. 1 (Besançon 2013) 111-132, provides an extract covering individuals from Bithynia attested in Thrace, Moesia Inferior and the North Shore of the Black Sea (109 entries), subdivided into various categories (long-term residents, short-term residents, proxenoi and honorands). He discusses patterns of regional mobility. Cf. A.Avram, *BE* (2013) no. 290 and *BE* (2014) no. 284; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 317 no. 1; D.Dana, *Antiquité classique* 84 (2015) 415-417.

557. **Bosporan Kingdom. Associations.** N.V.Zavojkina, *Bosporskie thiasy: mezhdu polisom i monarkhiej* (Moscow 2013) (in Russian), presents a detailed study of private associations in the Bosporan Kingdom (1st-3rd cent. A.D.) based entirely on the epigraphic material. Chapter 1 (27-43) discusses the terminology of private associations and their officials in Bosporan inscriptions. Z. rejects the view of S.Ju.Saprykin [cf. *SEG* LIX 845] that σύνοδος was a smaller governing body within a θίασος, as the two terms appear to be interchangeable in *CIRB* 83 and 96. The term τὸ κοινὸν τῶν θιασιτῶν is attested only in *SEG* LV 863, and its meaning cannot be established with certainty. Chapters 2-5 provide detailed discussion of the evidence for private associations in Pantikapaion, Phanagoreia, Hermonassa, Gorgippia, and Tanais. On 125/126, she provides a list of 18 members of the associations of εἰσποιητοι ἀδελφοί at Tanais (*CIRB* 1281, 1283, 1285, 1286) who are also attested as members of age associations. Chapters 6-9 discuss the political and institutional structure of the Bosporan Kingdom in the Imperial period, and the position of private associations in it, with a particular focus on Tanais (143-209). She points out that unlike the situation in the Roman provinces, there is no attestation of professional associations in the Bosporan Kingdom with the exception of *CIRB* 1134 (association of ναύκληροι from Gorgippia; see our lemma no. 573). In an epigraphic appendix (252-267), she suggests a number of new readings in *CIRB*; see our lemmata nos. 572-575, 610-613, 633, 636/637. No index; no references to *SEG* and *BE*.

Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014), 318-322 no. 3, provides a list of numerous misprints in Z.'s monograph (318/319 note 9); see also I.Makarov, *An.Ép.* (2013 [2017] no. 1347, who notes that this monograph 'doit être utilisée avec prudence'. A.Avram, *BE* (2015) no. 536, who criticizes the author for not distinguishing between groups of related inscriptions. Based on the consistent titulature of association officials, A. distinguishes the following groups of inscriptions: *CIRB* 79A, 80/81, 88, 90-92, 94, 101 (?), 102, 106 and 108 (Pantikapaion); *CIRB* 82-87, 89, 93, 107 and *SEG* LIX 845 (Pantikapaion); *CIRB* 95-100, 103-105 (Pantikapaion); *CIRB* 987/988, 1016 and *SEG* LVII 739/740 (Phanagoreia).

558. **Bosporan Kingdom. Cult of Aphrodite Ourania Apatouros.** I.Balena, in *The Bosporus* 39-45, discusses literary and epigraphic evidence for Aphrodite's epithet Οὐρανίη Ἀπατούρου μεδεούσῃ (5th cent. B.C.-3rd cent. A.D.) attested in the following inscriptions: *CIRB* 1234 = *IOSPE* II 469 (5th cent. B.C.); *CIRB* 1111 = *IOSPE* II 343 (389-348 B.C.); *CIRB* 971 = *IOSPE* IV 418 and *CIRB* 972 = *IOSPE* II 347 (ca. 349-310 B.C.); *CIRB* 75 = *IOSPE* II 19 (150-125 B.C.); *CIRB* 35 = *IOSPE* II 28 (243 A.D.). The epithet is connected with the local toponym of the sanctuary of Aphrodite and the festival of the Apatouria; it evidences 'distinctively local variants' in the worship of Aphrodite in Milesian colonies.

559. **Bosporan Kingdom. Leukon I.** E.A.Molev, *Problemy istorii, filologii, kul'tury* (2013.2) 208-213, discusses the development of the title ἄρχων, first adopted by the Spartokids in the reign of Leukon I. The earliest attestation is in *CIRB* 1111 LL. 5-7: ἄρχοντος | Λεύκωνος Βοσπόρ[ο] | καὶ Θεοδοσίης. M. connects the adoption of the title with the annexation of Theodosia which was the first Spartokid possession too removed from Pantikapaion to be incorporated in the latter's polis structure. He rejects the view of D.V.Gribanov, *Polis na rannjospartokidovskomu Bospori (408-403 rr. do n.e.)* (Kharkiv 2013) (unpubl. Ph.D. dissertation; in Ukrainian) that the archonship was a purely Greek office, noting that the later titulature of Leukon as archon included barbarian tribes (*SEG* LII 741 LL. 2/3) and archonship only developed into a federal magistracy in the Boiotian League at a later date. Cf. A.Avram, *BE* (2014) no. 354.

560. **Chersonesos in Tauris. Honorary decree for Papias from Herakleia Pontike, 130/131 A.D.** Marble plaque; inscription within a frame (LL. 1-3 written on the frame); found in 1959. Ed.pr. E.G.Surov, *VDI* 73 (1960.3) 153-156 (in Russian; ph.). Republished by B.Lifshitz, *PP* 19 (1964) 357-359; J.B.Hainsworth, *Tituli ad dialectos Graecas illustrandas selecti* I (Leiden 1972) 56 no. 86. An excerpt of the text (LL. 4-16) is included by V.Cojocaru, *art.cit.* (see our lemma no. 553) 126, in a collection of sources concerning the foreign relations of cities in the Black Sea area (cf. p. 101). We present L.'s text.

[Ἀγαθᾶι Τύχαι·]
Πρόεδροι Χερσονασειτᾶν τᾶ<ν> ποτὶ Ταυρικᾶι
εἶπαν·
ἐπειδὴ Παπίας Ἡρακλέωνος Ἀρακλεώτας ἀνὴρ χρασίμωι
ἄθει κεχραμένος σεμνότατον τᾶς ἐπιδαμίας παρ' ἁμὲς
πεπόατ<α>ι χρόνον πάντας τῶν ἁμῶν εὐυπαντήτως
στέρξας καὶ τειμῶν καθάπερ ἀγαθὸς καὶ ἐκ φύσιος
πολείτας, ἀνθ' ὧν τὸν ἄνδρ' ἀμοιβαίως ἀντιτειμα-
θῆνα<ι> καθᾶκον εἶμεν· δεδόχθαι τᾷ βουλᾷ καὶ
τῷ δάμῳ ἐπαινέσαι μὲν ἐπὶ τούτοις Παπίαν
Ἡρακλέωνος Ἀρακλεώτ<α>ν· δόμεν δὲ αὐτῷ προξενίαν, πο-
λειτείαν, ἔσπλουν τε καὶ ἔκπλουν ἐν εἰράνᾳ καὶ πολέμωι ἀσυ<λ>ε<ι> τ' ἀσ-
σπονδεί, αὐτῷ τε καὶ ἐκγόνοις καὶ χράμασιν αὐτοῦ, μετοχάν
τε πάντων τῶν ἐν τᾷ πόλει ὧν καὶ Χερσονασείταις μέτεστι·
τὸ δὲ ψάφισμα τοῦτο ἀναγραφᾶμεν <ἐν> λευκολίθου στάλᾳ καὶ θέ-
μεν ἐν ἐπισαμοτάτωι τᾶς ἀκροπόλιος τόπῳ· ταῦτ' ἔδοξε βου-
λᾶι, δάμῳ, βασιλευούσας Παρθένου, ἔτεος ρνε', ἱερέως
δὲ Τίτου Φλαυίου Ξάνθου υἱοῦ Φλαυίου Νάσωνος, μηνὸς
Λατόου ι', γραμματεύοντος Ἡροΐδου Ζήθου· ἐσφρα-
γίσαντο α' στίχωι : θεὰ βασίλισσα Παρθένος,
Φλάουιος Ἀγέπολις υἱὸς Φλαουίου Ἀρίστωνος, πρωτάρχων,
Ζῆθος Ἀρίστωνος, Τίτος Φλαούιος Ἀρίστων υἱὸς Φλα<ου>ίου Ἀριστω-
νος τοῦ Ἀγεπόλως, Ἀθήναιος Διογένους, Ἑρμοκλῆς Ἀπολλω-
νίου, Νεικαγόρας Δαμοκράτους· β' στίχῳ : Φιλόμουσος Ἀπολλωνί-
δου, Λούκιος Ἀντώνιος Ῥοῦφος, Δημοκράτης Βοΐσκου, ἄρχων, Ἀρίσ
των Ἀπολλωνίου, ἄρχων, Λούκιος Ἰλάρου, Ἀντίλοχος Ἀντιλόχου,
Ζῆθος Πυθοδότου, Ἀσκληπιάδης Ἀσκληπιάδου, ἄρχων· γ' στίχωι :
Πετρώνιος Μαρεῖνος, ἄρχων, Μητρόδωρος Διοσκουρίδου, Ἀρίστων Ἀντι-
λόχου, Καλλικλῆς Ἡδύλου, ἄρχων, Ἡροῖδας Ἡροΐδου, νομοφύλαξ, Ἰκέσιος
Ἰκεσίου, ν<ο>μοφύλαξ, Ποντικὸς Ἰλάρου, νομοφύλαξ, Βοΐσκος Διοσκου-

ρίδου, πρόδικος, καὶ ὁ γραμματεὺς τῆς βουλῆς Ἡροΐδας Ζήθου

Numerous ligatures, L. || 1. ΤΑ, lapis || 3. [emendation by ed.pr. without indication of what is on the stone, Kantor] ΒΠΕΠΟΑΙΤΑΙ, lapis || 8. τὸν ἄνδρα μοιραίως, ed.pr.; τὸν ἄνδρ' ἀμοιβαίως (cf. *IOSPE* I² 71 LL. 17/18), L. || 9. ΘΗΝΑ, lapis || 11 ΑΡΑΚΛΕΩΤΑΝ, lapis | 12. in fine, ΑΣΥΔΕ, lapis || 15. ἐν, omitted by the mason (haplography), L.; λευκολίθο<ι>, ed.pr. λευκολίθου, L. 19-31. cf. *IOSPE* I² 359 (129/130 A.D.), ed.pr., L. || 22. ΦΛΑΙΟΥ, lapis || 30. ΝΜΟΦΥΛΑΞ, , lapis

561-565. **Chersonesos in Tauris. Epitaphs, ca. 350 B.C.-125 A.D.** Five epitaphs; found in 2008 during conservation work on the defence wall 19 and Tower XVI; now in the Chersonesos Museum. Edd.pr. I.A.Makarov, V.G.Samojlenko, *VDI* 287 (2013.4) 62-73 (in Russian; summary in English; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 330-332 no. 17; A.Avram, *BE* (2015) no. 530.

561: 65/66 no. 1. **Epitaph of Aba, ca. 350-275 B.C.** Limestone stele.

Αβα | Νεομηνίου | Ὑπίου | γυνά

1. Αβα probably is of Thracian origin; cf. D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 1 s.v. edd.pr. [not in D.Dana, *Onomasticum Thracicum* (our lemma no. 473); rather a *Lallname*, Avram] Ὑπιος was hitherto unattested; possibly connected with the name of a river in Bithynia near Herakleia Pontike; cf. Steph. Byz. υ40 Billerbeck; Ps.-Skylax, *Peripl.* 91, edd.pr.

562: 66/67 no. 2. **Epitaph of Metrodoros, ca. 325-250 B.C.** Two joining fragments of a limestone stele, broken at the bottom.

Μητ[ρόδω]ρος | Γλαύκωνος

2. First attestation of Γλαύκων on the North Shore of the Black Sea, edd.pr.

563: 67-69 no. 3. **Epitaph of Soteria, ca. 225-150 B.C.** Limestone stele, broken at the top and bottom.

Σωτηρία
χαῖρε
Φορμίωνος
4 [γ]υνά

1. First attestation of Σωτηρία on the North Shore of the Black Sea, edd.pr. || 2. probably the earliest Chersonesitan epitaph using χαῖρε, edd.pr.

564: 69/70 no. 4. **Epitaph of Pasion, ca. 250-200 B.C.** Two joining fragments of a limestone stele, broken at the bottom. For other epitaphs of Herakleotai at Chersonesos in Tauris.

cf. *IOSPE* I² 544/545 (Imperial period) [cf. A.Avram, *Prosopographia* (our lemma no. 556) 149 no. 1869; 150 no. 1880, Kantor].

Πασίων
Διοτίμου
Ἡρακλεώτας

1/2. First attestation of the names Πάσιων and Διότιμος from Herakleia Pontike; well attested at Chersonesos; cf. *LGPN* IV s.vv., edd.pr.

565: 70-72 no. 5. **Epitaph of Geminius, ca. 50-125 A.D.** Two joining fragments of the upper part of a marble pedimental stele. Cf. I.A.Makarov, *An.Ép.* (2013) [2016] no. 1350.

Γεμίνιος Γεμινίου Οὐάλεντος
υἱός, ἐτῶν γ'

1. The father of the deceased was probably an enfranchised immigrant from Asia Minor, rather than a Roman veteran from the *vexillatio Chersonesitana*, whose presence is not firmly attested until a later date; all known inscriptions of its soldiers are in Latin; it is also possible that he was an enfranchised local; Roman citizens with non-imperial *nomina* are otherwise unattested at Chersonesos before the 130s A.D.; cf. *SEG* XLVIII 999 (Gaius Valerius from Sinope); LVI 932 (P. Servilius from Amastris), edd.pr.

566. **Chersonesos in Tauris. Citizen oath, ca. 300-250 B.C.** *IOSPE* I² 401; *Syll.*³ 360; *SEG* LVI 869*; LIX 812; LX 807. I.A.Makarov, in M.D.Bukharin (ed.), *Scripta antiqua: Voprosy drevnej istorii, filologii, iskusstva i material'noj kul'tury*, vol. 2 (Moscow 2012) 304-326 (in Russian); id., *ACSS* 20 (2014) 1-38 (English version of the previous article; ph.), addresses the key features of the document as a constitutional oath: obligations to support ὁμόνοια; to defend the polis from external threats; to preserve the existing political order; and to abstain from extra-legal conflict resolution. References to both internal and external threats remain very general and make no reference to specific threats, by contrast e.g. with the oath from Dreros (*I.Cret.* I.IX.1) which singles out Lyttos as the enemy. In LL. 32 and 39, the introduction of the participial phrase with the negation μή renders the condition hypothetical. This speaks against the widely accepted view of S.A.Zhebelev, *Severnoe Prichernomorje* (Moscow/Leningrad 1953) 221-223, developed by Ju.G.Vinogradov, A.N.Scheglov, in Je.S.Golubtsova (ed.), *Ellinizm: Ekonomika, politika, kul'tura* (Moscow 1990) 336-361, that the oath was introduced on the occasion of a *stasis* and possibly a seizure of part of the Chersonesitan territory by the exiles. [For a possibility of *stasis*, see now B.Gray, *Stasis and Stability: Exiles, the Polis, and Political Thought, c. 404-146 B.C.* (Oxford 2015) 142/143; M., who discusses other parallels to the Chersonesos oath in detail, was not aware of the oath from Dikaia (*SEG* LVII 576; our lemma no. 424), Kantor.] Rather, the context was the appearance of new ἔποικοι in the late 4th cent. B.C. [for ἔποικοι on the North Shore of the Black Sea, cf. our lemma no. 548, Kantor]. In the second part of the article, M. discusses the meaning of the hapax ΣΑΣΤΗΡ in LL. 24/25, repeating his arguments that we summarized in *SEG* LIX 812. In the final part, he addresses the fragmentary clause of the oath in LL. 56/57. Re-examination of the fragment with the letters ΘΑΝΑ assigned by

Latyschev to the end of L. 57 shows that it does not belong to this inscription. M. suggests restoring in L. 57 μήτε π[ρόβατα εὐθηνοῖ - - -]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) no. 26; A.Avram, *BE* (2015) no. 528.

567. **Chersonesos in Tauris. Honorary decree for Diophantos of Sinope, ca. 110 B.C.** *IOSPE* I² 352; *Syll.*³ 709; *SEG* XXX 963; XXXI 681; XXXVII 653; XXXIX 692; XLII 695; XLVI 925; LI 957. A.K.Gavrilov, in *Bosporskij fenomen: Greki i varvary na evrazijskov perekrestke* (St. Petersburg 2013) 195-202 (in Russian), discusses the clause τὸν μὲν ἐκθρέψαντα αὐτόν in col. 2 L. 34. Adducing the usage of cognate words in literary sources, he suggests that this phrase may not refer to Diophantos having been brought up by King Pairisades, but to the fact that he had been 'provided' with the conditions that allowed him to become a general, i.e. he had been hired by the king as a mercenary. The length of the lacuna at the end of L. 34 recommends the restoration ἐκθρέψαντα αὐτὸν [τὸν βα]|σιλέα (ἐκθρέψαντα αὐτὸν [βα]|σιλέα, *IOSPE*). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 335 no. 23; A.Avram, *BE* (2014) no. 353.

568. **Chersonesos in Tauris. Honorary decree for citizens of Herakleia Pontike, 138-161 A.D.** *IOSPE* I² 361+362-363; *NEPKh* II 112a and b. I.A.Makarov, *VDI* 284 (2013.1) 104-115 (in Russian summary in English; ph.; dr.), based on re-examination of the stones, argues that *IOSPE* I² 362 is the upper part of the same stone as *IOSPE* I² 363+361 (= *NEPKh* II 112 frr. a and b). On the basis of a prosopographical analysis of the list of τῶν σφραγισαμένων in *NEPKh* II 112 LL. 7–21 he argues for dating the Herakleian embassy to Antoninus Pius mentioned in *IOSPE* I² 362 to 138-141 A.D. and discusses its broader political context, in the aftermath of a six-year Chersonesitan embassy to Hadrian attested in *IOSPE* I² 423. We note the new readings: *IOSPE* I² 362a L. 7: γνασίωι (γνασίω[ι] *IOSPE*); L. 16 in fine: Makarov deletes {AMEI}; L. 20: [μητρόπο]λιν ([μεγαλόπο]λιν, *IOSPE*). Cf. A.V. Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 328-330 no. 15. A.Avram, *BE* (2014) no. 352, accepts Makarov's suggestions, but notes that a Doric form should be restored in *IOSPE* I² 362 L. 20: [ματρόπο]λιν. Cf. I.A.Makarov, *An.Ép.* (2013) [2016] no. 1349.

569. **Chersonesos in Tauris. Epitaphs of Parmis and Xanthos, ca. 50 B.C.-50 A.D.** *IOSPE* IV 110; I² 482. I.A.Makarov, in A.I.Ivantchik (ed.), *Monumentum Gregorianum: Sbornik statej pamati akademika G.M. Bongard-Levina* (Moscow 2013) 310-326 (in Russian; ph.), republishes the inscription and notes that under LL. 1/2 there is an epitaph for Parmis, son of Apollas, erased to make way for the epitaph of Xanthos; we print the new text below. On palaeographic grounds, it should be dated to no earlier than 50 B.C., whereas the epitaph of Xanthos should be dated to ca. 1-50 A.D. M. discusses the rhetoric of the epitaph of Xanthos in the context of the genre of epitaphs commemorating untimely death, and argues that the expression σοφὸς ἐν Μούσαις refers to his education in the gymnasion rather than to his mature intellectual accomplishments (contra A.Bielman, in R.Frei-Stolba et al. (edd.), *Les femmes antiques entre sphère privée et sphère publique* [Bern 2003] 84). The circumstances of Xanthos's death in battle suggest that at the time of his death he belonged to the age-class of the νέοι, rather than to that of the ephebes. Cf. A.V.Belousov, *Aristeas*

Philologia Classica et Historia Antiqua 10 (2014) 330 no. 16. A.Avram, *BE* (2014) no. 351, notes that other attestations of the names Πάρμις and Ἀπολλᾶς at Chersonesos mostly belong to the 3rd cent. B.C.

Πάρμις
Ἀπολλᾶ

570. **Chersonesos in Tauris (area of: Chajka). Graffito on an ostrakon, 1st cent. B.C./1st cent. A.D.** Two joining fragments of a red-glazed plate, broken on all sides; acquired on the antiquities market in 2013, now in the Evpatoria Museum. Ed.pr. S.R.Tokhtasiev in V.A.Kutajsov, T.N.Smekalova (edd.), *Ortli. Antichnaja usad'ba i vinogradnik na dal'nej khore Khersonesa* (Simferopol 2013) 263 (in Russian; dr.); republished by S.Ju.Saprykin, *Materiały k archeologicheskoj karte Kryma* XIV (Simferopol 2014) 24-27 no. 2 (in Russian; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 332 no. 18; 12 (2015) 210/211 no. 28, with a number of his own readings; A.Avram, *BE* (2015) no. 531. Ed.pr., followed by others, interprets the text as a list of monetary sums and goods for a group of women. We print Belousov's text (2015).

Ουζάλκου γυνὴ· Η
Πάτει{ς} γυνὰ· χρυσόλιθο[ς - - -]
Αζεακος· Α
4 Αγουζακο<υ> γυνὴ· Β
Λαυθιακου θυγάτηρ· Α
ΚΑΝΘΡΥΠΙΟΝ (?) ΚΤΕΝΩ[- - -]

1. [?Αγ]ουζακου, ed.pr.; lambda written later over the line, S., B.; 'le *lambda* transcris par S. me semble superflu', A. || 2. Πατεις, γυνά· χρυσολίθο[ς], ed.pr.; Πάτεις γυνά· χρυσολίθοι, S.; Πάτει{ς}, B., who interprets it as a genitive and refers to S.R.Tokhtasiev in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ - - - Domanskogo* (St. Petersburg 2007) 108 for the name [cf. *SEG* LVII 690]; 'voir le nom bithynien Πατης', A. || 3. Αζεακος· A, ed.pr., B.; Αζεκος· A, S.; second alpha inserted above the line, B. | 6. ΚΑΝΘΡΥΠΙΟΝ (?) ΚΤΕΝΩ[- - -], ed.pr., B.; κα<ι> θρύπτον κτενώ|δης, S., who interprets θρύπτον as a participle of θρύπτω and κτενώδης as a 'comb-like' item; 'je n'arrive pas à comprendre la séquence θρύπτον κτενώδης', A. [-δης beyond the end of l. 6 is not visible on the ph. or S.'s dr., Kantor].

571. **Dzhangul (modern place name). Graffiti on vases (mostly dedications to Tarka/Targa), 2nd cent. B.C.** Fragments of pottery, found during the excavations of A.N.Scheglov in 1983-84. Ed.pr. S.R.Tokhtasiev, *VDI* 284 (2013.1) 193-196 nos. 1-4 (in Russian; ph.), from the notes of the late Ju.G.Vinogradov and photographs kept at the Institute for the History of Material Culture (St. Petersburg); cf. S.Ju.Saprykin, *art.cit.* (our lemma no. 570) 7-24 nos. 1-24 (in Russian; ph.; dr.); Saprykin 21 no. 23 is anepigraphic; his no. 24 combines fragments of more than one vase. Tokhtasiev provides a detailed discussion of the identification of the sanctuary at Dzhangul with Τράκανα mentioned by Ptolemy, *Geog.* 3.5.27, and comments on the variations Ταργα, Ταρκη, and Ταργώ in the name of the goddess. Saprykin observes that the find of a Rhodian amphora stamp (ἐπὶ

Τιμοιδίκου | Ἀρταμιτί[ου]) confirms the archaeological dating. Cf. A.Avram, *BE* (2014) no. 317; (2015) no. 531; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 328 no. 14; 12 (2015) 207-209 no. 28. We omit the more speculative restorations of names by Saprykin. 1) [- - -]ται Ταργα[ι - - -] (T. 195 no. 3 – S. 10 no. 1; fr. of a Megarian bowl); 2) [- - -]ΚΟΝΤΟ[- - - | - - -]ΙΗΣΠ[- - -] (S. 10/11 no. 2; fr. of a Megarian bowl); 3) Ἀφροδί(τηι) (S. 11 no. 3; shoulder of a Chersonesitan amphora); 4) Ἡρωΐδας Ὕμνου | Ταργαι εὐχήν (S. 11 no. 4; neck and shoulder of an amphora); 5) [- - -]ΛΛΩ[- - - - -]ΝΟΣ | [- - -]ΑΙ ΑΠΑΙ[- - -] (S. 11/12 no. 5; fr. of an amphora); 6) Σώπο[λις ·] | ὑπὲρ [-] | Ταργ[αι] (T. 195 no. 2 = S. 12-14 no. 6; fr. of an amphora wall); 7) Πα[- - -] | Ἡφ[- - -] | Ταρ[γαι] | ἐπὶ κα[- - -] (S. 14 no. 7; fr. of a neck of a Rhodian amphora); 8) Ταργο<ῖ>. σοῖ, Ἀρε[- - -] (T. 195 no. 4 = S. 14/15 no. 8; fr. of an amphora shoulder); 9) [Ταργ]αι Σιλη[νός] (S. 15 no. 9; fr. of an amphora shoulder); 10) [- - - Ταρ]γαι (S. 15 no. 10); 11) ΑΓΕ[- - -] | Θ[- - -] | Λ ΓΑΙΑ (S. 15/16 no. 11; fr. of an amphora wall); 12) Λ (S. 16 no. 12; fr. of an amphora wall); 13) [Τ]αρ[γ]α[ι] (S. 16 no. 13; fr. of an amphora wall); 14) [- - -]ΙΩΝΥ[- - - | - - -]ΡΙΣΤ[- - -] (S. 16/17 no. 14; fr. of an amphora wall); 15) ΑΧΤΑ[- - -] | ΤΑ[- - -] | Ε[- - -] (S. 17 no. 15; fr. of an amphora wall); 16) Δια[- - - | - - -]Ν Ἀχ<ι>λλεῖ Σω[τῆρι (καὶ)] Ταρχη Σωτ[είραι | ἀνέθη]χεν? (T. 195 no. 1 = S. 18/19 no. 16; fr. of a shoulder of a Rhodian amphora); 17) [- - -]ΓΑΘΑΡ[- - - | - - -]ΑΝΑ[- - -] (S. 19/20 no. 17; fr. of an amphora); 18) [- - -]ΟΥ[- - - | - - -]Α Η[- - -] (S. 20 no. 18; fr. of an amphora); 19) Α[- - -] ΑΣΑ[- - -] (S. 20/21 no. 19; fr. of a wall of a bowl); 20) [Τα]ργα[ι | ἀνέθηκε]ν (S. 21 no. 20; fr. of a wall of a bowl); 21) [- - -]ΝΟΣ (S. 21 no. 21; fr. of a wall of a bowl); 22) ΗΡ (S. 21 no. 22; fr. of a foot of a black-glazed cup); 23) [- - -]ΑΚΟΥΝΤΙ[- - -] (S. 21/22 no. 24; fr. of a Megarian bowl); 24) [- - -]ΕΙΔ[- - - | - - -] Ταρ[γαι- - -] (wall), ΗΡΑ (foot) (S. 21/22 no. 24 [second item assigned to this cat. no.]; fr. of a black-glazed bowl).

1. [- - -]ται Ταργα[ι - - -], T.; Σάϊττα Τα[ργαι - - -], S. [T.'s reading seems to be confirmed by the ph., Kantor] || 2. e.g. [ὑπὲρ τε]κόντο[ς], S.; no parallels for this restoration, B. || 5. e.g. [Ἀπο]λλώ[νιος | - - -]νος | [Ταργ]αι | ἀπ' αἴ[σας], S. | 8 Ταργο<ῖ> σοῖ, Ἀρε[- - -], T., who discusses the Hellenized form Ταργώ (on the model of Ἀφρώ, Δηώ; cf. E.Maass, *Hermes* 23 (1888) 615/616); Ἀρέ̣ς[ε], S. | 14. e.g. [Ἀμφ]ίων Υ[περόχου], S.; cf. E.I.Solomonik, *VDI* 137 (1976.3) 122/123; Ju.G.Vinogradov, M.I.Zolotarev, in *Le Pont-Euxin vu par les Grecs* (Paris 1990) 104 no. 2, S. 15. e.g. Ἀχτα[λίων] | Τα[ργαι] ε[ὐχήν], S., who suggests that the Boiotian name Ἀχταλίων (cf. *LGPN* IIIB s.v.) is possible in the Chersonesos, which had received Boiotian settlers 16. Achilles Soter was not worshipped at the sanctuary; the joint dedication may have been made by people who survived a shipwreck near northwestern Crimea, S. | 17. [Ἀ]γαθαρ[χ[δης] vel [Ἀ]γάθαρ[χος], S.

572. **Gorgippia. Dedication by a synodos, ca. 175-225 A.D.** *CIRB* 1129. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 259-262 no. 3.1, proposes a new text on the basis of her reconstruction of the standard format of Gorgippian thiasos inscriptions. We print her text.

[Ἀγαθῇ τύχῃ]
[βασιλεύοντος βασιλέως Τιβερίου]
[Ἰουλίου Σαυρομάτου φιλοκαίσαρος]
[καὶ φιλορωμαίου εὐσεβοῦς ἔτους - - -]
[μηνὸς - - - - - θ]εῷ Π[οσειδῶνι]
[σύν]οδος π[ερὶ ἱερέα]ν Φαρναχίωνα [Πό]-
θου Νεοκλέ[ους, τ]ὸν ἐπὶ Γοργιπ[πί]-

ας καὶ συναγ[ωγὸν Ἀ]θηνόδωρον Πα[ν]-
ταλέοντο[ς Ἀθηνοδ]ώρου, ἐπὶ τῶν
ἱερῶν καὶ φρο[ντιστὴν] Φαρνάκην Ἔ-
ρωτος· θια[σῖται Ἀλέξ]ανδρος Πό-
θου, Νυμφαγ[όρας - - - -δ]ώρου Κονο[ς]
[- - - - - - - - - - - - - - - - Δι]όφαντος
[- - - - - - - - - - - - - - - -

577. **Kimmerikon. Graffito on a cup, 2nd cent. A.D.** Red-glazed cup with graffiti on the wall on two opposite sides; found in 1949 during the excavations of I.B.Zeest. Ed.pr. T.V.Blavatskaja, *Kratkie soobschenija Instituta istorii material'noj kul'tury* 43 (1952) 69-73 (in Russian; dr.); republished by I.A.Emets, *Graffiti i dipinti* - - (our lemma no. 554) 116 no. 162 (in Russian; dr.), whose text we print. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20.

A: ΕΠΙΤ

B: Ἀγαθῆι Τύχει Αὐρηλίου
ΕΠΙΤΟΥΑΣ
Ἐπίκτητος

B.2. An unsuccessful attempt to spell Ἐπίκτητος, E.; ἐπὶ τοῦ ἀσ(θενοῦς) or ἐπὶ τοῦ ἀσ(φαλοῦς), Belousov.

578. **Myrmekion. Graffito on a kantharos, late 6th/early 5th cent. B.C.** Fragment of a black-glazed kantharos with graffito around the rim; found in 1972. Ed.pr. I.A.Emets, *Epigraphicheskij vestnik* 7 (2002) no. 162 [non vidimus]; id., *Graffiti i dipinti* -- (see our lemma no. 554) 151 no. 399 (in Russian; dr.): [- - -]ΣΚΥΘΙΟΝ[- - -]Π[- - -]

ΣΚΥΘΙΟΝ: a misspelling of the name Σκυθιανός, E. [not in *LGPN*, Kantor; an name ending in -ιανος is impossible in the Archaic period; probably an attribute of the wine (σκύθιον); the personal name Σκύθιος is attested in Athens, Chaniotis]

579. **Myrmekion. Graffito on a cup (dedication to Meter), late 5th cent. B.C.** Fragment of a foot of a black-glazed cup; found in 1958. Edd.pr. V.F.Gajdukevich, T.Mikhalovskij, in *Issledovanija po arkheologii SSSR* (Leningrad 1961) 135 (in Russian; dr.); republished by I.A.Emets, *Graffiti i dipinti* - (see our lemma no. 554) 148 no. 379 (in Russian; dr.).

[- - - ἀ]νέθηκεν τῇ Μητρί vacat

580. **Myrmekion. Graffiti on vases (owners' inscriptions), 4th cent. B.C.** Two fragments of black glazed cups; found in 1964. Ed.pr. I.A.Emets, *Epigraphicheskij vestnik* 7 (2002) nos. 158 and 161 (in Russian; dr.) [non vidimus]; republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 150 nos. 392 and 394 (in Russian; dr.): 1) Μενίππου (no. 392); 2) Πα|ρα|μό|ν(ου) (no. 394).

2. Owner's inscription of Παράμονος, E.

581. **Olbia. Burial rituals.** A.S.Rusjaeva, *Bosporskie issledovanija* XXVIII (2013) 47-72 (in Russian) discusses Olbian burial rituals on the basis of epigraphic evidence (cf. *IOSPE* I² 34, 44, 226, 687; *SEG* XXVII 444; XXXVIII 726). A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326

no. 10, notes that key points were anticipated by S.E.Andreeva, in *Bosporskij fenomen: pogrebal'nye pamiatniki i sviatilishcha* II (St. Peterburg 2003) 30-36.

582. **Olbia. Epigraphical studies: V.V.Krapivina.** In an obituary of V.V.Krapivina, I.A.Snytko, *Voprosy epigrafiki* VII.2 (Moscow 2013) 270-282 (in Russian), discusses the contribution of V.V. Krapivina to Olbian epigraphy and gives a full list of her publications.

583. **Olbia. Onomastics: names of Iranian origin.** S.R.Tokhtasiev, in *Commentationes Iranicae: Sbornik statej k 90-letiju V.A. Livshitsa* (St. Petersburg 2013) 565-607 (in Russian), provides a comprehensive discussion on this topic. Prior to the mid-1st cent. B.C. only about 15 names of Iranian origin are attested in Olbia, mainly in the 6th-4th cent. B.C. The two graffiti with names ending in -αχης, adduced for the 1st cent. B.C. by Ju.G.Vinogradov, *Pontische Studien* (Mainz 1997) 160, may refer to Greek names such as Πιτθάχης (attested at Olbia; cf. *LGPN* IV); there are no names of Iranian origin in the list of eponyms in *IOSPE* I² 201. The situation changes radically after the refoundation of the city of Olbia by King Burebista in ca. 55 B.C.

In T.'s view this change is to be connected with the migration of Sarmatians to Olbia and their integration into the Olbian city elite. He argues against the view of V.V.Krapivina (summarized in *SEG* LXI 629) that this change is to be explained by the migration of a late Skythian population from the Lower Dniepr area, perhaps facilitated by the temporary migration of the Olbiopolitai there after the Getic sack of the city, and by earlier integration of the Greek and Skythian population in the Olbian chora. Archaeological evidence does not show any strong Skythian connections for the late Hellenistic settlements in the Lower Dniepr area of the chora; Greek names dominate in the epigraphic record for these settlements; of the three attested non-Greek names (Χιμυναχης; Κοκοναχος; Φανισαλ[- - -]) none is identifiably Skythian. Iranian names were now considered equally prestigious and were used by otherwise Hellenized members of the city elite; the onomasticon is remarkably stable across the 1st-3rd cent. A.D. Detailed linguistic analysis and comparison with names of Iranian origin attested in the same period in the Bosporan Kingdom shows their linguistic homogeneity and allows for their attribution to the Sarmatian rather than Skythian dialect.

Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326/327 no. 11; A.Avram, *BE* (2014) no. 316.

584. **Olbia. Prosopography.** N.I.Nikolaev, *Gileja. Naukovij visnik* 57 (2012) 158-167; 58 (2012) 203-209; 60 (2012) 299-303; 61 (2012) 211-215; 65 (2012) 188-190; 67 (2012) 159-167; id., *Voprosy epigrafiki* 6 (2012) 445-514; id., *Istorichnyj arkhiv. Naukovi studii* 8 (2012) 150-158, continues his series of studies on the identification of Olbian eponyms attested in *IOSPE* I² 201 and their absolute chronology [summarized in *SEG* LVIII 763]; his chronology provides approximate dates (± 15 years) based on the calculation of a person's floruit. [See now in full detail id., *Prosopografija Ol'vu Pontijskoj, V v. do n.e. - I v. n.e.* (Kiev 2016), to be summarized in *SEG* LXVI, Kantor.] Cf. A.Avram, *BE* (2013) no. 302, who notes that 'si les connexions prosopographiques établies par N. sont plutôt convaincantes, les dates éponymiques

pour lesquelles il plaide le sont moins'; (2013) no. 305; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 156/157 no. 10.

585. **Olbia. Incertum (decree?), Hellenistic.** Fragment of a white marble block, broken on all sides; chance find, now in the private collection of V.S.Ustinov. Ed.pr. N.I.Nikolaev, *Voprosy epigrafiki* 7.1 (Moscow 2013) 452 463 (in Russian; summary in English; ph.), who interprets it as a fragment of a decree, possibly a non-joining fragment of *SEG* XXVIII 649. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 325/326 no. 8; A.Avram, *BE* (2014) no. 346.

[- - -]Θ[- - - - τῶν ὀφειλόντων?]
[εἰ]σέπρα[ξεν? - - - - - - - - - -]
τὴμ π[ρόσοδον? - - - - - - - - - -]
4 Ο[- -]

586. **Olbia. Dedication to Zeus Soter, 4th cent. B.C.** *I.Olbia* 71; *IGDOP* 11. V.F.Stolba, *Mnemosyne* 66 (2013) 293-302 (ph.; dr.), provides a new edition and discusses the prosopography. The dedication was made by an association of the priests of Heuresibios, a local hero; nothing is known about Heuresibios and the circumstances of his heroization (S.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 327/328 no. 13; A.Avram, *BE* (2014) no. 345. We print Stolba's text, noting differences with *I.Olbia* and *IGDOP*.

[Ζε]ὺς Σωτ[ήρ]·
[ἱ]ερεῖς Εὑρησιβ[ίου]
[Θι]ασῖται Λεωκράτης Π[ολυχάρμου?]
4 [Εὐ]ρησίβιος Λεωκράτεος Ἡραγόρη[ς] Πρα[- - -]
[Πο]λυκράτης Λεωκράτεος Ἀρρενείδης Δ[- - - - -]
[Πο]λυμήδης Λ[ε]ωκράτε[ο]ς Εὐμένης Λεω[πρέπεος?]
[Πολ]ύστρατος Λεωκράτεος Εὐρησίβιος Ε[ὐμένεος?]
8 [Πολ]ύχαρμος Λεωκράτεος Λεωπρέπης Εὐμ[ένεος]
[Πολύδ]ημος Λεωκράτεος Συρίσκος Ε[ὐμένεος?]
[Πολυμέ]δων Λεωκράτεος [Πο]σ[ειδώνιος? - - - -]

Col. A: left side of LL. 3-10. col. B: right side of LL. 3-10 | A. 2. [ἱ]ερεῖς Εὑρησιβ[ιάδαι], *I.Olbia*; [ἱ]ερεῖς Εὑρησιβ[ιαδα- - -] Εὑρησιβ[ίου], *IGDOP*; not enough space on the stone for the longer name, S. || 3. [καὶ θι]ασῖται, *I.Olbia*, *IGDOP* | [Πολύ]χαρμος, *I.Olbia*, *IGDOP* | 10 [Πολυμέδ]ων, *I.Olbia*, *IGDOP* || B. 3. Λεωκράτης Ἱ[ππoκράτεος?], *I.Olbia*; Λεωκράτης Ἱ[- - -], *IGDOP* | 4. Πρα[ξαγόρεω] *I.Olbia*, *IGDOP* | 5. Ἀρρενείδης [-], *I.Olbia*, *IGDOP* || 6. Λεω[κράτεος], *I.Olbia*, *IGDOP* || 7-9. three brothers, sons of Εὐμένης Συρίσκου (*IOSPE* I² 201, col. II L. 26), S. [see now for the same suggestion N.Nikolaev, *Prosopografija Ol'vii Pontijskoj V v. do n.e.-I v. n.e.* (Kiev 2016) 267, Kantor] || 7. Ε[ὑρησιβίου?], *I.Olbia*, *IGDOP* || 8. Εὐ[ρησιβίου?], *I.Olbia*, *IGDOP* || 9. Συρίσκ[ος], *I.Olbia*, *IGDOP* || 10. read by Stolba.

587. **Olbia. Dedication by the molpoi.** *IOSPE* I² 307 + *I.Olbia* 58; *SEG* XXXIV 769; *IGDOP* 2. N.I. Nikolaev, in V.V.Dementieva (ed.), *Antichnaja tsivilisatsija: politicheskie struktury i pravovoe regulirovanie* (Yaroslavl 2012) 46-55 (in Russian; ph.; dr.); id., *Ancient West and East* 16 (2017) 291-295 updated English version of the preceding [non vidimus]), argues that *IOSPE* I² 307 (reported by P.O.Karyshkovskij as lost, but possibly in museum storage in St. Petersburg) belongs to the same stone as *I.Olbia* 58. *IOSPE* I² 307 is the right-hand part of *I.Olbia* 58 LL. 4-6. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 156 no. 8; A.Avram, *BE* (2013) no. 303. We present N.'s text.

[Μ]ολ[πο]ί με ἀνέθεσαν {Ε} stoichedon
Ἀπόλλωνι Δ[ε]λφινίωι
ἐπὶ Διονυ[σο]δώρο τῶ Λη-
4 ναίο Μολπ[ῶν α]ἰσυ[μνῶν]-
τος· στεφ[ανηφ]όροι vacat
Ἑκατ[- - ca. 8 - -]ΜΟ[- - -]

4 5. Μολπ[αγόρεω ἄρχον]|τος στεφ[ανηφόρο? - -], *I.Olbia*; μολπ[ῶν αἰσυμνῶν]|τος, στεφ[ανηφορέντων? - -], *SEG*; *IGDOP* | 6. Ἑκατ[- - -] *I.Olbia*, *SEG*, *IGDOP*.

588. **Olbia. Dedication to Achilles Pontarches, 2nd/3rd cent. A.D.** *IOSPE* I² 140; *SEG* LXI 635. A.V.Belousov, in M.Manoledakis (ed.), *Exploring the Hospitable Sea: Proceedings of the International Conference on the Black Sea in Antiquity held in Thessaloniki, 21-23 September 2012* (Oxford 2013) 181-186, presents an English version of his arguments already summarized in *SEG* LXI 635. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 323 no. 6; A.Avram, *BE* (2014) no. 347; I.Makarov, *An.Ép.* (2013) no. 1348, who prefers to recognize an indirect influence of an imperial formula and refers to L.Robert, *Hellenica* 10 (1955) 103/104.

589. **Olbia. Epitaph of Artemidoros, ca. 450-350 B.C.** Limestone stele; there is a cutting from secondary use under the inscribed field; chance find of unknown exact provenance; now in the private collection of E.R.Dzhumadzhanov. Edd.pr. N.I.Nikolaev, E.R.Dzhumadzhanov in *IX Mikolaivs'ka kraeznachna konferentsija. Istorija, Etnographija, Kul'tura: Novi dostizhenija* (Nikolaev 2013) 73-76 (in Russian; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326 no. 9; A.Avram, *BE* (2015) no. 523.

Ἀρτεμί-
δωρος
Διονυσ-
4 έρμου

4 The rare name Διονύσερμος is restored in *IOSPE* I² 216 at Olbia, edd.pr.

590. **Olbia. Private letter or defixio on a lead tablet, ca. 450 B.C.** *SEG* XLVIII 1029. Republished by B.Bravo, *Palamedes* 8 (2013) 68-73 no. 2, who argues that the text is a defixio and not a private letter. Cf. A.Avram, *BE* (2015) no. 543; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 324/325 no. 7, who rejects this interpretation and is skeptical about Bravo's readings of this text. Belousov provides a detailed app.cr. [but with errors in line-numbering from L. 4 on (for his L. 5 read 4 etc.), Kantor]. We give Bravo's text.

Πρωταγόρης ἄν {αν} τι ἔχε[ι]
κατ' ἐμέ̣ο ἀμελέω, ἔχω περισὸ[ν]
λόγ[ο]ν, πάρεσ̣τι καὶ ἂν ἐσκέακε̄ ὦ-
4 [δ]ε ἀντιπρή[σ]σειν· ὅτι τάχος τά-
χιο<ν> ρ̣ἰχέ[σθ]ω παρ<ὰ> τοῦτον· χάρι-
ζε ἄγ̣ε̄ν αὸτὸν <σ>ήμερον vacat
[- - - - - - - - - - - - - - - - -]

1/2. ἂν ἀντιμη[χα]ν̣ὴ τ' ἐμοί, ἀμελέω, *SEG* | 2. ἀμελέω: 'non me ne preoccuppo', similar in sense to ἠρεμέω, Bravo 2-3. ἔχω περὶ σο[ὺς ὃ ἂν πάρεστι καὶ ἀνεσκε(ό)ακ' εὖ, *SEG* || 3. ἐσκέακε̄: 'trattando l'*epsilon* finale come lungo, perché mi pare evidente che abbiamo a che fare con un congiuntivo del perfetto ἐσκέακα (< ἐσκεύακα)', Bravo || 4. ἐὰν ἢ σπεύσην, *SEG* 4/5. τ[ά]χους (sic), τ[ά] χιο(ν), *SEG* 5. οἰχέτω πάρ το<ύ>το<υ> χάρι[ν], *SEG* || 6. δὲ ἄγ̣ε̄ν αὐτὸν ἥμερον, *SEG* || 7. [- -]Ει[ ], *SEG*; 'probabilmente due lettere illegibili', Bravo.

591. **Olbia. Curse tablets.** A.V.Belousov, *Aristeas: Studia Classica* V (2012) 11-20 (in Latin) provides a brief account of the study of curse tablets from Olbia and a detailed bibliography as a prolegomenon to a new corpus of magical inscriptions from the North Shore of the Black Sea; for an updated English version see id. in M.Manoledakis (ed.), *The Black Sea in the Light of New Archaeological Data and Theoretical Approaches* (Oxford 2016) 41-44. Cf. id., *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 155/156 no. 7; A.Avram, *BE* (2013) no. 309 [for new curse tablets from Olbia, see now M.Dana, A.Belousov, N.Nikolaev, *ZPE* 197 (2016) 167-177; A.V.Belousov, *Eminak* 4 (2016) 113-128, Kantor].

592. **Olbia. Corpus of graffiti.** As announced in *SEG* LXI 643, A.S.Rusjaeva, *Graffiti Ol'vii Pontijskoi* (Simferopol 2010) (in Russian; ph.; dr.), presents a corpus of Olbian graffiti: 35 from the Eastern Temenos (23-41 nos. 1-35), 302 from the Western Temenos (42-101 nos. 1-302), 313 from the upper city (102-162 nos. 1-312, 166a), 163 from the northwestern part of the lower city (163-197 nos. 1-163); she provides a short history of the study of Olbian graffiti (10-22); no indices or concordance [we note numerous misprints, Kantor]. We provide a comparatio numerorum with *SEG* and *IGDOP*. For the more substantial new graffiti see our lemmata nos. 593 598.

SEG XXVIII	Rusjaeva
659	33/34 no. 29
660	34 no. 30
661	34 no. 31

SEG XXX	Rusjaeva
915	39/40 no. 35
938	36/37 no. 33
975	73 no. 137

SEG XXX	Rusjaeva
976	70-72 no. 134
977	49-51 no. 13
978	107 no. 6
979	27 no. 6
SEG XXXII	
796	33/34 nos. 29-31
SEG XXXIV	
770	118-120 no. 53
771	70-72 no. 134
SEG XLI	
1833.2	37-39 no. 34
SEG XLIV	
668	57 no. 35
SEG XLV	
1005	175-178 no. 44
SEG XLVI	
954	70-72 no. 134
SEG XLVII	
1189	37-39 no. 34
SEG LI	
979	70-72 no. 134
SEG LIII	
788(2)	44/45 no. 2
788(4)	46 no. 6
788(6)	46 no. 7
788(7)	46/47 no. 8
788(8)	47/48 no. 10
788(10)	49 no. 12
788(13)	53 no. 21
788(15)	52 no. 16
788(16)	52 no. 19
788(17)	52/53 no. 20
788(19)	53 no. 23

SEG LIII	Rusjaeva
788(21)	53 no. 24
SEG LVIII	
768	33/34 nos. 29-31
SEG LX	
836(1)	165 no. 5
836(2	165 no. 7
836(3	166 no. 10
836(4	166 no. 11
836(5)	179 no. 47
836(6)	179 no. 48
836(7)	179 no. 49
836(8)	179/180 no. 50
836(9	180 no. 51
836(10)	180 no. 52
836(11)	180 no. 55
836(12)	180 no. 54
837	167/168 no. 14
838	168 no. 15
SEG LXI	
643(1)	57 no. 37
643(2)	58 no. 43
643(3)	58 no. 42
643(4)	58/59 no. 45
643(5)	59 no. 48
643(6)	59 no. 52
643(7)	60 no. 56
643(8)	60 no. 61
643(9)	63 no. 79
643(10)	63 no. 80
643(11)	63 no. 82
643(12)	64 no. 86
643(13)	64 no. 91
643(14)	74/75 no. 139
643(15)	75 no. 140
643(16)	75/76 no. 142
643(17)	76 no. 145
643(19)	80 no. 160
643(20)	81 no. 166
643(21)	81 no. 168

SEG LXI	Rusjaeva
643(22)	80 no. 161
643(23)	81/82 no. 171
IGDOP	
28	36/37 no. 33
56	46 no. 6
57	43/44 no. 1
61	28/29 no. 12
62	25/26 no. 2
63	25 no. 1
64	27 no. 6
66a	32 no. 25
66b	32 no. 26
67	32 no. 27
68	33 no. 28

IGDOP	Rusjaeva
71b	72/73 no. 136
78	72 no. 135
79	104/105 no. 2
81	57 no. 36
83b	48/49 no. 11
85	105 no. 3
87	39/40 no. 35
94a	33/34 no. 29
94b	34 no. 30
94c	34 no. 31
95	55/56 no. 34
96	30/31 no. 20-24
97	118-120 no. 53
98	70-72 no. 134
99	49-51 no. 13

593. Olbia. Graffito (dedication to Apollo Delphinios), late 6th/early 5th cent. B.C. Fragment of an Attic black-figure kylix; found in the Eastern Temenos. Cf. E.I.Levi, *Ol'vija: Gorod epokhi ellinizma* (Leningrad 1950) pl. 50 (dr.); mentioned by S.R.Tokhtasiev, *Hyperboreus* 5.1 (1999) 192 note 88. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (seeour lemma no. 592) 26 no. 4 (dr.), who notes that this is the first attestation of the name Ἀρχαῖος in the North Shore of the Black Sea.

Ἀρχαῖος Δελφινίωι

594. Olbia. Graffito, ca. 525-500 B.C. Fragment of a foot of blackglazed bowl; found in the Western Temenos in 1973. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 79 no. 155 (dr.).

Φανόδικος ἱεροσυλία

595. Olbia. Graffiti on vases, 5th cent. B.C. Fragments of vases with graffiti; found in the Western Temenos. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 79-82 nos. 156-174 (dr.). We present the more substantial texts: 1) Πασίκλης Ἰπασίκλ[ου] (79/80 no. 156; fr. of the foot of a black-glazed bowl); 2) Μίκη (80 no. 162; fr. of the foot of a blackglazed bowl); 3) Αἰατος (81 no. 167; fr. of a black-glazed bowl).

1. Πασίκλης Πασίκλ[ου], ed.pr. [Πασικλῆς Πασικλ[έους], Chaniotis] || 3. A hitherto unattested name, ed.pr.

596. Olbia. Graffiti on vases, 5th-2nd cent. B.C. Fragments of vases with graffiti (personal names); found in the upper city. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (our lemma no. 592) 138-141 nos. 151-163 (dr.). We present the more substantial texts: 1) ΗΡΟ|ΕΟΔΩΡΟ εἰμί (138 no. 151; fr. of a black-glazed bowl; 5th cent. B.C.); 2) Βιαλας (138 no. 152; fr. of a black-glazed cup; ca. 350-300 B.C.); 3) Ἑκατοκλ[- -] (139 no. 155; fr. of a black-glazed bowl; ca. 400-350 B.C.); 4) Καλλίας (139 no. 157; fr. of a black-glazed bowl; ca. 350-300 B.C.); 5) Κωμαίο (139 no. 158; fr. of the foot of a black-glazed cup; ca. 350-300 B.C.); 6) Ἀρίστω[νο]ς (140/141 no. 162; fr. of a Herakleian amphora; ca. 350-250 B.C.).

1. Ηρο Ἑδδωρο, ed.pr. [Ἡρο{ΕΟ}δώρο?; Herodoros is common in Olbia, Chaniotis] 2. Βιαλας: a hitherto unattested name, ed.pr.

597. Olbia. Graffito on a vase (dedication to Demeter), 4th cent. B.C. Fragment of the foot of a black-glazed bowl; found in the upper city in 1974. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 110 no. 21 (dr.), who discusses the unusual formulation of the dedication.

Διονυσίη | δῶρον | Δήμητ[ρι] | ἔδωκ[ε]

598. Olbia. Graffito on a plate (dedication to Demeter and Poseidon), ca. 350-300 B.C. Fragment of a blackglazed plate; found in the upper city in 1949. Ed.pr. A.S.Rusjaeva, *Religija i kul'ty antichnoj Ol'vii* (Kiev 1992) 109-115 (in Russian; dr.); ead., *Graffiti Ol'vii* -- (our lemma no. 592) 105/106 no. 4 (dr.).

[Ἱε]ρὰ ἐς ἱερὰν χώραν Δή[μητ]ρι καὶ Ποσε[ιδέωνι]

599. Olbia. Tile and amphora stamps, 4th-early 3rd cent. B.C. V.I.Nazarchuk, *Arkheologija* (*Kiev*) 2012.4) 86-91 (in Ukrainian; summaries in Russian and English; ph.), mentions the discovery of stamps on tiles and amphoras found in area T-3 during excavations in 2010. They include 31 Sinopean amphora stamps, 2 of which mention the astynomos Ἡφαίστιος and 10 the astynomos Μίκος. No Greek texts are given.

600. Panskoye. Fragment of an epitaph, 3rd cent. B.C. Left part of a limestone block, found in the necropolis during the excavations of 1969. Mentioned by E.I.Solomonik, *Graffiti s khory Khersonesa* (Kiev 1984) 7. Ed.pr. V.F.Stolba, in V.F.Stolba, E.Rogov, *Panskoye I. Vol. 2: The Necropolis* (Aarhus 2012) 317 no. H1 (ph.; dr.).

Ν[- - - - -]
ΟΣ[- - - -]
ΔΕΑ[- - -]
ΣΤΑ[- - -]

3. The name Δελ[φός]?, S., ed.pr. ' 4. e.g. [Ἀρι]|στα[γόρας] or [Ἀρι]|στα[γόρου], S., ed.pr.

601. Panskoye. Graffiti, 4th cent. B.C. Graffiti on ceramics found during the excavations of the necropolis. Cf. *SEG* XXXVIII 755. Ed.pr. V.F.Stolba, in *Panskoye I* (our lemma no. 600) 317-322 nos. H2-H35 (ph.; dr.), (re)publishes all graffiti from the site (ed.pr. for nos. H3, H5/H6, H9-H16, H19-H35). We give the texts of the more substantial graffiti not previously mentioned in *SEG*: 1) A: Ἀγγε(- -) B: Σ(-) (Attic black glazed kantharos; graffiti on the underside of the foot [A] and on the thumb-rest [B]; ca. 375-325 B.C.; 317/318 no. H2; edd.pr. S.Ju.Monakhov, E.Ju.Rogov, *Antichnyj mir i arkheologija* 8 [Saratov 1990] 149 no. 77); 2) Ἀγγε(- -) (Attic black-glazed kantharos; graffito on the underside of the foot; ca. 350-325 B.C.; 318 no. H3; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 150); 3) [Αἰ]σχρί(ωνος) (fr. of a foot of a black-glazed kantharos; ca. 325-300 B.C.; 318 no. H4; edd.pr. E.Ju.Rogov, I.V.Tunkina, *Arkheologicheskie vesti* 5 [St. Petersburg 1998] 170); 4) Δαμο(- -) Εὐπολέ(μου) (black-glazed kantharos, graffito on the underside of the foot; ca. 325-300 B.C.; 318 no. H9; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 150); 5) 319 no. H18 = *SEG* XXXVIII 755; 6) Συρί(σκου) (foot of a black-glazed kantharos; ca. 350-325 B.C.; 321 no. H31; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 149; cf. E.Ju.Rogov, I.V.Tunkina, *art.cit.* 170).

1. Beginning of the name Ἄγγελος or Ἀγγελῆς, hitherto unattested in the Crimea, S. || 4. Εὐπόλεμος was hitherto unattested at Olbia and at Chersonesos, S.

602. Panskoye. Amphora stamps, 4th cent. B.C. Eighty-one amphora stamps found in the necropolis. Ed.pr. V.F.Stolba in *Panskoye I* (our lemma no. 600) 245-259 (ph.; dr.), with detailed discussion of the chronology. Of these stamps 74 are of Herakleia Pontike, 1 of Sinope, 2 of Chersonesos in Tauris, 2 of Thasos, 1 of Mende, and 1 unidentified. We list the personal names. **Herakleia Pontike:** Αἰάκης, Ἀλκέτας, Ἀπολλώνιος, Ἀργεῖος, Ἀριστοκλῆς, Ἀρίστων, Ἀρτώνδας, Ἀρχέλας, Ἀρχέστρατος, Βάτων, Βισαν[ός?] (probably a variant spelling of Πισανός, S.), Βλάσθος, Βόταχος, Δαμοφῶν, Δεινόμαχος, Διονύσιος, Ἐπάμων, Εὔαρχος, Εὐκλείων, Εὐρύδαμος, Εὐφρόνιος, Ἡρακλείδας, Θεμισ., Θεόξενος, Κερκῖνος, Κρώμνιος, Κῦρος, Λύκων, Μαλίας, Μνασίθεος, Νόσος, Ὀνάσιμος, Ὄνασος, Πασέας, Παυσανίας, Σάτυρος, Σιλανός, Σπίνθαρος, Στύφων; **Sinope:** Λάμαχος; **Chersonesos in Tauris:** Ἀλέξανδρος, Σώκριτος; **Thasos:** Θεόφιλος, Κλεῖτος, Νικίας.

603. Pantikapaion. Tiles and amphora stamps: history of research. N.F.Fedoseev, *Voprosy epigrafiki* 6 (2012) 371-386, summarizes the history of research on amphora stamps and tile stamps found at Pantikapaion. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 169 no. 22.

604. Pantikapaion. Honorary inscription, early 2nd cent. A.D. Fragment of a marble plaque, broken on all sides; found in Second World War debris near the Royal Mound; now in the Kerch

Museum. Edd.pr. S.Ju.Saprykin, A.V.Kulikov, N.F.Fedoseev, *Voprosy epigrafiki* 6 (2012) 351-360 no. 1 (in Russian; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 162/163 no. 18.1; I.Makarov, *An.Ép.* (2012) no. 1286.

[- -]
[φιλοκαίσαρα καὶ φιλορ]ώμαι[ον, εὐσεβῆ - - - - -]
[- - - - - - - - - - - - - - - -]τος Οὐλ[πίου - - -]
[- - - - - - - - - - - - - - - καὶ] ταῦτα μαχ[όμενος - - -]
4 [- - - - - - - - - - - - - - - -] δαμῶν Θρᾳκ[ας - -]
[- - - - - - - - - - - - - - - -] κἀγαθὸν κατὰ ἑα[υτοῦ - - -]
[- - - - - - - - - - - - - - - κ]ατὰ τῆς φιλοτιμίας [- -]

2. Or Οὐλ[πιον], edd.pr. || 3. or μαχ[όμενον], edd.pr.; ταῦτα μαχ[όμενα], B. | 4. or the personal name Δάμων, B.; or the patronymic Θρακ[ίδου] (cf. *CIRB* 435 and 905), B. || 5. [καλὸν] κἀγαθὸν κατὰ ἑα[υτοῦ], B.

605. Pantikapaion. Funerary oration for a general of King Sauromates II, late 2nd cent. A.D. *SEG* LV 862; LVI 909; LXII 525. A.I.Ivantchik, *art.cit.* (see our lemma no. 635) 62-65, points out that the mention of the Θρᾳκικὸν τάγμα in L. 37 (also attested in our lemma no. 635 LL. 10/11) points decisively to a date under Sauromates II rather than Sauromates I; the presence of a Roman auxiliary cohort in the Bosporan Kingdom for over a century is implausible.

606. Pantikapaion. Dedication to the Megale Meter, ca. 350-200 B.C. Three joining fragments of a marble pedimental stele; the upper left corner is missing; decorated with a relief of the Great Mother sitting on a throne; an inscription under the pediment; formerly in the collection of I.K.Surutschan (1851-1897); since 1917 in the Kherson Museum (Ukraine); attributed to Pantikapaion by the museum documentation. Ed.pr. A.P.Bekhter, *VDI* 284 (2013.1) 15-19 no. 3 (in Russian; ph.), who notes that this is the earliest inscribed dedication to the Great Mother in the Bosporan Kingdom; for a 5th cent. B.C. dedication to Megale Meter from Myrmekion see V.F.Gajdukevich, K.Mikhajlovkij, in *Issledovanija po arkheologii SSSR* (Leningrad 1961) 135/136 [*SEG* XXXVII 666(20), Richardson]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 21/22 no. 21; A.Avram, *BE* (2014) no. 359.

[- - -].ιοδορος Φιλίου Μητρὶ Μεγάληι

[- - -].ιοδορος: remains of a delta or a lambda before the iota, possibly [Ἡ]λιόδορος or Διόδορος, ed.pr.: first attestation of the name Φίλιος on the North Shore of the Black Sea, ed.pr.; Μεγάλη{ι}, ed.pr.; Μεγάληι, Avram.

607. Pantikapaion. Incertum, 116/117 A.D. Fragment of a limestone plaque, broken on all sides; chance find on the Mithridates Mountain; now in the Kerch Museum. Edd.pr. S.Ju.Saprykin, A.V.Kulikov, N.F.Fedoseev, *art.cit.* (see our lemma no. 604) 360-363 no. 2 (in Russian; ph.), who

interpret it as a list of association members. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 163 no. 18.2.

[- - - Ἀρχ]ἐλα[ος - - -]
[- - - - Ἀ]πολλ[ωνίου? - - -]
[ἐν τῶι] γτῳ' ἔτει [καὶ]
4 [μηνὶ Ἀπε]λλ[αίωι - - -]

3 Year 413 of the Bosporan era 116/117 A.D., edd.pr.

608. Pantikapaion. Epitaph of Doles and Hygiainon, 1st cent. A.D. *CIRB* 450; *SEG* LX 854. A.P.Bekhter, *art.cit.* (see our lemma no. 606) 9-14 no. 1 (in Russian; ph.) republishes the text from autopsy. Her readings have already been presented in *SEG* LX 854. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 333 no. 21; A.Avram, *BE* (2014) no. 359.

609. Pantikapaion. Epitaph of Phannion, ca. 50-100 A.D. *CIRB* 575. A.P.Bekhter, *art. cit.* (our lemma no. 606) 14/15 no. 2 (in Russian; ph.; dr.), republishes the text from autopsy in the Kherson Museum. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 21/22 no. 21; A.Avram, *BE* (2014) no. 359.

Φαννίων vac. υἱὲ
Εὐίου
χαῖρε

1. Ἀννίων υἱὲ Χ[- - -], *CIRB*; the name Ἀννίων should now be eliminated from *LGPN* IV; Φαννίων is new in this spelling; for the spelling Φανίων, cf. *LGPN* I, IIIB, IV, Bekhter; [cf. also *SEG* LX 836.12 (Olbia), Kantor] || 2. [- - -], *CIRB*.

610. Pantikapaion. Epitaph of Arathos, 210/211 A.D. *CIRB* 97. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 255 no. 1.4, suggests restoring a longer formulary at the beginning of the text: [ἡ σύνοδος ἡ περὶ | ἱερέα - - | - - καὶ πατέρα συ|νόδου - - | - - καὶ συνάγωγον | - - καὶ φιλά]|γαθον ([ἡ σύνοδος ἡ περὶ | - - καὶ φιλά]|γαθον, *CIRB*). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 319 no. 3.1.

611. Pantikapaion. Epitaph of a thiasos member, 221/222 A.D. *CIRB* 100. N.V.Zavojkina *Bosporskie fiasy* (see our lemma no. 557) 252/253 no. 1.1, notes that there is no space for the name of the deceased in the lacuna in LL. 9/10, as it would leave a maximum of 4 letters for both his name and the name of the παραφιλάγαθος. She suggests that the name of the deceased stood at the beginning of the inscription. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 320 no. 3.2.

612. Pantikapaion. Epitaph of Gaios Phourtas, 3rd cent. A.D. *CIRB* 101. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 253/254 no. 1.2, reads in L. 1 [- - - καὶ συνάγω] γον Ζάβαργο[ν] ([- - -] γον Ζαβάργο[υ], *CIRB*, who read L. 1 as the end of a name and a patronymic). She suggests restoring a standard list of association officials at the beginning. She points out that Γάϊον Φούρτα in LL. 9/10 is the name of the deceased in the accusative (cf. *CIRB* 86 L. 1) and not a name and patronymic. Cf. A.V. Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 320 no. 3.3.

613. Pantikapaion. Epitaph of Hermes, 3rd cent. A.D. *CIRB* 102. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 254/255 no. 1.3, suggests restoring Ἀθην[όδωρον] in L. 5 in fine (Ἀθήν[ιον τοῦ δεῖνος, *CIRB*) as best fitting the length of the line. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 321 no. 3.4.

614/615. Pantikapaion. Inscriptions on lead tablets, 4th cent. B.C. Two fragments of lead tablets; chance finds. Edd.pr. S.Ju.Saprykin, A.V.Belousov, N.F.Fedoseev, *Drevnosti Bospora* 17 (2013) 265-271 nos. 1-2 (in Russian; summary in English; ph.; dr.), who interpret the first as a commercial document and the second as a curse tablet. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 338 no. 31; A.Avram, *BE* (2014) no. 360.

614: 265-269 no. 1. **Commercial document (?), ca. 400-350 B.C.**

ΗΗ(| τιμὴ | ΕΝ τιμὴ | [ἅ]λης ἡθημ<έν>ος | [- - -] ΘΟΜΟΥ

1. ΗΗ(= 3 half-drachmae and 1 obol, edd.pr. || 3. ΕΝ written above the line, edd.pr. | 4. [ἅ]λης ἡθημ<έν>ος: filtered salt, edd.pr.

615: 269-271 no. 2. **Defixio (?), ca. 300 B.C.**

[- - -] πά[ντα - - - | - - -]πάν[τα - - - | - - -] πάντα π[άντα]| [- - -] πάντα πά[ντα]

616. Pantikapaion. Curse tablet, 3rd cent. B.C. Lead tablet, folded five times; an inscription in two columns; found in the necropolis on the Mithridates Mountain in 2011 [for another curse tablet from seemingly the same find spot, see now A.V.Belousov, N.F.Fedoseev, *VDI* 76.1 (2016) 135-140; id., *ACSS* 22.1 (2016) 18-25 (to be summarized in *SEG* LXVI), Kantor]. Ed.pr. A.V.Belousov in N.N.Kazanskij (ed.), *Indoevropejskoe jazykoznanie i klassicheskaja filologija* XVII (St. Petersburg 2013) 59-65 (in Russian; ph.; dr.). Republished by A.V.Belousov, N.F.Fedoseev, *ZPE* 190 (2014) 145 148 (ph.; dr.). Ed.pr. and B.-F. point out the parallel with the formula ἄωροι κὲ ἀνώνυμοι as a designation of the deceased in curse tablets from Kourion (- *I.Kourion* 127 L. 36; 129 L. 21; 131 L. 25; 134 L. 24; 135 L. 29; 136 L. 23; 137 L. 24; 138 L. 28; 139 L. 27; 140 L. 23; 142 L. 25). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 332/333 no. 19; 12 (2015) 216/217 no. 38; id., in M.Manoledakis (ed.), *The Black Sea in the Light of New Archaeological Data and Theoretical Approaches* (Oxford 2016) 42; A.Avram, *BE* (2015) no. 542.

I: ἀνώνυμος
ἀνώνυμο[ς]
ἀ[ν]ώνυμος
ἀ[ν]ώνυμ[ος]
ἀνώνυμος
ἀνώνυμος

II: ἀνώνυμος A
ἀνώνυμος
ἀνώνυμος OP ἀνώνυμος
ἀνώνυμος [. . ἀνώνυμ]ος PA
ἀνώνυμος [. .] ἀνώνυμ[ος]
ἀνώνυμος [. .]Σ
ἀνώνυμος MAAP
OP ἀνώνυμος †
A† ἀνώνυμο[ς] PA

II. The meaning of the isolated letters and symbols is not clear, B.-F. || [3. in fine μος above the line (dr. in ed.pr.) || 4. ἀνώνυμος TI on the dr. in ed.pr., Kantor; see now B.Bravo, in B.Bravo, A.Wolicki, *BCH* 139-140 (2015-2016), appendix I, 235: 'l'opérateur était convaincu de l'existence de plusieurs personnes' but he did not know their name: 'il a écrit dix-huit fois ἀνώνυμος, étant convaincu que la puissance chthonienne saurait quels étaient les ἀνώνυμοι qu'il fallait punir', Avram]

617. Pantikapaion. Inscribed lead weight, late 2nd/early 3rd cent. A.D. Lead weight weighing 1 2 of a libra; inscriptions on four sides; of unknown provenance; now in the Kerch Museum. Edd.pr S.Ju.Saprykin, A.V.Kulikov, *VDI* 284 (2013.1) 158-166 (in Russian; summary in English; ph.; dr.), who discuss its significance for the monetary reforms of Sauromates II. On their interpretation, each of the four inscriptions indicates 192 ounces (= 1 denarius). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 338 no. 32. [The interpretations are uncertain, particularly since they are based on the assumption that the same abbreviations had different meanings within the same text, Kantor.]

1) λείτ(ρα) Ἰταλι(κή) <
2) ΔΜΗΧΑΛΚΟΥ
3) Δ_ΙΧΧ
4) ΔΗΙΙΙΔ

1. A monogram understood by edd.pr. as λειτ(ρα) Ἰταλι(κή); one-half of an Italian litra = 192 ounces, edd.pr. [the decipherment of the monogram appears fanciful, Kantor] || 2. four copper sesterces = 192 ounces; MH is a sign for sestertius, edd.pr. | 3. 1 drachm, 1 dupondius, 2 chalkoi (144 + 24 + 24 = 192 ounces), edd.pr. || 4. 1 drachm, 1 obolos four times 10 ounces (144 + 8 + 40 = 192 ounces), edd.pr.

618. Pantikapaion. Tile stamps, ca. 300-275 B.C. N.F.Fedoseev, *Drevnosti Bospora* 17 (2013) 363-373, discusses ten tile stamps with the text ἐπὶ Γορ|γίου, and proposes to date them to ca. 300-275 B.C. (cf. V.F.Gajdukevich, *Sovetskaja Arkheologija* 28 (1958) 132, who dates them to ca. 200 B.C.). The same Gorgias is named on amphora stamps from Gorgippia (Γοργίου) and Nymphaion (Γοργία). For his origin, F. adduces Diod. 20.22-25, who refers to settlers from Kallatis in the Bosporan Kingdom. The latter hypothesis is rejected by A.Avram, *BE* (2014) no. 341; see also A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 340 no. 35.

619. Pantikapaion. Graffito on an amphora, 4th cent. B.C. Amphora with a broken foot; graffito on the upper part of the body; of unknown provenance; acquired in the 1980s by the private collection of D.S.Kirillin; now in the Kerch Museum. Ed.pr. S.Ju.Saprykin, in *Monumentum Gregorianum* (our lemma no. 569) 290-309 (in Russian; ph.; dr.), who discusses the onomastics, the units of measurement, and the sea commerce in the Black Sea in the 4th cent. B.C. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 339 no. 33; A.Avram, *BE* (2014) no. 339: 'les désignations des marchandises ne sont que le fruit des spéculations de S.'

Σκύθαι ΝΜΑΛΗ
ΟΝΟΧ καὶ Ἡριᾶι θύν(νων) πλ(έ)ο-
ν ἡμ(ι)χῖα ΠΔΠ Ι·
χοῶν Ϛκύθαι
Ἡριᾶι, Μάλ̣ηι
πλῆτο ΔΔΔΔΔΠ Ι Ι Ι
πλέων

Σκύθαι ν(εοχρᾶτος οἴνου?), Μάλη(ι), ed.pr.; Σκύθαι: Doric dative; the name Σκύθας in Chersonesos was not given to ethnic Scythians but was a Greek name adopted from Herakleia Pontike; cf. V.I.Kadeev, *Sovetskaja arkheologija* (1974.3) [illegible], ed.pr.; first attestation of the name Μάλης in the Black Sea region, ed.pr. || 2. initio, ὀνοχ(ειλέος): possibly ὀνοχειλές small-flowered bugloss, *Echium parviflorum*); for its medical qualities cf. Dioscurides 4.23; Pliny, *NH* 22.51; 'malgré les références botaniques données par l'auteur plus que suspecte', A.; Ἡριᾶι: first attestation of the name Ἡρίας in the Black Sea region, ed.pr. || 3. ἡμ(ι)χῖα ΠΔΠ Ι: 56 hemichia, ed.pr.

620. Pantikapaion. Graffito on a Sinopean amphora, 4th cent. B.C. Neck of a Sinopean amphora; formerly in the Kerch Museum; now lost. Ed.pr. S.Ju.Saprykin, *art.cit.* (our lemma no. 619) 304/305 (in Russian; ph.).

Θεύγ(ειτος)
Κύρου
Σιν(ωπεύς)

1. Vel Θεύγ(νητος), ed.pr. | 3. vel Σιν(ωπίτης), ed.pr.

621. Pantikapaion. Graffito on a salt-cellar, 4th cent. B.C. Black-glazed salt-cellar with graffiti on the wall (A) and on the underside (B); found in 1945 during the excavations of V.D.Blavatskij; now in the Kerch Museum. Mentioned by V.D.Blavatskij, *Pantikapej: Ocherk istorii stolitsy Bospora* (Moscow 1964) 93 (in Russian; ph.). Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 11 [non vidimus]; republished by id., *Graffiti i dipinti* – (our lemma no. 554) 79 no. 1 (in Russian; dr.), who interprets it as a dedication by two men for victory in a poetic agon, following Blavatskij. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20, who points out that the abbreviated name in L. 3 is more plausibly interpreted as a patronymic.

A: ΕΠΟΣ
B: Νίκη
Γύγνητος
Παταϊκο(υ)

Underside: 2. gen. of Γύγης, Emets (2013) 3. Πάταικο(ς), Blavatskij, Emets (1999, 2013) (followed in *LGPN* IV); Παταϊκο(υ), Belousov.

622. Pantikapaion. Graffito on a vase, 2nd cent. A.D. Fragment of the wall of a red-glazed vase found in 1979 on the Mithridates Mountain, now in the Kerch Museum. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 41 [non vidimus]. Republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 89 no. 55 (in Russian; dr.), who notes that the graffito was written by two different hands; L. 1 written later than L. 2.

ΑΤ Ἰδησου
Ἴδες

1/2. Perhaps variant spellings of the name Ἴδος, E. || 2. the last two letters in retrograde, E.

623. Pantikapaion. Graffito on a cup, 6th cent. A.D. Red-glazed cup; a graffito on the foot inside the cup; found in 1936 on the Mithridates Mountain, now in the Kerch Museum. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 45 [non vidimus]. Republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 89 no. 59 (in Russian; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20, with comments on the spelling.

Χαρὰ | Θειοτήμου

[For the meaning of the word χαρά see S.R.Tokhtasiev, in V.D.Kuznetsov, M.Ju.Trejster (edd.), *Zoloto Fanagorii. Fanagorija, Rezultaty arkheologicheskikh issledovanij* 2 (Moscow 2015) 202-206, Avram.]

624. Pantikapaion. Graffito on an amphora, 6th cent. A.D. Fragment of the shoulder of a red clay amphora; found in 1964 during the excavations of the Institute for the History of Material Culture, now in the Kerch Museum. Ed.pr. I.A.Emets, *Graffiti i dipinti* -- (our lemma no. 554) 81 no. 11 (in Russian; dr.).

ΠΑΝ Λ ΑΡ

ΠΑΝ: beginning of an owner's name rather than of the city name, since Pantikapaion was by this time known as Βόσπορος, ed.pr.

625. Patrasys. Private letter, ca. 450-425 B.C. Lead tablet; chance find of 2012; now in a private collection. Mentioned by N.V.Zavojkina, N.A.Pavlichenko, in *Bosporskij fenomen* -- (our lemma no. 567) 111-115 (in Russian; ph.; no text). The letter deals with fulfillment of financial obligations. It lists sums of money in descending order and a slave. Z. P. discuss the identification of the find spot with ancient Patrasys. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 336 no. 27; A.Avram, *BE* (2014) no. 361, who reads from the ph. ἀνδράποδον καὶ σῖμον ἥμισυ (L. 3). Edd.pr. N.V.Zavojkina, N.A.Pavlichenko, in N.V.Zavojkina (ed.), *Materialy po arkheologii i istorii Fanagorii, Fanagorija, Rezultaty arkheologicheskikh issledovanij* 4 (Moscow 2016) 230-249 (in Russian) [we will present this publication in *SEG* LXVI; here we only reprint the text, Avram]: Ὥρ[ι]στώνυμε ἐπιστέλλε̄ το[ι] : Πατρο[ς τ]ὰς ἀποτε̄σασθαι : Σαπασιν : στατῆρα : χρυσῶ καὶ ἀνδράποδον : καὶ Σῖμον : ἡμιστάτηρον χρυσῶ καρακλείδην : τρῆς τετάρτας ἀρ[γ]υρῶ καὶ Δημώνακτα : τρίτην : ἀργυρῶ

Σαπασις is new name, edd. pr.

626. Phanagoreia. Epigraphical studies: V.D.Kuznetsov. The issue of *Problemy istorii, filologii i kul'tury* 40 (2013.2) (in Russian) is dedicated to the work of V.D.Kuznetsov at Phanagoreia and includes a biography and full bibliography until 2012 (5-11).

627. Phanagoreia. Epitaph (or posthumous honorary inscription) for Hypsikrateia, the wife of King Mithridates VI, 63 B.C. or late 1st cent. B.C./early 1st cent. A.D. *SEG* LVI 934. O.L.Gabelko, in *Ruthenia Classica Aetatis Novae* 173-183, republishes the text, observing that the last letter in L. 2 is partly preserved (Μιθριδάτου). The statue base was not broken but shaped for re-use.

G. discusses in detail the possible historical circumstances of this monument, which he interprets as the epitaph of Hypsikrateia, set up shortly after her death, and not a later honorary inscription (cf. *SEG* LVI 934). In G.'s interpretation, Hypsikrateia arrived at Phanagoreia from Pantikapaion in 63 B.C., during the uprising of Phanagoreia against Mithridates VI, and found a heroic death in battle. From differences in the spacing between the letters in L. 1 and LL. 2-4 he infers that L. 1 Ὑψικρατες γύναι was added later than LL. 2-4, on surface that had been left uninscribed. G. assumes that the court waited for the king's instructions concerning the way Hypsikrateia's name and title should be stated on the stone. It is possible that Mithridates ordered that Hypsikrateia, his concubine, be posthumously designated his wife; his affection and admiration for her heroic death is expressed through the use of the male Ὑψίκρατες. From the vocative γύναι, which corrects the γυνή originally carved on the block, G. infers that the text was formulated by a highly educated courtier.

628. Phanagoreia. Private letter, ca. 500-450 B.C. *SEG* XLVIII 1024. B.Bravo, *art.cit.* (our lemma no. 590) 64-68 no. 1 republishes the text, offering new readings in LL. 4-6. Cf. A.V.Belousov, *Aristeas: Historia Antiqua et Philologia Classica* 10 (2014) 334/335 no. 10; A.Avram, *BE* (2015) no. 543.

ὁ παῖς : οὗτος
ἐ Βορυσθένεος

ἐπρήθη : ὄνομα :
αὐτῶι : Φαύλλης
π[ά]ντω[ς] : θέλομεν :
vacat ἀπ̣[οδόσ]θαι

4. Φαῦλλης, *SEG* || 5. πάντα : θέλομεν, *SEG* | 6. [χρῆ (?) ἀπο]δ[όσ]θαι, *SEG*.

629. **Phanagoreia. Epitaph of Gaios,** ca. 75-150 A.D. Two joining fragments of a limestone stele, broken at the top and bottom; inscribed field at the top; found during the excavations of the eastern necropolis in 2003, now in the Taman Museum; the lower part is currently lost. Ed.pr. N.V.Zavojkina, *Voprosy epigrafiki* 6 (2012) 365-370 (in Russian; ph.), who considers the possibility that the word χαῖρε is broken off after the end of the inscription. [The inscription is within a clearly delineated field, followed by a vacat, Kantor.] Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 161 no. 16; I.A.Makarov, *An.Ép.* (2012) no. 1288.

Γάϊε, υἱέ vacat
Ἀγαθοκλέους
vacat

1. Γάΐε, ed.pr. by misprint; Γάϊε υἱέ, χ[αῖρε], M.

630. **Phanagoreia. Christian epitaph of Theodotos,** ca. 350-500 A.D. Limestone slab; found during the 1971 excavations; now lost. Edd.pr. A.Ju.Vinogradov, V.N.Chkhaidze, *VDI* 282 (2012.3) 51-57 (in Russian; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 170 no. 25; A.Avram, *BE* (2013) no. 322. B.Puech, *An.Ép.* (2012) no. 1289.

Κύ(ριε), βο-
ήθι
Θεό-
δοτο-
ς

3-5. First attestation of the name Θεόδοτος in Late Antique Bosporos; for the use of the nominative with βοήθει, cf. C E Haspels, *The Highlands of Phrygia* (Princeton 1971) 301 no. 24, edd.pr.

631. **Phanagoreia. Graffito with a list of names,** 4th cent. B.C. Fragment of the wall of a Chian amphora; found in 1960. Ed.pr. I.A.Emets, *Graffiti i dipinti* – (see our lemma no. 554) 194 no. 649 (in Russian; dr.).

Πολέμαρ-
χος Ἡγησα-
γόρη(ς) Παιαλα-
ων Ἀθην<ο>δώρου
ΑΓ[---]ΣΟΝΤΟΣ
[---------]ΗΣ

[2/3. Or a female name Ἡγησαγόρη, cf. *LGPN* VA s.v., Kantor] || 3/4. the name Παιαλαων is otherwise unattested and may be a misspelling of Παλαῖος, ed.pr.; [Παλαῖος is not attested on the North Shore of the Black Sea, Kantor].

632. **Phanagoreia. Graffito on a vase,** ca. 550-675 A.D. Fragment of the wall of a brown clay amphora; found in 1989. Ed.pr. I.A.Emets, *Graffiti i dipinti* – (our lemma no. 554) 199/200 no. 687 (in Russian; dr.), who interprets it as a list of names.

ΙΕΥΣΤΙΝ[---]
ΙΕΡΜΙΝ[---]
ΚΑΡΟ[---]
ΕΡΕΜ[---]
ΒΑ[---]
ΑΣ[---]
Μ[---]
ΜΓΥ[---]
vacat Ο vacat

1. Ἰουστινιανός or Ἰουστῖνα, ed.pr. || 2. e.g. Ἑρμῖνος, ed.pr. || 4. possibly (Ἱ)ερεμίας, ed.pr.

633. **Tanais. Prosopography and onomastics.** N.V.Zavojkina, *Bosporskie fiasy* – (see our lemma no. 557) 268-285, provides a list of all individuals attested epigraphically at Tanais (570 entries, arranged in chronological order), with some comments on names of non-Greek origin.

634. **Tanais. Building inscription of Sauromates III,** 228/9-231/2 A.D. *IOSPE* IV 446; *IGR* I 922; *CIRB* 1254. A.I.Ivantchik, *art.cit.* (our lemma no. 635) 61, points out a similarity of letter forms and royal titulature to those in our lemma no. 635 (see app.cr. to LL. 3-8 there); he dates this inscription to the reign of Sauromates III rather than Sauromates I.

635. **Tanais. Homorary inscription for Sauromates III,** 228/9-231/2 A.D. Upper part of a limestone stele; inscription in a sunken field surrounded by a double frame in high relief; LL. 1/2 within a relief pediment; found re-used in a 4th-cent. A.D. house in 1998 during the excavations of the Russian-German Archaeological Expedition. Ed.pr. A.I.Ivantchik, *VDI* 284 (2013.1) 59-76 (in

Russian; summary in English; ph.); id., *ACSS* 20 (2014) 165-194 (ph.), discusses the historical context. The Θρᾳκικὸν τάγμα (LL. 10/11; also known from *CIRB* 666 and *SEG* LV 862) should be interpreted as a Roman auxiliary *cohors Thracum* rather than a unit of the Bosporan army and is probably identical with the *cohors I Thracum Syriaca* attested in Moesia Inferior in A.D. 125-158 (*RMD* I 50; IV 235; 241; 270; V 399; 414); its presence in the Bosporan Kingdom probably goes back to the *bellum Bosporanum* in the 190s A.D., for which ed.pr. cites T.Sarnowski, *ZPE* 87 (1991) 137-144. [But this war seems to date to a few years before 220 rather than in the 190s; it is, therefore, closer to this inscription; see now C.C.Petolescu, *It Mar Nero* 8 (2010-2011), 277-279, with *BE* (2014) no. 362, Avram]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 336/337 no. 28; A.Avram, *BE* (2014) no. 363; (2015) no. 546; I.Makarov, *An.Ép.* (2013) no. 1356.

Ἀγαθῇ
[τ]ύχῃ·
τὸν ἐκ προγόνων βασει-
λέα βασιλέων [μ]έγαν Τ̣ιβ-
[έριον Ἰο]ὺ̣[λι]ον Σ[α]υρομ[ά]την
[υἱὸν βασε]ι̣[λέ]ως Ῥησκου-
[πόριδος φιλο]καίσαρα καὶ
[φιλορώμαιον] εὐσε[β]ῆ̣ vacat
[.]ΛΛ[---]Ο[---] Ἀσάνδρου
[---]ς τοῦ Θρᾳκικοῦ τά-
[γμ]ατος [κ]αὶ τοῦ π[λιν]θίου τῶν
[ὁπλειτ]ῶν [τὸν] ἴ̣διον [σ]ωτῆρα {Σ}
[καὶ εὐεργέτην? ---]ΠΕ καθίδ[ρ]υ- vacat
[σεν ---]ν καὶ ΒΗ[..]Δ[..]ΑΝ
[--- δι' ἐπιμε]λητοῦ Πατια Ῥαδαμ[ει]-
[στου? vacat ἐν τῷ . .φ'] ἔτει vacat

3-8. For the royal title cf. *CIRB* 1254, ed.pr || 9. the only Ἀσανδρος, apart from the homonymous king, so far attested in the Bosporan Kingdom is Ἀσανδρος Θαυμαστοῦ, recorded as an association member in Tanais in 220 A.D. (*CIRB* 1278 L. 9) and in 225 A.D. (*CIRB* 1280 L. 12); alternatively, another patronymic ending in -ασανδρου, e.g. Κασάνδρου (cf. *CIRB* 1262 L. 4), ed.pr. || 10. initio, perhaps [πρόσδο]ς in the sense of 'commander', as in *SEG* LV 862, L. 37, ed.pr. || 15/16. vel Ῥαδαμ[ασ]φουρτου vel Ῥαδαμασεως, ed.pr. || 16. a date according to the Bosporan era, ed.pr.

636. Tanais. Dedication by a synodos of Theos Hypsistos, 155/156 A.D. *IOSPE* II 438; *IGR* I 916; *CIRB* 1260. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 266 no. 4.1, suggests that *CIRB* editors have underestimated the length of lines in the document in their restorations. The omikron in L. 11 does not belong to the title of the official ([καὶ φιλάγαθ]ο[ν - - -], *CIRB*), but to a name following it.

637. Tanais. Dedication of a synodos of Theos Hypsistos, ca. 154-171 A.D. *IOSPE* II 439; *CIRB* 1260a. N.V.Zavojkina, *Bosporskie fiasy* (our lemma no. 557) 266/267 no. 4.2, suggests restoring in LL. 13/14 ὡς ὑπ[έγραφον ἐπὶ ὁ δεῖνος | Ῥοδ]ώνος ἑλλ[ενάρχην καὶ ἱρεὺς Πάτεις] (ὡς ὑπ[ογέγραπται ? - -]ωνος ἑλλ[ηνάρχης? - -], *CIRB*) [read: ὡς ὑπ[έγραφον - -| Ῥόδ]ωνος ἑλλ[ηνάρχης καὶ ἱερεὺς Πάτεις], Chaniotis]. The name Ῥόδων is well attested among the elite of Tanais in that period (*CIRB* 1237; 1239; 1242).

638. Theodosia. Private letter, ca. 50-200 A.D. Lead ingot with a text on four sides; chance find in 2012. Ed.pr. V.A.Sidorenko, in V.N.Zin'ko (ed.), *Bospor Kimmerijskij i varvarskij mir v period antichnosti i srednevekovja* (Kerch 2013) 421/422 (in Russian) [non vidimus]; S.Ju.Saprykin, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 308-316 (in Russian; ph.), prints a substantially different text. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 214/215 no. 35 and A.Avram, *BE* (2014) no. 364; (2015) no. 547, doubt both editors' restorations and suggest that we are dealing with a magical text. We present S.'s text.

Ἴσ<ου>ος· ἅπας ἅρμα
ἀνομεῖ κατὰ Ἄρι-
ρυ αἴρο(ι)· πάρα καταγι-
νεῖς ἅρμα· ἀνομ-
εῖ κατὰ Ἀξι-
δάρι
κ̣α̣τ̣ακαῖς ἀποκτ-
ῆις
ἅμα καταζῆι

1-9. σοῦ δσα πᾶς ἅρμα | ἀνομει κατὰ ἄρι | ἄρο παρὰ καταγ|ναὶς ἅρμα ἄνομ|ει κατὰ ἄρι | ἄρι | ἄλλα κάτα ἧ N [...]P[...]|α καὶ σᾶ -:κα, ed.pr. 1. 'il est surtout bizarre que le premier nom soit au génitif', Avram (2015).

DELOS

639. Delos. Accounts of the hieropoioi. V.Chankowski, *CRAI* (2013) 917-953, presents an overview of the accounting practices in Delos based on information contained in the accounts of the ἱεροποιοί. She discusses the following aspects: features of the stelai of the hieropoioi (size, placement, reuse of the stelai for the inscribing of other texts, the price of letter-cutting), the relation of these accounts to archival practices (registration of information on δέλτοι, πέτευρα, and λευκώματα), the use of labels for στάμνοι that contained coins, and the sophisticated accounting methods of the hieropoioi.

640. **Delos. Fortification.** S.Maillot, M.Fincker, *BCH* 136/137 (2012/13) 636, report that four inscribed blocks that refer to the Roman fortification of Delos (now designated 'la muraille de Triarius') will be republished: *I.Délos* 1855 (inv. no. E558), 1856 (inv. no. E774; ph.; dr.), 1857, 1858.

641. **Delos. Associations.** M.-F.Baslez, in *Groupes et associations* 227-249, discusses associations in Delos in the period of Delian independence (314-167 B.C.). She notes that, unlike the period after 167 B.C., in the early Hellenistic period there is little evidence for organized communities of foreign immigrants (οἱ ἐν Λαοδικείαι τῆι ἐν Φοινίκηι ἐγδοχεῖς καὶ ναύκληροι: *IG* XI.4.1114; κοινὸν τῶν θιασιτῶν τῶν Σύρων τῶν εἰκαδιστῶν: *SEG* LII 761; [σύνοδο]ς τῶν ἐν Δήλωι Ἀρ[αδίων]: *I.Délos* 1543. B. attributes the rise of such associations after 167 B.C. to Athenian influence and to the presence of people involved in international networks. In independent Delos, in contrast, religious associations are well known (Serapeion A and B, worshippers of the Egyptian gods and the Thea Syria, θεραπευταί). An important factor in the creation and activities of an association was the sharing of financial means.

642. **Rheneia. Epitaph of P.Vicerius Phronimos, late 2nd cent. B.C.** *SEG* LV 898. K.Hallof informs us per ep. that the text of this epitaph can be read on the ph. The same reading was proposed independently, by E.Sverkos in the International Symposium 'Interconnectivity in the Mediterranean and Pontic World during the Hellenistic and Roman Periods' (Constanţa 8-12 July 2013).

Πόπλιε Οὐι|κέριε Φρόνι|με χρηστέ, | χαῖρε

Ποπλιέου [.] ΚΕ[..]Ε[.]Π[.]ΗΙ | ΜΕ χρηστή, ' χαῖρε, F.Mainardis, *Aliena Saxa* -- (see *SEG* LV 2015) no. 6; Vicerii are attested on Delos; the stone's provenance must be Rheneia, H.

RHODES

643. **Rhodes. Economy.** Adducing literary sources, papyri, and inscriptions, V.Gabrielsen, in *The Ptolemies, the Sea, and the Nile* 66-81, examines the economic relations between Rhodes and Ptolemaic Egypt, applying the model of 'merchant's transaction costs'. Despite high risk transaction costs, due to taxes and raiding, the trade route Rhodes-Alexandria was used because of Rhodes' efforts to protect this route and to acquire naval bases in Crete (reference to *Staatsverträge* III 551/552; *SEG* XXIII 547; XLI 768) and because of the development of a new trade model, involving close co-operation between dispatchers, redistributors, and recipients of shipments.

644. **Lindos. Lindian 'Anagraphe', 99/98 B.C.** *I.Lindos* 2; *Syll.*³ 715; *SEG* LXI 679*. In a discussion of bronze volute-kraters of the Archaic period, J.Gaunt, *BABesch* 88 (2013) 47-49, argues that the κρατήρ allegedly made by Daidalos and dedicated to Athena Lindia by Phalaris (*I.Lindos* 2 no. XXVII) was a bronze volute-krater. G. suggests that Phalaris commissioned his krater for Lindos being aware of an earlier krater dedicated by Gela (*I.Lindos* 2 no. XXV); Phalaris included a false inscription that identified it as a gift of Daidalos to Kokalos, in order to emulate his mother city and founder. 'By associating himself culturally with patrons of a legendary Greek craftsman and historically with a native born king of Sicily, he appropriated for himself and for the very young city of Agrigento, the aura of a remote history that did not in fact exist' (49).

645. **Rhodes. Posthumous honorary inscription for Astyanax, 3rd cent. B.C.** Marble block with two cuttings on top for the support of a bronze statue; re-used as building material in the early Christian basilica at the plot Hatziandreou; now in the Archaeological Museum of Rhodes (inv. no. 1497). Ed.pr. V.Kontorini, *BCH* 136/137 (2012/13) [2014] 341-347 (ph.). K. comments on names composed with ἄστυ (342-344) and the praise of men killed in battle (see also our lemmata nos. 646-648). This Astyanax is not otherwise known.

Ὁ δᾶμος ἐτίμασε Ἀστυάνακτα
Ἀστυμήδευς Πεδιῆ εἰκόνι χαλκέαι
ὅτι στραταγήσας κατὰ πόλεμον
ἀγωνιζόμενος ὑπὲρ τοῦ δάμου καὶ
ἀνὴρ ἀγαθὸς γενόμενος ἐν τῶι
πολέμωι ἐτελεύτασε

1. Astyanax is not otherwise known, K. || 4-6. For the praise of heroism in battle and the expression ἀνὴρ ἀγαθός cf. *IG* V.2.16; XII.7.387; *Syll.*³ 533, 567; *Tit.Cal.* 64; *I.Priene* 11; *SEG* LVII 820 + LX 944; *TAM* II 589; *I.Lindos* 292, 702, ed.pr.

646. **Rhodes. Epitaph for three sons of Timakrates, ca. 300-250 B.C.** *Syll.*³ 1225; *GV* 41; *SEG* LVII 763. In a study of Rhodian inscriptions in honor of war dead, V.Kontorini, *art.cit.* (see our lemma no. 645) 354-361 (ph.), reprints the text without the restorations proposed by W.Peek (*GV*); the only significant difference from the text in *Syll.*³ is [τετρήρε]ι in L. 7 ([ναυαρχίδ]ι, *Syll.*³). After detailed study of the letterforms, K. proposes to date this text to ca. 300-250 B.C. (ca. 320-281 B.C., A.Bresson; see *SEG* LVII 763). One of the sons of Τιμακράτης probably had the same name as his father (359). The text is inscribed on a revetment plaque placed on a funerary monument (cf. our lemma no. 647).

647. **Rhodes. Epitaph of Antenor and Phanias, 1st cent. B.C.** Two joining fragments of a marble revetment plaque; found in the city of Rhodes. A: Left part of a marble plaque; now in the Archaeological Museum in Rhodes (inv. no. 2278). Ed.pr. *Suppl.Epigr.Rh.* I no. 14. B: Right fragment of a marble revetment plaque with anathyrosis. Ed.pr. A.Maiuri, *ASAA* 2 (1916) 145 no. 14 (dr.); now in

the Archaeological Museum in Rhodes (inv. no. 2281). V.Kontorini, *art.cit.* (see our lemma no. 645) 348-354 (ph.), publishes the two fragments together, noticing that they belong to the same stone, part of a funerary monument for two brothers from the deme of Σιβύθιοι (LL. 1/2). K. comments on the honors (crown, honorary statue).

Ἀντήνορος καὶ Φανία
Ἀντήνορος Σιβυθίων
[τ]ιμαθέντων ὑπὸ τοῦ δάμου
[χρυ]σέωι στεφάνωι καὶ ἀνδριάντι
[χαλ]κέωι [κ]οινᾶι μετὰ τῶν συνστρα-
τευσαμένων ἐν ταῖς καταφρά-
[κ]τοις ναυσί, ὅτ[ι ἄ]νδρες ἀγαθοὶ
[γε]νόμενοι ἐν [το]ῖς κινδύνοις
μετάλλαξ[αν] τὸν βίον

1. This is the first attestation of the name Ἀντήνωρ in Rhodes, K. || 3-7. the two men were honored with a single crown and a single statue together with their companions in the warships; cf. *IG* XII.1.41 LL. 1-8 (our lemma no. 648); *Tit.Cam.* 1 LL. 4/5: [καὶ τι]μαθεὶς ὑπὸ τοῦ [σύμπαντος δάμου | ἐπαίνωι καὶ ἀνδ]ριάντι μετὰ τῶ[ν συνστρατευσαμένων]), K.

648. Rhodes. Posthumous honorary inscription for Timokrates, 1st cent. B.C. *IG* XII.1.41. V.Kontorini, *art.cit.* (see our lemma no. 645) 351/352, restores LL. 7/8 as follows: καὶ τιμα[θέ]ντα ὑπ[ὸ τοῦ δάμου κ]ο[ινᾶι] | μετὰ τ[ῶν συ]νστρατευσαμένων (καὶ τιμα[θέ]ντα ὑπ[ὸ τοῦ κοιν]ο[ῦ τῶν] | μετ α<ὐ>τ[οῦ συ]νστρατ[ευσαμ]έν[ω]ν, *IG*). Cf. our lemma no. 645.

649. Rhodes. Honorary inscription for an anonymous athlete (runner), beginning of the 3rd cent. A.D. *SEG* LIV 724 (J.-Y.Strasser's text). W.Slater, *art.cit.* (cf. our lemma no. 1754) 151-163, reprints Strasser's Greek text and a translation of Strasser's French translation, and comments in great detail on the text. The notorious expression in L. 9 (θεματείτας στεφανείτας ἀγῶνας) refers, according to Sl., to thematic games. Like all other agonistic inscriptions, this text mentions two categories: the sacred eiselastic and the θεματικοί/θεματεῖται ἀγῶνες [but all other texts use 'thematic' only; Sl. does not explain why here στεφανείτας is added. He does believe in victors of the θεματεῖται getting crowns and cash (versus crowns and pensions for victors of the στεφανεῖται) and points to the iconography of prizes on coins, without noticing that such coins sometimes pertain to sacred agones; why not assume that θεματεῖται στεφανεῖται is the verbal expression of the iconography?: sacred games, with a θέμα?, Pleket].

In LL. 1/2, Sl. suggests restoring [καὶ ἐν Ταρσῷ] νεικήσαντα ['Αδρ]ιάγειμα 'Ολύμπια | [κατὰ τὸ ἑξῆς ('or something similar')] παίδων στάδιον, in LL. 6 and 8 initio [δὶς στάδ]ιον and [δὶς στάδι]ον repectively, arguing that κατὰ τὸ ἑξῆς refers to more than one victory in the same contest [in note 53 he refers to 'the logic of Pleket's comment'; but it is Strasser's, not Pleket's comment, Pleket]. In L. 10 initio, Sl. assumes a number denoting the number of victories gained in the category of θεμ. στεφ. ἀγῶνες; as to LL. 10-12, he finds it 'arguable that there was only one victory at Ephesos, which has been recorded, once in a short form and once with rhetorical flourish'; the mason carved two versions from the manuscript which

the composer gave to him before he changed his mind. In L. 12 initio, he dismisses [Ἀσίας], suggesting [παίδων] instead, and finds the problem of these Κοινά just as insoluble as in LL. 12/13, where we have a non-eiselastic agon, whatever it is called: Ὀλύμπια, Δεῖα Ὀλύμπια (so Strasser) or Ἄλεῖα (Μικρά) [see now P.Fröhlich, *REA* 116 (2014) 758/759, for criticism of Sl.'s approach]. In L. 15, Sl. rejects initio [παίδων]; 'on the same day' refers to the victory in the stadion and the hoplite-race; if we reject [παίδων], there is room for more than the supplement Πά|[νεια: Πα [ναθήναια] is not to be excluded [but it violates the rule of syllabic division, closely applied in this text, Pleket]; as a result the idea that Caesarea Panias was the athlete's hometown becomes highly problematic. The Πάνεια in *I.Didyma* 179 (Greek text; translation; comment on the age of the young χειρονόμος, on 159 note 67) may have been 'an unknown gymnasium (contest) closer to Didyma' (168). In LL. 21/22 Sl. rejects the restoration Και|[σαρέων πόλεως], suggests that the statue mentioned in L. 21 is the same as the one in L. 27 and proposes in LL. 21/22 [νῦν ἀνδριάντο]ς ἀναστάσει τειμηθέντα ὑπὸ τῆς και | [ὥστε κ]αὶ μετὰ τὴν ἄθλησιν ('now honoured with a statue by the [??? so that] (even?) after his athletic efforts ---'); the first και may have been the beginning of the name of a Rhodian college, athletic or civic/political [but see P.Frohlich, *art.cit.* 759/760: 'Rien de tout cela ne tient debout', Pleket].

KARPATHOS

650. Karpathos. Dedication to Poseidon Porthmios, 3rd/2nd cent. B.C. Block of grey stone; found at Tristomo (ancient Porthmos). Ed.pr. M.Segre, *Historia* 7 [1933] 584-587 no. 7. Republished by V.Patsiada, *art.cit.* (see our lemma no. 651) 29 (same text as the ed.pr.). The text was not previously included in *SEG*: Παμφιλίδας καὶ | Νικαγόρας καὶ Ἀρίστανδρος | Νικαγόρα | [α]ἱρεθέντες ἐπὶ τὰν | θυσίαν ὑπὸ τοῦ δάμου | [Ποτ]ειδᾶνι Πορθμίωι

651. Saros. Topography and history. V.Patsiada, *Karpathiaka* 4 (2012) 22-71, discusses the epigraphic and archaeological evidence for ancient settlements on the small island of Saros/Saria, north of Karpathos. According to Strabo (10.5.17), Karpathos was a τετράπολις and one of its cities was Νίσυρος. This has led some scholars to believe that the ancient name of Saros was Nisyros and that the Νισύριος ἱεραγωγός for the cult of Poseidon Porthmios, who is mentioned in a dedicatory inscription found at Tristomo (ancient Πορθμός, opposite Saros), was a man from Saros and not from the island of Nisyros (*IG* XII.1.1035; Museum of Karpathos inv. no. KP 125). P. agrees with those who reject this view and who attribute the attestation of a second Nisyros to a mistake of Strabo. First, the inhabitants of Saros are called Σάριοι in both the Athenian Tribute Lists (*ATL* I 397 and 497/498) and in epitaphs of the Imperial period (*IG* XII.1.1010/1011); second, if there were two communities by the name of Nisyros, the Nisyrians of Saros would have been distinguished from the Nisyrians of Nisyros; thirdly, the ἱεραγωγοί were elected from the entire Rhodian state (e.g. Lindians in our lemma no. 650); the Νισύριος in *IG* XII.1.1035 was, therefore, a man from the Rhodian deme of Nisyros. The ancient settlement of Saros is usually located at Palatia; however, the archaeological remains are limited, and two inscriptions (*IG* XII.1.1039/1040; on 58, ph. of *IG* XII.1.1040, which is still

located on the beach at Palatia) may be *pierres errantes*. A citadel at Kastellos, with extensive archaeological remains (33-52), may well be the ancient settlement; in that case Palatia was its harbor.

LESBOS

652. **Lesbos. Germanicus.** C.Blonchem, A.Gangloff, *CCG* 24 (2013) 120-124, discuss epigraphic evidence concerning the journey of Germanicus and Agrippina Maior to the East (17/18 A.D.) and their visit to Lesbos. Honorific inscriptions for Germanicus, honored as Θεὸς νέος, for Agrippina Maior, honored as Θεὰ Αἰολὶς Καρποφόρος, and for their children date to the period of their stay on Lesbos and also later: *IG* XII.2.540 (honors for Germanicus); *IG* XII.2.212/213 (honors for Nero and Drusus, 18 A.D.?); *IG* XII.2.208, 258 and *IG* XII Suppl. 690 (honors for Agrippina Minor). Lesbos was eager to highlight its relations with Augustus, Agrippa, and Germanicus. See also our lemma no. 32.

653. **Lesbos. Koinon of the Λέσβιοι.** K.Buraselis, in *Greek Federal States and Their Sanctuaries* 177-179, gives an overview of the Lesbian Koinon, its sanctuary, and its history. Brief discussion of *IG* XII Suppl. 120 and 136 (178).

654. **Eresos. Dossier of documents concerning the tyrants, ca. 306-301 B.C.** *IG* XII.2.526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); A.J.Heisserer, *Alexander the Great and the Greeks* (Norman 1980) (cf. *SEG* XXX 1039); Rhodes/Osborne, *GHI* 83; *SEG* LIII 828*. A.Ellis-Evans, *Chiron* 42 (2012) 183-212, discusses in detail the sequence of tyrannies in Eresos in the 330s and the arrangement of the dossier of relevant documents (decrees of Eresos and royal letters) on the stone (on 204-208, Greek text; translation; ph.). He argues that the entire dossier was inscribed at the same time, some time after the latest document, the letter of Antigonos Monophthalmos (contra A.Heisserer, according to whom the fragments belong to two separate inscriptions inscribed in stages, by two or three masons, over a period of 30 years). The people responsible for inscribing this dossier chose to monumentalize a particular interpretation of events of recent history.

Using squeezes made by C.Newton, W.Paton, and W.Peek (now in Oxford and Berlin), E.-E. rejects Heisserer's view that the surface of fragments A and B was shaved and that 1-2 cm was lost in the process; the surface was only polished. The two fragments fit together perfectly and belonged to a stele with a height of more than 1.3 m; originally, all sides would have had text on them. The various documents were not arranged in a strictly chronological order. E.-E. proposes the following sequence of documents on the stone: A1 (– *IG* Ad; Heisserer γc); A3 (- *IG* Aa; Heisserer γa); B4 (= *IG* Bb; Heisserer βa); A4 (- *IG* Ac; Heisserer γb). From E.-E.'s copious app.cr., we mention the following significant editorial choices:

A1 L. 32: τᾶ στάλλα τᾷ ἀ[ρχαί]α (suggested to E. E. by S.Lambert; [π]α[λαί]α, Tod).

A3 L. 2: E.-E. confirms the reading ἀνοικοδόμησε (ἀνοικοδόμ[η]σε, Tod; [ἀ]νοιρ[μ]ό[λη]σε, Heisserer).

A4 L. 17: δικαίτατα (δικαι<ό>τατα, Heisserer; E.-E. observes that δικαίτατα is possible in the Aiolic dialect).

E.-E. also discusses the evidence offered by this dossier for the complex and ambiguous relations between an independent city and kings (190-200); given the rhetoric of the Eresian decrees, it is possible that 'Alexander ordered the Eresians to do what they had in fact asked that they be ordered to do' (195). The return of the exiles was rejected both because of outrage for crimes committed during the tyrannies and because of property issues connected with the return of exiles.

D.A.Teegarden, *Death to Tyrants* -- (see our lemma no. 78) 115-141, reprints the texts and translations of Rhodes/Osborne (116-118, 130-132, 135/136) and discusses the historical background of the tyranny in Eresos, the promotion of anti-tyranny ideology by Alexander, and the evidence provided by these texts for the efforts of the pro-democrats to maintain credibility. For the use of emotional language in these texts see A.Chaniotis, in *Parole in movimento* (see our lemma no. 1786) 346; for a discussion in connection with ancient amnesty regulations see A.Chaniotis, in *Amnestie in der Antike* 59/60.

ANAPHE

655. **Anaphe. Dossier of documents (oracle, decree, oracular inquiry) concerning the construction of a temple of Aphrodite in the sanctuary of Apollo, 2nd cent. B.C.** *IG* XII.3.248; *Syll.*[3] 555; *LSCG* 129. D.Quadrino, in *Epigrammata* 2 329-372, reprints the Greek text (333-335; Italian translation) and provides an exhaustive commentary on its content. She discusses inter alia the permission given to the founder of the cult to re-use building material from the sanctuary (cf. *IG* XII.5.1097; *LSCG* 72; *MAMA* VIII 498 LL. 10-23), the topography of the sanctuary (comments on αἰμασιά, 'terrace', and οἶκοι named after donors, probably buildings for the placement of dedications), and the anticipated construction work (demolition and reconstruction of a wall, construction of a πάροδος, relocation of an altar and a ξοάνιον, preservation of as many στῆλαι as possible and of an ἀπόρανθρον, a lustral basin). The origin of the epithet of Apollo Ἀσγελάτας (cf. *IG* XII.3.249, 256; cf. the personal name Αἰγλάτας in Sparta: *IG* V.1.222; cf. Apollo Αἰγλάτας in Thera: *IG* XII.3.412) and of Αἰγλάτας/Αἰγλήτης (*IG* XII.3.259/260) remains obscure.

KOS

655 bis. **Kos. Decrees concerning the public archives, 1st cent. B.C./A.D.** *IG* XII.4.1.84/85. In a study on archives, K.Harter-Uibopuu, in M.Faraguna (ed.), *Archives* -- (see our lemma no. 1759) 274-280, discusses the fragmentary decrees *IG* XII.4.1.84/85 (German translation). H.-U. proposes to restore in *IG* XII.4.1.84 L. 7 in fine [περὶ τῶν χρημα]|τιζομένων (cf. *SEG* XXXIII 1177 LL. 15/16: ἡ περὶ τῶν χρηματιζομένων διαταγή).

656. **Kos. Associations.** S.Maillot, in *Groupes et associations* 199-226, gives an overview of various types of 'voluntary' or 'private' associations in Kos (on 222-226, a list of 67 attestations). Most of the evidence dates to the period from the 2nd cent B.C. to the 1st cent. A.D. Important factors that determined the establishment of associations were religious activities and the use of shared cemeteries, particularly important for foreigners. In the majority of the associations (κοινόν, σύνοδος, θίασος), the association's name indicated that they were dedicated to the worship of a god (Aphrodite: 6 cases; Athena and Agathoi Daimones: 3 cases each; Apollo and Homonoia: 2 cases each. Bakchos, Hekate, Herakles, Hermes, Nike, Poseidon: one case each; Egyptian gods: 8 cases). One observes a preference toward Rhodian deities (Ἀθηνᾶ Λινδία, Ἅλιος, Ζεὺς Ἀταβύριος and Ὑέτιος), but unlike Rhodes, the associations avoided the accumulation of cults. The founder of the association is often mentioned in the association's name (οἱ σὺν NN); connections with members of the elite can be detected. The members were of diverse social origins and legal status. The migration of Italian negotiatores in the 1st cent. B.C. contributed to the creation of professional associations (210-214). The sacrifices by traders, mercenaries, and other professionals that were prescribed by regulations concerning the sale of priesthoods (*IG* XII.4.293, 302, 319, 325) are not related to associations (215-221).

657. **Kos. Christian mosaic inscriptions.** L.M.De Matteis, *Mosaici tardoantichi dell'isola di Cos. Scavi italiani 1912-1945* (Oxford 2013), gives an overview of the archaeology and history of Kos in Late Antiquity (7-14), presents a catalogue of 66 mosaics found during the Italian excavations in the years 1912-1945 (15-68), and discusses discusses technical and iconographical aspects of these mosaics (69-100). On 101-104, she presents the mosaic inscriptions and summarizes the evidence they provide for social history. Cf. ead. in M.Şahin (ed.), *11th International Colloquium on Ancient Mosaics* (Istanbul 2011) 339-351. For the texts see our lemmata nos. 666-671. Cf. M.Sève, *BE* (2014) no. 41.

658. **Kos. Cults and sanctuaries.** Exploiting the very rich epigraphic material from Kos, S.Paul *Cultes et sanctuaires de l'île de Cos* (Liège 2013), presents an exhaustive, systematic study of the organization and practice of religious worship in the city and demes of Kos (divinities, sale of priesthoods, cult officials, cult foundations, rituals, dedications, festivals, cults of the demes and the gymnasion). The individual chapters are dedicated to the following subjects: the divinities worshipped in Kos (29-165; 29-54: Ζεὺς (Πολιεύς, Μαχανεύς, Ἅλσειος, Σωτήρ); 55-58: Ἀθηνᾶ; 59 63 Ἥρα; 63-72: Ἀπόλλων (Δάλιος, Κάρνειος, Πύθιος); 72-79: Δαμάτηρ; 79-95: Ἀφροδίτη (Πάνδαμος, Πόντια 95-117: Ἡρακλῆς (Καλλίνικος, Διομεδόντειος); 117-127: Διόνυσος (Σκυλλίτας, Θυλλοφόρος); 127-136: Ἑρμῆς Ἐναγώνιος; 136-140: Ποσειδῶν; 140-145: Ἄρτεμις (Τοξῖτις, Ἀσχία); 145-150: Ὁμόνοια; 150-153: Νίκη; 153-156 Ἀδράστεια, Νέμεσις; 156 158: Δᾶμος; 158-161: Δωδεκάθεον; 161-163: Νύμφαι, Χάριτες) [on Apollo Dalios see *SEG* LX 896. Chaniotis]; the Asklepieion and the cult of Ἀσκλαπιός (167-187); the cults of Halasarna (189-220: Ἀπόλλων, Ἡρακλῆς, Ἀφροδίτη); the cults of Isthmos (221-235: Ἀσκλαπιός, Ὑγιεία, Ὁμόνοια, Ἑστία Φαμία, Ἀφροδίτη, Ἀπόλλων Οὔλιος); the cults of other demes (237-257); the 'configurations panthéoniques', i.e. the associations of divinities and their various properties (261-326); sacrificial rituals and sacrificial calendars (327-365). On 382, she presents the calendar of Kos. On 383/384, a list of the Koan divinities and their epithets.

We do not list all the inscriptions that are quoted, translated, and discussed in this book. We mention a selection of texts, especially cult regulations (bold-faced all references are to *IG* XII.4): **68** (69-71), **71** (179/180), **103** (196-204), **274** (44-46, 59-61), **276** (76), **278** (30-40, 75, 117-119), **279** (238-244), **280** (223-225), **283/284** (173/174), **302** (79-91, 99-108), **304** (119 124), **315** (147-150), **318** (153 156), **320** (99-108), **325** (153-156), **328** (46-51), **332** (40-43, 63 67), **339** (142-145), **349** (232 234), **355** (247/248), **356** (252-254), **358** (214-219), **406** (108-117), **1146** (250). Cf. the remarks of P.Frölich, *BE* (2014) no. 370.

659. **Kos. Institutions: ἀρχεύοντες.** P.Katό, *art.cit.* (see our lemma no. 660) 285, argues that the ἀρχεύοντες were 'Amtsträger', i.e. that they had broader duties, not only religious; they only officiated in cults for which there were no priests. Cf. S.Paul, 34/35, 255, 289: 'les magistrats des tribus'. A.Chaniotis, *EBGR* 2013 [2016] no. 57, observes that the ἀρχεύοντες/ἀρχεύσαντες in Kos are always connected with religious duties, either on behalf of demes or on behalf of tribes (*IG* XII.4.95, 100, 110, 456, 457). In the case of tribes (*IG* XII.4.456-457) several ἀρχεύοντες served at the same time – and this also rules out the interpretation of these men as 'Amtsträger'. Although *IG* XII.4.278 A L. 3 distinguishes between ἱερεύς and ἀρχεύων, there is no evidence that the ἀρχεύοντες had any non-religious duties. The expression αἱρεθεὶς ἀρχεύων παρ' Ἡρακλῆ in *IG* XII.4.95 L. 3 shows that a man was elected as ἀρχεύων specifically in order to serve the cult of Herakles. C. speculates that the term perhaps designated 'chairmen' of religious celebrations (e.g. banquets).

660. **Kos. Religion. Priests.** L.Meier, in *Cities and Priests* 41-49, adduces the evidence provided by the Koan διαγραφαί for the sale of priesthoods and financial contributions of priests to the construction and upkeep of buildings (references to *IG* XII.4.296b, 302, 304b, 311, 315, 319, 325/326). He also adduces evidence for similar contributions by priests in other cities (*IG* II² 1046; V.1.1144-1146; *I.Oropos* 290, 294; *Tit.Cam.* 52; *I.Ephesos* 618; *I.Prusias* 20; *I.Sestos* 1; *Syll.*³ 1015; *TAM* II 550/551).

S.Paul, *ibid.* 247-278, discusses various aspects of civic priesthoods in Hellenistic Kos: the appointment of priests (248-254; attribution of priesthoods to civic subdivisions and γένη, sale of priesthoods; discussion inter alia of *IG* XII.4.278, 310, 332, 348, 350, 721); the consecration of the priest (τελετά; 254/255; see *IG* XII.4.332; cf. *IG* XII.4.304, 311, 315, 318, 319, 326-328); purity regulations for priests (255/256; *IG* XII.4.330, 332, 721); the meaning of δαμοτελεῖς ἱερεῖς, probably the priests of 'public' cults as opposed to the priests of 'private' or family cults (256-260; *IG* XII.4.102, 350; cf. δαμώδεις ἱερεῖς in *IG* XII.4.320); and the cultic duties of priests (261-273; clothing regulations, sacrifices, perquisites; cf. inter alia *IG* XII.4.274, 278, 298, 315, 318, 339).

P.Katό, *ibid.* 279-301, studies the methods of appointment in priesthoods and other cult offices in Kos and the social background of the holders of such offices. Whereas in the demes, the important priesthoods were assigned by lot and were, at least in theory, open to all citizens, the priesthoods of the polis were purchased by members of the wealthy elite, offering them the possibility to publicize their high social status. K. examines in detail the epigraphic evidence for priestly and other cult offices, the finances of Koan cults, extra-ordinary services of cult officials, the purchase of priesthoods and the privileges associated with them, endowments for public cults, and private endowments (references to *IG* XII.4.79/80, 91, 93-95, 100, 102/103, 105, 110, 121, 298, 302/303, 306, 309-311, 314/315, 319/320, 325/326, 328, 330, 348, 356, 358, 364, 451/452, 456, 458, 761). See also our lemma

no. 659. P.Fröhlich, *BE* (2014) no. 372, points out that *IG* XII.4.298 LL. 12-18 does not oblige the cult officials to provide from their own means additional funds for sacrifices; this passage only determines the minimal value of the sacrificial animal, to be paid by the money allocated to the sacrifice.

661. **Antimachia. Diagraphe concerning the sale of the priesthood of Demeter, ca. 300-250 B.C.** *IG* XII.4.356; *LSCG* 175. P.Katό, *ZPE* 187 (2013) 211-214, discusses the mode of appointment of the priestess of Demeter. In accordance with this regulation, the priestesses were to be selected by lot (LL. 1-4). But in reference to financial obligations of women toward the sanctuary, the diagraphe also mentions a reform, by the terms of which the priesthood was purchased (LL. 6/7: καθάπερ και πριν πωλητὰν γενέσθαι τὰν ἱερωσύναν). Hence earlier scholars have concluded that the appointment of priestesses by lot was replaced by the sale of the office. K. points out that this interpretation conflicts with the detailed description of the process of sortition. He suggests that the sale of the priesthood was replaced by sortition, perhaps because there were not enough wealthy women interested in this office. A.Chaniotis, *EBGR* (2013) [2016] no. 58, clarifies the development: the original practice of appointment by lot was first replaced by sale (cf. πρὶν πωλητὰν γενέσθαι), and then the Antimachians decided to return to the earlier mode of appointment. The topic is briefly discussed by S.Paul, *art.cit.* (see our lemma no. 658) 253.

662. **Halasarna. Honorary inscription for the kitharode Helenos, 1st cent. A.D.** Now *IG* XII.4.1166. White marble block found in 1902 by R.Herzog (built into a church in Kardamena) and copied by him in his epigraphical 'Tagebuch'; rediscovered by K.Hallof in 2005 among the inscriptions stored in the medieval Kastro of Kos. Ed.pr. D.Summa, *ZPE* 184 (2013) 175-182 (ph. of Herzog's copy and of the stone; German translation). Republished in *IG* XII.4.1166. Republished by J. Y.Strasser, *REG* 128 (2015) 659-672 (with an exhaustive line-by-line commentary and an argument to date the text to ca. 80/90-120 A.D.) [the letterforms make such a late date less likely, Hallof]. We print ed.pr.'s text, which Strasser also took as his starting-point.

[Ὁ δᾶμος ὁ] Ἀλασ[αρ]ϝιτᾶν Ϛ[- - ca. 9 - -]
[Ἀπόλ]λω[νι] χαριστήριον ὑπὲρ Ἑλέγ[ου]
[τοῦ Ἰά]σονος τοῦ Ἀγήτορος φιλο-
κ[αίσαρο]ς ἱερονίκα κιθαρῳδοῦ, νει-
κ[ήσα]ϝτος Ἄκτια, Κλαυδεῖα ἐν Ῥόδωι
[πρά]τ[ο]υ παμψηφεί, Ἴσθμια δίς, Νέμεα
[δ]ίς, [Λύκ]αια, τὴν ἐξ Ἄργους ἀσπίδα δίς,
[- - - ca. 12 - - -] δίς, κοινὸν Ἀσίας, κοι-
[νὸν Θεσ]σαλῶν τρίς, κοινὸν Μακεδό-
νϣν τ[ρίς], κοινὸν Ἰώνων δίς, καὶ ἐν
Ἀθ[ήν]αις τοὺς ἰσολυμπίους κα-
τ[ὰ τ]ὸ ἑξᾶς τετράκις καὶ πολιτείαν,
καὶ τ̣ὸ̣ὺ̣ς λοιποὺς ἀγῶνας πενταετηρι-
κ̣[ούς καὶ τρ]ιετηρικοὺς ὑπὲρ [τ]ούς ἑβδομή-
κ̣ο̣[ντα] vacat πρᾶτος Ἑλλάνων vacat

Dated by ed.pr. to the reign of Claudius (probably because of the Κλαυδεῖα in L. 5); Strasser prefers a date at the end of the 1st cent. A.D. (ca. 80/90 A.D. 'au plus tôt' and ca. 120 A.D. at the latest); see infra ad LL. 5 and 13-15 | 1. Ϛ[εβαστῶι καί], ed.pr.; Ϛ[εβαστῶι], *IG* || 2. χαριστήριον: dedication of a statue to Apollo, thereby thanking him for Helenos' numerous victories, it may have been a statue of Apollo, ed.pr. || 2/3. the honorand is previously unattested, ed.pr and Strasser, who comments on the mention of the papponym in L. 3: Helenos presumably belonged either to an elite family, to a dynasty of famous artists/athletes, or to both || 3-4. φιλοκαίσαρος: did Helenos perform in enkomia for the emperor?, ed.pr.; contra, Strasser (664 note 31) || 5-15. a hierarchical ordering of the contests, ed.pr.; Strasser rejects ed.pr.'s terminology ('Kaiserspiele' (L. 5), followed by Peloponnesian (LL. 6-7) and provincial (LL. 8-10) contests) and points out that in a hierarchically organized list the Κλαυδεῖα would have been out of place before the Isthmia and Nemea; the latter belonged to the periodos and cannot be 'relegated' to a category of Peloponnesian contests; according to Str. all of the listed contests are ἱεροὶ ἀγῶνες || 5. Ἄκτια: probably the most recent victory, which prompted the erecting of a statue, Strasser, who refers to *IG* XII.4.2.935 and 938; the Κλαυδεῖα occupy place two solely because of the extraordinary character of the victory (παμψηφεί, L. 6). Mention of the Klaudeia provides a terminus post quem but does not imply a date for the statue under Claudius. Ed.pr. adduces various parallels for Κλαυδεῖα from five cities and from later periods. Strasser points out that Helenos is hieronikes (L. 4), not periodonikes: victories in the Nemea, Isthmia, the Argive Ἡραῖα (L. 7; a substitute for the Olympia, which offered no mousikoi agōnes) and in the Aktia (L. 5) did not suffice for calling oneself a periodonikes; this shows that at the time the Aktia did not serve as a substitute for a missing victory in the old, 'classic' periodos (cf. *SEG* LXII 1844) || 7. [Λύκ]αια, W.Slater apud ed.pr.; rejected by Strasser, who argues that at the time of the inscription the Lykaia were a minor contest and not worth mentioning, certainly not between the Isthmia/Nemea and the Argive Shield; τὴν ἐξ Ἄργου ἀσπίδα: another name for the Argive Ἡραῖα, ed.pr.; new name for the Ἡραῖα, emerging in inscriptions ca. 100 A.D., Strasser, who argues that in victory-lists of athletes from the early 1st cent. A.D. the contest held a prominent place right after the periodos but in texts from ca. 100 A.D. was mentioned at the end of the list just before the formula indicating 'all the other contests' won by the honorand, which implies a loss of prestige for the Ἡραῖα. For artists like Helenos the contest continued to enjoy a great reputation, since it was a substitute for the Olympic Games which had no mousikoi agōnes. Strasser wonders whether in L. 7 [Ἡρ]αῖα preceded τὴν ἐξ - - - (a double name because of the *recent* name-change) and refers to *I.Eph.* 207a (*IAG* 75) where, instead of Ἥρα[ς τὴν ἐξ Ἀργ]ους ἀσπίδα Str. considers restoring Ἡρα[ῖα τὴν] κτλ. || 8. initio δίς corrected from τρίς, ed.pr., who suggests [Παναθήναια]; rejected by Strasser, who argues that the Panathenaia lost prestige in the 1st cent. A.D., before its resurrection as eiselastikos agōn in 119 A.D. under Hadrian. Str. briefly discusses *SEG* XXIX 340 (LVI 395) and *I.Napoli* 51; in both texts the Panathenaia held a 'position très secondaire' (669); Str. wonders whether the Neapolitan Σεβαστά or perhaps the Koan Ἀσκλαπιεῖα were mentioned in the lacuna || 8-10. several contests organized by provincial Κοινά (and in one case by a sub-provincial entity: the contest of the Ionian Koinon). Strasser points out that the Thessalian Koina, here a hieros agon, had lost that status at the end of the 2nd cent. A.D. || 11. τοὺς ἰσολυμπίους: probably 'Kaiserspiele' (Σεβαστά or Σεβάστεια), W Slater apud ed pr.; Strasser opts for a non liquet; he rejects Slater's assumption that Helenos must have performed as κῆρυξ, a discipline allowed in Olympia and, therefore, also in isolympics: however, the isolympics did not necessarily copy the entire Olympic program and may have introduced artistic disciplines in their otherwise Olympic imitation || 13-15. Strasser points out that the formula used here to lump together all the other victories of Helenos (with πενταετηρικούς and/or τριετηρικούς) occurs in inscriptions from the later 1st cent. A.D. to ca. 120 A.D., in Hellenistic inscriptions expressions such as ἄλλους ἱεροὺς ἀγῶνας or τοὺς λοιποὺς ἱεροὺς καὶ στεφανείτας ἀγῶνας occur; from the Hadrianic period onward one refers to all the other ἀγῶνας (ἡμι)ταλαντιαίους/θεματικούς. Str. suggests that the formula

used before Hadrian probably allowed the athletes to include money-games without using money-words; for the ὑπερ formula he refers to *I.Smyrna* 664 and *SEG* XLIII 732 [for the πενταετηρικούς-formula cf. also Strasser, *EA* 49 (2016) 137-139; for a new variant without pentaeteric/trieteric see our lemma no. 960, Pleket] || 15. πρᾶτος Ἑλλάνων: also in *SEG* XXII 350 (XXXVII 360) and *I.Iasos* 111, Strasser, who suggests that Helenos' claim is to be linked with the large number of his victories, the ones in the most prestigious contests included; in *IG* IV 591 (a few years later) a kitharoidos claimed to have won so many contests ὅσους οὐδεὶς τῶν πρὸ αὐτοῦ κιθαρῳδῶν.

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663. **Kos. Dossier of documents concerning an arbitration of Kos in Telos, ca. 300 B.C.** Two non-joining fragments of a marble opisthographic stele; found in the Asklepieion; now in the new magazine of the Ephoria. Fr. a: broken on left and bottom; found in 1904 (inv. no. E9). Fr. b: broken on top and bottom; found in 1903 (inv. no. AS 11). Mentioned by R.Herzog, *AA* (1903) 196/197; id., *AA* (1905) 11; id., *Heilige Gesetze* 45 and 51; id., *RFIC* 70 (1942) 15 (Fr. b LL. 85-95). Cf. E.Stavrianopoulou, *Tekmeria* 3 (1997) 81; C.Habicht, *Chiron* 37 (2007) 129/130. Ed.pr. K.Hallof in *IG* XII.4.132, on the basis of the readings and restorations of R.Herzog and incorporating readings and restorations by G.Thür and C.V.Crowther, who is preparing a critical edition and commentary. The dossier consists of a decree of Telos in honor of the Koan διαλλακταί (LL. 1-16), the verdict of the Koan arbitrators (LL. 37-125), the oath of the citizens of Telos to accept this verdict (LL. 125-138), and a decree of Telos accepting the verdict (LL. 138-141). Five Koans (LL. 8-10) arbitrated in a conflict in Telos that involved lawsuits concerning sacred and public property, fines resulting from them, and confiscations. See also our lemma no. 424.

A: a

[ἔδοξε τῶι δάμωι, γνώ]μα πρυτανίων· ἐπειδὴ vac.
[ὁ δᾶμος δηλόμενος δι]αλυθῆμεν ποτὶ τοὺς δια-
[φερομένους ἐψαφίξ]ατο ἐπιτράψαι Κώιοις ὑπὲρ
[ὧν διεφέροντο ποτ' ἀλλ]άλους πάντων, ὅπως ὁμο-
[νοιεῦντες ἐν δαμοκρα]τίαι πολιτεύωνται· ὁ δὲ δᾶ-
[μος ὁ Κώιων μεμναμένο]ς τᾶς εὐνοίας ἐψαφίξατο
[ἐξαποστεῖλαι ποτὶ τὰ]ς διαλύσεις ἄνδρας κα- vac.
[λοὺς καὶ ἀγαθοὺς - 3-4 -]γόραν Μίκωνος, Ἀριστω-
[- - - - - ca. 15 - - - -, Χά]ρμιππον Χαρμύλου,
[- - - - - - - ca. 20 - - - - - -]γα Ξενοδίκου· τοὶ δὲ
[ἐξαπεσταλμένοι διαλλακτα]ὶ διέλυσαν καλῶς
[καὶ δικαίως τὸν δᾶμον vac.], δεδόχθαι τᾶι ἐκ-
[κλησίαι· ἐπαινέσαι μὲν τὸν δᾶμο]ν τὸν Κώιων
[καὶ στεφανῶσαι στεφάνωι χρυσέωι ἀπὸ] δραχμᾶ[ν]
[χιλιᾶν· ἐπαινέσαι δὲ καὶ τοὺς ἄνδρας ἐπὶ] τῶι δ[ι]-
[καίως διαλῦσαι τὸν δᾶμον τὸν Τηλίων - - - - -]

lacuna of ca. 20 lines

b

[- - - - - - - τῶν διαφ]ερομένων π[οτὶ τὸν δᾶμον τὸν]
[Τηλίω]ν, ὅπως ὁμονοιεῦντες ἐν δαμοκρατίαι π[ολιτεύ]-
[ωνται] ἐλεύθεροι καὶ αὐτόνομοι ὄντες· τυχάγαθᾶι· κ[ατὰ τά]-
[δε διέλ]υσαν τὸν δᾶμον καὶ τοὺς διαφερομένους Τηλί[ων]

[ποτὶ] τὸν δᾶμον· ὑπὲρ μὲν τᾶν δικᾶν τᾶν ἱερᾶν καὶ τᾶν
[δαμο]σιᾶν, ἃς ὀφλόντες ἐν τοῖς δικαστηρίοις ἀντέλεγον
[μὴ δικ]αίως ὀφλῆκεν, ἀπομισθῶσαι τὸς ταμίας αὐτοῖς τῶγ
[χρη]μάτων ὧν ὦφλον τοῖς μὲν τὰς ἱερὰς δίκας ὀφλοῦ-
[σι]ν τὰς ποτὶ τὸ Ἀθάναιον καὶ Κλεισιμβροτίδαι τὰν περὶ τὸ
[Δ]αμάτριον, καὶ Φιλτυλίωι παρασχεῖν ἐς τὰν ἑκατόμβαν τὰν
θυομέναν ἐπὶ μονάρχου Θεαγόρα ταῦρον, κριόν, οἶν θήλειαν·
τῶν δὲ τὰς δαμοσίας δίκας ὀφλόντων Ἀρισταγόραν μὲν
[Ἀ]ριστοφίλου ἀποτετείκεν τὸ ἀργύριον ὃ ἐνδειχθεὶς κατέ-
[β]αλε, ο<ὗ> ἔνδεια ἐγένετο πωληθέντων τῶν κτημάτων ποτὶ
[τ]ὰν καταδίκαν· Ἀριστόθεμιν δὲ Ἀριστοφίλου ἀποτεῖσαι δρα-
[χ]μὰς πεντακισχιλίας· Νικαγόραν δὲ Νικάνακτος ἀποτεῖσα[ι]
[τᾶ]ι πόλει δραχμ[[μ]]ὰς χιλίας πεντακοσίας· ἀποδόντω δὲ ἐμ μη-
[ν]ὶ Καρνείωι ἐπὶ Θεαγόρα· ποτὶ δὲ τὰ λοιπὰ χρήματα τὰ ἐκ τᾶν κα-
ταδικᾶν ἀπομισθωσάντω τοὶ ταμίαι Ἀριστοθέμι καὶ Νικαγόρα[ι]
[κ]αὶ Ἀρισταγόραι τὸν βωμὸν τοῦ Ἀσκλαπιοῦ ἐπισκευάξαι καὶ ἐξαλε[ῖ]-
[ψαι· συ]ντελεσάντων δὲ τῶν μὲν τὰς ἱερὰς δίκας ὀφλόντων τὰν
[ἑκατόμβ]αν, Ἀριστοθέμιος δὲ καὶ Νικαγόρα καὶ Ἀρισταγόρα{ι} τὸμ βω-
[μὸν κατὰ τ]ὰ γεγραμμένα, ἀπολελύσθαι αὐτὸς τᾶν δικᾶν καὶ
[τᾶς γραφᾶς] ἀναιρῆσθαι, καὶ μὴ ἦμεν ἔγκλημα περὶ τᾶν δικᾶν
[τᾶν τε ἱερᾶν καὶ] τᾶν δαμοσιᾶν τᾶν δικασθεισᾶν μήτε τοῖς
[ὀφλοῦσιν ἐπιφέρειν] μηθένα μηθὲν μήτ' ἄλλωι μηδενὶ ποτ[ι]-
[- - - παρευρέσει μη]δεμιᾶι· τὰν δὲ δίκαν τᾶς ὁδοῦ ἂν ἐξ[ι[δια]-
[ξαμένους - - - - Ἀριστο]μένη καὶ Ἀρισταγόραν Ἀναξισ[τρά]-
[του ἐζαμίωσαν τοὶ - - - - - - - - - -] ἄρχοντος διαφεροντ[. .]
[- -]

B:

[. .]ν δικαν ἐς ὅρκον συνκεχωρημέν[ων καὶ τῶν διαφερο]-
μένων ὑπὲρ τὰς δαμοσίας δίκα[ς φαμένων ἀδίκως ἐζαμιῶσ]-
θαι καὶ τῶν δικαστᾶν τὰν ψᾶφον [ἐνεικάντων περὶ ἑκάστας]
δίκας ἔγνωμες τὸ ἀργύριον, ὃ ἔχει [- - - - - - - - - - - - - - - - - -]
ΤΑΣ, ἀποδόμεν Ἀριστομένει ἀτοκ[ον τὸς ἱεραπόλος· ὑπὲρ δὲ]
τᾶν ζαμιωσιᾶν, ἃς ζαμιωθέν[τες - - - - - - - - - - - - - - - - ἐν κοι]-
νῶι ἀναγεγραμμένοι ἐντὶ καὶ ὁμ[ολογούμενοι ὀφλεῖν, ἀπομισ]-
θωσάντω τοὶ ταμίαι καὶ τοὶ ἱεραπ[όλοι ἐκ Ἀριστοθέμιος καὶ Νι]-
[κ]αγόρα καὶ Ἀρισταγόρα συντελέσα[ι τὸν βωμόν· συντελεσθέν]-
των δὲ καὶ τούτων κατὰ τὰ γεγρα[μμένα ἀπολελύσθαι αὐ]-
τὸς τᾶν ζαμιωσιᾶν καὶ τὰς ἀνα[γραφὰς τὰς ἐν κοινῶι καὶ]
τῶν ἄλλων πάντων, ὧν ἐνεκάλε[σεν αὐτοῖς ἁ πόλις, καὶ]
τὰς πράξε[ι]ς τὰς πεπραγμένας [κατ' αὐτῶν ἀναιρῆσθαι]·
τὰν δὲ πόλιν πριαμέναν τὰς γᾶ[ς τὰς δαμευθείσας, ἃς ἀπέ]-
δοντο τοὶ πράκτορες τοῖς ἰδιώτα[ις - - - - - - - - - - - -, ἀπο]-
δόμεν τοῖς τε τὰς ἱερὰς δίκας ὀφ[λοῦσι - - - - - - - - - - αὐ]-

τοῖς ἢ τοῖς κλαρονόμοις ἐν τῶι μη[νὶ - - - - - - - - ἐπὶ Θεαγό]-
ρα καὶ τοῖς τὰς δαμοσία{ι}ς, οἷς γέγ[ραπται ἐν ταῖ διαλύσει],
84 ἀπομισθῶσαι τὸς ταμίας τὸν β[ωμὸν τοῦ Ἀσκλαπιοῦ ἐπισκευά]-
[ξα]ι· κατὰ ταὐτὰ δὲ ἀποδ[όμεν τοῖς ἰδιώταις, οἳ τὰς γᾶς τὰς]
[δαμευθ]είσας ἐκαρπε[ύοντο, τὰν τιμάν, ἂν ὑπὲρ τᾶν γᾶν κατέ]-
[βαλον -]

lacuna of ca. 20 lines

108 [-] τοὶ βασιλεῖς ὑπ[ό]μνα[μα]
[- - - - - - - - - - - - - - - - - -]ρν τὸ χρέος διαλῦσαι, παρὰ μὲν τᾶ[ς]
[πόλιος κομιζέ]σθω ὁ πριάμενος, ὅσον ταῖ πόλι κατέβαλε· τὸ δὲ χρέος ὁ
[δᾶμος δι]αλυέτω τὸ ἀρχαῖον παρὰ τοῦ ἐξ ἀρχᾶς ὀφείλοντος κα[ὶ]
112 [τὸ κ]τῆμα κομιζομένου· ὅσσα δὲ γέγραπται ἀποδόμεν τὰν πόλ[ιν]
[κ]τήματα ἀποδόντω τοὶ ταμίαι καὶ τοὶ ἱεραπόλοι τοὶ ἐν ἑκάστοις
τοῖς χρόνοις γινόμενοι· αἱ δέ κα μὴ ἀποδῶντι, ὀφειλόντω ἕκαστο[ς]
[τ]ῶν ταμιᾶν καὶ τῶν ἱεραπόλων πεντακισχιλίας δραχμὰς ἱερὰ[ς]
116 [τ]οῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος καὶ τῶι ἰδιώτα[ι]
διπλοῦν ὅ κα μὴ ἀποδῶι· ἁ δὲ πρᾶξις ἔστω <τῶ>ι ἰδιώται καθάπερ ἐκ δί-
[κ]ας· τοὶ δὲ τὰς γραφὰς ἀνελόντες καὶ τοὶ πρυτάνιες τοὶ προθέν-
τες τὰς διαλύσεις καὶ τοὶ πράκτορες καὶ τοὶ ταμίαι καὶ τοὶ ἱεραπόλοι
120 [κ]αὶ τοὶ ἄλλοι τοὶ διοικεῦντές τι τῶν γεγραμμένων μὴ εὖντω ὑπό-
δικοι· αἱ δέ τίς κα ποῆι παρὰ τὰ γεγραμμένα ἢ εὔθυναν γράφηται ἢ τᾶ[ι]
[δ]ιαλύσει μὴ ἐμμένηι ἢ ἄλλο τι ἔγκλημα ἐπιφέρηι τοῖς ἄρχουσιν ἢ
τοῖς ἰδιώταις ὅσσα ἐς τὰν διάλυσιν καθῖκε, ἀποτεισάτω μυρίας δρα-
124 [χ]μὰς ἱερὰς τοῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος καὶ τὸ
[ἔ]γκλημα τὸ ἐπενιχθὲν ἄκυρον ἔστω· ὅπως δὲ Τήλιοι καὶ εἰς τὸν ἐπίλοι-
[π]ον χρόνον ὁμονοεῦντες διατελῶντι, ὁμοσάντω τοὶ γεγενημέ-
[ν]οι ἀπό τε ὀκτωκαίδεκα ἐτέων πάντες θεὸς τὸς ὁρκίος [κ]ατὰ ἱερῶν νε[ο]-
128 [κ]αύτων τὸν ὅρκον τόνδε· "ἐμμενέω ἐν τῶι πολιτεύματι τῶι καθεστακό-
τι καὶ διαφυλαξέω τὰν δαμοκρατίαν καὶ οὐ μνασικακησέω περὶ τῶν
[ἐν ταῖ κ]ρίσ[ει] γενομένων οὐδὲ πραξέω παρὰ τὰν διάλυσιν τάνδε οὐδὲν
[οὐδὲ] ὅπλα ἐναντία θησεῦμαι τῶι δάμωι οὐδὲ τὰν ἄκραν καταλαμψεῦντι
132 συμβουλευσέω οὐδὲ ἄλλωι ἐπιβουλεύοντι οὐδὲ καταλύοντι τὸν δᾶ-
μον εἰδὼς ἐπιτραψέω· αἱ δέ κα αἴσθωμαί τινα νεωτερίζοντα ἢ συλ-
λόγους συνάγοντα ἐπὶ καταλύσει τοῦ δάμου, δηλωσέω τοῖς ἄρχου-
σιν· εὐορκεῦντι μέμ μοι ἦμεν πολλὰ ἀγαθά, ἐφιορκεῦντι δὲ τὰ ἐναν-
136 τία. ὁμοσάντω δὲ καὶ τοὶ ἀπόδαμοι ἀφ' οὗ κά παραγέν[ω]νται ἐν ἀμέραις
[ἑ]ξήκοντα"· αἱ δέ τίς κα μὴ ὀμόσηι, χιλίας δραχμὰς ἀποτεισάτω ἱερὰς
[τ]οῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος. ἔδοξε τῶι
[δ]άμωι, γνώμα πρυτανίων· ἀγαθᾶι τύχαι, χρῆσθαι ταῖ διαλύσει καθὰ
140 [τ]οὶ διαλλακταὶ τοὶ Κῶιοι διέγραψαν· δόμεν δὲ καὶ ξένια τοῖς διαλλα-
[κτ]α[ῖς], δόντω δὲ ταμίαι

Readings and restorations by He(rzog)., if not otherwise stated || 2. C.; [Τήλιοι δηλόμενοι δι]αλυθῆμεν, He. | 6. [μετὰ πλεί]στας εὐνοίας?, C. || 8. [Ὀρθα]γόραν, He. || 8/9. Ἀρίστω|[να], He. || 10. [Ξένω]|γα. He. | 12. T.; [τὰς δίκας ἀπάσας], He.; [καὶ συμφερόντως τὰς διαφοράς], C. || 15/16. restored by T. || 37. [διάλυσις ὑπὲρ τῶν διαφ]ερομένων, He || 43. <ὡ>φλῆκεν, He.. || 47 and 54. the date of the monarchos Theagoras is not known, Ha. || 50. ΟΕΓΔΕΙΑ, lapis; corrected by He || 63. initio, restored by C. || 64. initio, restored by Ha. || 65. in fine, read by Ha. || 69/70. [ὃ ἔχει [τὸ Ἀθάναιον ἐκ τᾶς δεκά]|τας, He. || 70. in fine, [ὑπὲρ δέ], T. || 71. [ὑπὸ τᾶς πόλιος], He. || 73/74. restored by Ha.; τοὶ ἱεραπό[λοι Ἀριστοθέμι καὶ Νι|κ]αγόρα<ι> καὶ Ἀρισταγόρα<ι>, He.; [Ἰ]ε[ρα]π[όλοι], C 77/78. restored by C. | 80. [καρπεύεσθαι], He. | 81. [καὶ ἀπολελυμένοις], He.; [πάντα συντελέσασιν], T. || 108. initio, [κατὰ τὰν διαγραφάν]; in fine, ὑπόμνα[μα], He. 110/111. Ha.; ὃ|λον | ὁ ἔχων δι]αλυέτω, He.; ὃ[λον | ἁ πόλις δι]αλυέτω, T. || 112. initio, [πα]τρῶια, He.; [τὸ κ]τῆμα, C. 113. initio, [χ]ρήματα, He.; [κ]τήματα, Ha. || 117. ΕΣΤΩΙΙΔ, lapis || 130. initio, [ἔμπρ]ησ[θ]ε?, C.

664. Kos. Honorary inscriptions for Agrippina, 42/43 and ca. 50-54 A.D. *IG* XII.4.890 A/B. M.Heil, *ZPE* 184 (2013) 183-192, reprints the text of *IG* (German translation) and discusses the historical backround of these two texts, inscribed on the two faces of a marble plaque. Kos had relations with the family of Agrippina Minor: Marcus Agrippa (*Tit.Cal.* 141; *IG* XII.4.939, 1154, 1180), his wife Iulia (*IG* XII.4.1154, 1180), and Agrippina's sister Drusilla (*IG* XII.4.640, 1159). Agrippina Minor established relations with Kos through her second husband, Γάϊος Σαλλούστιος Κρίσπος Πασσιήνος, proconsul of Asia in 42/43 A.D. The erection of the statue of Agrippina Minor (*IG* XII.4.890 A) can be dated to the year of Passienus's proconsulship, when Agrippina probably visited Kos. In the period of her marriage to Emperor Claudius (50-54 A.D.), the Koans re-dedicated the same statue, turned the plaque backwards and on its head, and inscribed a new honorary inscription (*IG* XII.4.890 B). The change in Agrippina's status is reflected by the formulations used for the erection of her statue in the two texts: ἀν[έθη]κεν (A L. 1) vs. καθιέρωσεν (B L. 1). Kos had very close relations with Claudius thanks to his Koan doctor C. Stertinius Xenophon, whose intervention secured *immunitas* for the Koans in 53 A.D. (Tac., *Annals* 12.61.1-2). In Kos, Agrippina was also honored as Σεβαστὰ Θεὰ Δαμάτηρ (*IG* XII.4.1182) and Ῥέα Σεβαστά (*IG* XII.4.1058; cf. XII.4.951).

665. Kos. Dedication to Helios, 2nd cent. B.C. *IG* XII.4.549. C.J.Robin, A.Prioletta, *Semitica et Classica* 6 (2013) 175, propose to identify Gerrha with the oasis of Hagar (al-Hufuf), based on Old South Arabic inscriptions. They accept the proposal of H.Seyrig (*Syria* 42 [1965] 26 note 2) [see also *IG* XII.4.549 app.cr.; Robin and Prioletta cite only the older edition of Eissfeldt] to read the ethnic of the dedicant as Γερ[ραῖος] instead of Γερ[ασηνός], and to identify the man, Κασμαιος son of Αβδαιος, with a Qasima' son of 'Abd attested in a dedication-inscription in Old South Arabic from Ma'rib in Yemen, probably dated to 303/302 B.C. (on 168/169, edition with translation and commentary). If the identification is correct, a re-dating of the Koan inscription would be required, but these could also be two individuals from the same family.

666/667. Kos (Kapamas). Christian mosaic inscriptions, late 5th/early 6th cent. A.D. Two mosaics in an early Christian basilica at Kapamas (near Asfendiou); see S.Pelekanidis, P.I.Atzaka,

Σύνταγμα τῶν παλαιοχριστιανικῶν ψηφιδωτῶν δαπέδων τῆς Ἑλλάδος. I. Νησιωτικὴ Ἑλλάς (Thessaloniki 1974) 70 no. 30. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 26-33 and 101/102 nos. 1/2 (ph.; dr.; Italian translation).

666: 101 no. 1. **Christian mosaic inscription.** Mosaic with geometric decoration in the north nave; an inscription in a frame.

[. . .]ενος ὁ εὐλαβέστατος διάκονος
κ[αὶ ἡ αὐ]τ[ο]ῦ γαμετὴ ὑ[π]ὲρ εὐχῆς ἑαυ-
τ[ῶν καὶ π]αν[τ]ὸς τοῦ οἴκου ἑαυτῶν
4 ἐπ[οίησα]ν οἳ ἐκαρποφόρη[σ]αν ΤΟ[- -]
Θ[.]Ο[. . ἐ]κέντησε[ν]

4/5. ἐπ[οίησε]ν ὅτε καρποφορή[σ]αντο[ς τοῦ] | Θ[ε]ο[ῦ ἐ]κέντησε[ν], ed.pr., who regards ὅτε as an Ionic form of ὅστε ('il quale, grazie ai favori divini, fece il mosaico') [καρποφορέω always refers to the donors as ed.pr. notes, never to God; hence, the restoration by ed.pr. is impossible; the dr. and ph. clearly show L. 4 ΟΙ, not ΟΤ; L. 4, in fine, perhaps το[ὑτο] ('who offered this'); the verb ἐκέντησεν (L. 5) is part of the signature of the mosaicist (cf. *SEG* XXXVII 1790), whose name was presumably in L. 5, initio or in fine. Chaniotis].

667: 101/102 no. 2. **Christian mosaic inscription.** Mosaic with geometric decoration in the vestibule of the baptisterion; an inscription in a frame.

Ο[ικον]ομοῦν-
[τ]ος Ἰωάννο[υ]
[τ]οῦ ἐ[λ]αχίσ[του]
4 διακόν[ου]
ἐψηφώθη ❦

1/2. Ο[ικον]όμου Ν[†] [†]ος, ed.pr.; with † ed.pr. indicates an undetermined number of lost letters | we read from the ph.; ο[ικον]ομοῦν'[τ]ος or ο[ικον]ομοῦν[τ|']ος: cf. *I.Ephesos* 2492: οἰκονομοῦντος Ἰωάννου τοῦ ἐλαχίστου διακόνου, Chaniotis].

668/669. **Kos (near Kephalos). Christian mosaic inscriptions, late 5th cent. A.D.** Two mosaics in an early Christian basilica at Agios Stephanos, near Kephalos. Mentioned in Pelekanidis, Atzaka. *Σύνταγμα* - - (see our lemmata nos. 666/667) 65/66 no. 25. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 49/50 and 102/103 nos. 3/4 (ph.; Italian translation).

668: 102 no. 3. **Christian mosaic inscription (prayer).** Mosaic with geometric decoration in the central nave. Cf. K.Bötig, *Kos* (Basingstoke 2012) 72 (only ph.). [Published independently by U.Huttner, *Plekos* 19 (2017), 197, Hallof.]

Κ(ύρι)ε μνήσθι-
τι τῶν καρπο-
φορησάντω(ν)
4 καὶ καρπο-
φορούν
των

1/2. μνήσθιθι for μνήσθηθι, ed.pr. [read μνήσθητι; ΜΝΗΣΘΙΤΙ on the ph. | 3. in fine, an abbreviation sign (horizontal line) above the omega, Chaniotis].

669: 103 no. 4. **Christian mosaic inscription (dedication).** Mosaic with geometrical decorarion in the west corridor of the baptistery; an inscription in tabula ansata.

Ὁ Θ[εόδ?]ουλο(ς) ΤΗΣ
[- - - - - - -]ης τοῦ πα-
[- - - -]ΟΥΘ[1-2]ΜΑ[.]ΕΝ
4 [- - - - - - - -] ἐ[ψ]ήφωσεν

1-4. Ὁ Θ[εόδ]ουλο(ς) της|[†]ης τοῦ πα'[ντὸς τοῦ οἴκου τ]οῦ θ[†]μα[†]εν [†] ἐ[ψ]ήφωσεν- -, ed.pr.; with † ed.pr. indicates an undetermined number of lost letters [we cannot confirm the readings on the ph. | 1. or ὁ Θ[εοῦ δ]οῦλο(ς)?, Chaniotis].

670/671. **Kos (Zipari). Christian mosaic inscriptions (dedications), late 5th/early 6th cent. A.D.** Two mosaics in an early Christian basilica and baptisterion at Zipari, north of Kos; see Pelekanidis, Atzaka, *Σύνταγμα* - - (see our lemmata nos. 666/667) 67/69 no. 28. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 49 and 103/104 nos. 3/4 (dr.; Italian translation).

670: 103 no. 3. **Christian mosaic inscription.** Mosaic with geometric decoration in the narthex; an inscription in circular frame.

Θ[2-3]
ΑΥΤ[3-4]
Η[- - 6-7 - -]
4 Ο̣Κ̣[- - - 7-8 - - -]
οἴκου .[2-3 ἐψή]-
φωσα[ν 3-4]
πα[2-3]

[5. Before the lacuna, we read from the dr. the left part of a Α, Λ, or Χ | 6/7. perhaps [τὸ ἅ]||πα[ν], Chaniotis].

671: 104 no. 4. **Christian mosaic inscription.** Mosaic with geometric decoration and panels with birds in the baptisterion; an inscription in a frame.

Μα[- - - - -]
καὶ Η.[- - - - - - -]
βία ὑπ[ὲρ εὐχῆς ἐκ τῶν ἰδί]ων

1. Μα[ρία - -], ed.pr. | 2. καὶ ἡ Ν[- -], ed.pr. [we read from the ph.; before the lacuna, probably not a nu but either a kappa or a pi || 2/3. perhaps [συμ]|βία (in which case the person named in L. 1 was a man) or a name (e.g. [Ζηνο] βία), Chaniotis].

672-685. **Kos. Epitaphs.** Fourteen marble stelai bearing inscribed epitaphs; found in 2006 during rescue excavations at the site of an ancient cemetery at Ἄνω Ἀμπάβρη, southwest of the modern city. Ed.pr. D.Bosnakis in A.Giannikouri (ed.), *Ὄλβιος ἀνήρ. Μελέτες στὴ μνήμη τοῦ Γρηγόρη Κωνσταντινόπουλου* (Athens 2013) 247-263 (ph.), with comments on the personal names and the presence of foreigners in Kos. The names Ἑρμοκράτεια (our lemma no. 673), Οὔριος (our lemma no. 677), and Στολίς (our lemma no. 683) were hitherto unattested in Kos. Ten other epitaphs previously found in the same cemetery are published in D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα και ορει* (Athens 2008) [see *SEG* LVIII 866] nos. 21, 23, 26/27, 48, 64, 80, 99, 104, and 113 (no. 113 = *SEG* LVIII 869). K.Hallof has provided the concordance with *IG* XII.4.

672: 248 no. 1 = *IG* XII.4.2713. **Epitaph of Alexandros, 2nd cent. B.C.** Two joining fragments of a marble stele with moulding and tenon.

Ἀλέξανδρος, | χαῖρε

673: 248 no. 2 = *IG* XII.4.1701. **Epitaph of Hermokrateia, 2nd cent. B.C.** Two joining fragments of the upper part of a marble pedimental stele.

Ἑρμοκράτεια | χρηστή, | χαῖρε

674: 250 no. 3 = *IG* XII.4.2247. **Epitaph of Soterichos, 1st cent. B.C.** Marble stele with moulding and tenon; found re-used as the cover of a grave of the early 1st cent. B.C. The very short use of the stele may be attributed to the fact that it was for the grave of a slave (cf. our lemma no. 675; ed.pr.).

Σωτήριχος, | χαῖρε

675: 250/251 no. 4 = *IG* XII.4.1713. **Epitaph of Ktetos, 2nd/1st cent. B.C.** Marble stele with tenon and triangular top which encloses a pediment in relief; a rosette within the pediment; found re-used as cover of a grave of the early 1st cent. B.C. (cf. our lemma no. 674).

Κτῆτος | χρηστός, | χαῖρε

676: 251/252 no. 5 = *IG* XII.4.1714. **Epitaph of Artemisia, 2nd/1st cent. B.C.** Marble stele with triangular top enclosing a pediment with akroteria in relief; a conical object within the pediment.

Ἀρτεμισία, | χαῖρε

677: 252 no. 6 = *IG* XII.4.1695. **Epitaph of Ourios, 2nd cent. B.C.** Marble stele with tenon and triangular top enclosing a pediment with akroteria in relief.

Οὔριος | Τισάρχου

678: 252/253 no. 7 = *IG* XII.4.2180. **Epitaph of Pyrgon of Mylasa, 2nd cent. B.C.** Marble stele with tenon and moulding.

Πύργων | Ἀριστέα | Μυλασεύς, | χαῖρε

679: 253/254 no. 8 = *IG* XII.4.2159. **Epitaph of Kteson of Tyre, 2nd cent. B.C.** Two joining fragments of a marble stele with tenon and moulding.

Κτήσων | Ποσιδωνίου | Τύριος

680: 254 no. 9 = *IG* XII.4.2197. **Epitaph of Tisias of Bargylia, 2nd/1st cent. B.C.** Marble stele with tenon and moulding.

Τισίας Τισία | Βαργυλιήτης

681: 254 no. 10 = *IG* XII.4.2192. **Epitaph of Demetria, 2nd cent. B.C.** Marble pedimental stele with tenon.

Δημητρία | Ποσειδωνίου, χαῖρε

682: 254 no. 11 = *IG* XII.4.2192. **Epitaph of Pistos, 2nd/1st cent. B.C.** Marble stele with moulding and tenon.

Πίστος | Δαμοφῶντος

683: 255 no. 12 = *IG* XII.4.2220. **Epitaph of Stolis, 1st cent. B.C.** Marble stele with moulding, damaged at the edges.

Στολὶς Διϝονυσίου

684: 256 no. 13 = *IG* XII.4.1709. **Epitaph of Euporia, 2nd/1st cent. B.C.** Marble pedimental stele with tenon.

Εὐπορία | Ἀσκληπιάδου

685: 257 no. 14 = *IG* XII.4.1473. **Epitaph of Philokles, 1st cent. B.C.** Marble pedimental stele with tenon; the right akroterion is missing .

Φιλοκλῆς τῶι | αὐτοῦ πατρὶ | Φιλοκλεῖ

PAROS

686. Vacat.

687-689. Paros. Epitaphs, late 6th-late 5th cent. B.C. Three epitaphs from various sites on Paros Ed.pr. G.K.Papadopoulos, *Grammateion* 2 (2013) 17-21 nos. 1-3 (ph.), with comments on the personal names. The texts will be included in a catalogue of the inscriptions at the Archaeological Museum of Paros which is being compiled under the auspices of the Greek Epigraphic Society.

687: 17/18 no. 1. **Epitaph of Bollion, late 6th/early 5th cent. B.C.** White marble plaque with a decorative frame, possibly a revetment of a base; broken on left; of unknown provenance, possibly from the archaic cemetery of Vitzi in Paroikia (inv. no. ΜΠ 1875).

Αἰνέτη Βωλλίονι

Written in the Parian dialect; Αἰνέτη is attested only in the Doric form Αἰνέτα in Corinth; Βωλλίον (i.e. dative Βουλλίωνι or Βολλίωνι) is here attested for the first time in the Aegean; prose epitaphs in which the name of the deceased are in the dative are not very common in the Archaic period (cf. *IG* I³ 1257, 1276; XII.3.763). ed.pr.

688: 18-20 no. 2. **Grave epigram, ca. 500-450 B.C.** Marble block with fascia on top and anathyrosis on the left, where it joined another block; broken on back, right, and bottom; probably the upper step of a stepped base, on which a sarcophagus was placed· an inscription on the fascia; the beginning of the inscription was inscribed on another block.; Of unknown provenance, maybe from the main cemetery, northeast of Paroikia (inv. no. ΜΠ 1876).

[x ⏑ – x μ]νῆμ' ἔθηκ' Ἐχεσθένης
[x ⏑ – x – ⏑]E[.]ΣΜΕΜΜ[..]ΕΝ
[------ -- - ----------]

An iambic trimeter, ed.pr. || 2. before the sigma, the upper part of a vertical stroke; μέμ · μέν?: in that case, the epigram had at least one more verse, ed.pr.

689: 20/21 no. 3. **Epitaph of Eidokritos, his wife, and his children, ca. 400-350 B.C.** Upper part of a marble moulded stele; found in Agios Panteleimon (Paroikia) in 1997 (inv. no ΜΠ 1361).

Εἰδοκρίτο τὸ Μ- stoichedon
ήτιος· ἐνθάδε κ-
είνται αὐτὸς κ-
4 αὶ παῖδες κορι-
δίη τ' ἄλοχος vv

The text is partly metrical (dactylic hexameter), ed.pr. | 1/2. Μῆτις was hitherto unattested, ed.pr. | 4/5. cf. *Il.* 7.392; 18.298, ed.pr.

690. Paros. Horos of Zeus Kataibates, ca. 450-400 B.C. Two joining fragments of a marble block, roughly worked; of unknown provenance; possibly built into a wall of a sanctuary (σε τοίχο τοῦ ἱεροῦ); brought to the Museum of Paros in 1968 (inv. no. ΜΠ 853). Ed.pr. G.K.Papadopoulos, *art.cit.* (see our lemmata nos. 687-689) 21/22 no. 4 (ph.). The cult of Zeus Kataibates is attested on the island of Paros at the site Λειβάδια, which is at the foot of Mt. Kounados (*IG* XII.5.233; 1st cent. B.C./A.D.), and also in the Parian colony of Thasos (*IG* XII Suppl. 406). The new horos may have come from the area of Mt. Kounados (ed.pr.). [The cult of Zeus Kataibates was established in places where thunderbolts struck; consequently, the find-spot of *IG* XII.5.233 does not necessarily provide evidence for the provenance of this horos, Chaniotis.]

hιερὸν Διὸς stoichedon
Καταιβάτεω

Not inscribed in the Parian alphabet, ed.pr.

691. Paros. Dedication to Asklepios and Hygieia, late 2nd/early 1st cent. B.C. Marble block with tabula ansata, broken on left and damaged on right. The left handle and the lower part of the frame of the tabula ansata are broken away; above the right handle, remains of the handle of second tabula, now completely erased; re-used in a modern building on Antiparos, where it was seen by ed.pr. in 1995. Ed.pr. G.K.Papadopoulos, *art.cit.* (see our lemmata nos. 687 689) 22/23 (ph.), who suggests that the stone's provenance is the sanctuary of Asklepios in the city of Paros. Diomedes (L.

1) can probably be identified with the homonymous zakoros in a contemporary dedication from Paros (*SEG* XXVI 982; ed.pr.)

Διομήδης Διομήδους καὶ Μν
ασέας καὶ Καλλίπολις ὑπὲρ
τοῦ υἱοῦ Διομήδους Ἀσκληπι-
ῶι ❦ καὶ [❦] Ὑγιείαι

1/2. The relationship between Diomedes and Mnaseas (a brother?, a son?) is not clear; cf. *SEG* LVIII 895, ed.pr.

SIPHNOS

692. Siphnos. Two honorary decrees, 3rd cent. B.C. Fragment of a marble stele broken on all sides; found in a house at Μέσα Κάστρο in 1999; now in the Archaeological Museum of Kastro (inv no 298). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 182-185 no. 1 (ph.; translation). The inscription contains two texts: a Siphnian honorary decree (LL. 3-5), whose preamble starts in L. 3, and an earlier decree mentioning the Naxians (LL. 1/2); this is the first attestation of direct links between Siphnos and Naxos (ed.pr.).

[------]η[.] Δημητρ[----------]
ὁ δῆμος ὁ τῶν Ναξίων α[----------]
ἐπ' Ἀντιφάτου, μηνὸς Λη[ναιῶνος· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· ------]
τοῦ Πει̣σιτέλ[ο]υ, Ἐφάλου [τοῦ ------ γνώμη· ----------]
[ὅ]πως φανερὸν ἒ̄ι πᾶσι ΚΑ[----------]

The mason started each line with a new word, ed.pr. || 1. [ἐν τῶι ἱερῶι τ]ή̣[ς] Δήμητρ[ος] or a personal name (e.g. [Νικήτ]η[ν] Δημητρ[ίου]), ed.pr. || 2. perhaps a verbatim reference to honors offered by Naxos to some unidentified Siphnian citizen; for the repetition of the definite article cf. *IG* XI.4.1055 (Delos) LL. 14/15: ὁ δῆμος ὁ τῶν Ἰσ|τιαιέων, ed.pr. || 3. the eponymous archon is not attested elsewhere; this is the first attestation of Lenaion in the Siphnian calendar; the month is attested in Delos, Mykonos, Amorgos, and several Ionian cities, ed.pr. || 3/4. for the restoration cf. *IG* XII 5.471 LL. 14/15 and 30/31, ed.pr. || 4. Πεισιτέλης and Ἔφαλος (from ἐπί + ἅλς) are rare; the two men were two of the officials (prytaneis?) who put forward the motion, ed.pr. || 5. the appearance of the hortatory formula only one line after the names of the proposers suggests that the lines of this inscription were very long; Siphnian inscriptions with decrees have up to 60-70 letters per line, ed.pr.

693. Siphnos. Honorary decree for strategoi, ca. 300-250 B.C. Fragment of a marble block broken on all sides; found in a modern house in the neighborhood Myloi in Kastro; now in the Archaeological Museum of Kastro (inv. no. 296). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 185-188 no. 2 (ph.; translation). The decree was probably inscribed on the wall of the shrine of Apollo Pythios. This is the first attestation of στρατηγοί in Siphnos (ed.pr.).

[----------]
[----------ἀνακ]ηρῦξαι δ[..ca. 5..]ν τοῖς π̣[----------]
[----ὅτι ὁ δῆμος ὁ Σιφνίων?] στεφανοῖ [τ]ο[ὺ]ς στρατηγοὺς ΕΦΗ̣[-----]
[----------]

1 In the Cyclades, ἀνακηρῦξαι is more common than κηρῦξαι; cf. *IG* XII.5.481 LL. 19/20; perhaps [ἀνακ]ηρῦξαι δ[ὲ αὐτό]ν, in fine, Π[τολεμαίειος], or Π[τολεμαίων τῶι ἀγῶνι], or τοῖς π[ρώτοις Διονυσίοις], ed.pr. | 2. in fine, ἐφ' ἧι, ἐφ' ἧς vel sim., ed.pr.

694. Siphnos. Honorary inscription, 1st cent. B.C. Fragment of a marble slab, broken on all sides; found in Kastro in 1989 during restoration works; now in the Archaeological Museum of Kastro (inv. no. 220). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 188-191 no. 3 (ph.; translation). The imperfect εἶχεν (L. 4) suggests that the honors were conferred posthumously.

[----------]
[------]ΛΕΩΜ[----------]
[-----Δ]ημοστρα[τ----------]
[------] χρυσῶι στε[φάνωι, ?εἰκό]-
[νι χαλκ]ῆι ἐφ' ᾗ εἶχεν π[ρὸς τὴν πό]-
[λιν? καὶ] τοὺς γονεῖς [--------]
[-------]εις εὐνοία[ι vacat?]
vacat

1 Part of a personal name, e.g. Λεωμ[έδοντα], Λεωμ[ήδην], Λεωμ[ήστορα], [Κ]λεωμ[έδοντα], ed.pr.; or [Στησί]λεω Μ[---], A.P.Matthaiou apud ed.pr. || 2. [Δ]ημοστρά[του], [Δ]ημοστρα[τίδου], or [Δ]ημοστρά[της], ed.pr. | 4/5. cf. *IG* VII 2711 LL. 70/71: ἐφ' ᾗ | [εἶχε]ν εἰς τὸ ἔθνος μεγαλοψυχίᾳ τε καὶ εὐνοίᾳ, ed.pr. || 5/6. possibly [καὶ τοὺς | ?συγγεν]εῖς εὐνοία[ι], ed.pr.

695. Siphnos. Honorary inscription for Astie, 1st cent. B.C./A.D. Two joining fragments of a marble base; broken on bottom left; chance find at Καταβατή but reportedly brought there from the coastal settlement of Platys Gialos (cf. *IG* XII Suppl. 230). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 191-194 no. 4 (ph., translation), who observes that all the personal names are attested for the first time in Siphnos; the names, derivative of ἄστυ, κλέος, and τιμή, suggest a noble family (ed.pr.).

[Ἡ β]ουλὴ καὶ ὁ δῆ[μος] ἐτείμησεν
Ἀστίην τὴν Ἀριστοκλέους τοῦ
[Ἐ]πιτ<ι>μίδου καὶ Λωτείμης τῆς Α-

4 [.....$^{11-13}$.....]α ἐπαίνωι, χρυ-
[σῶι στεφάνωι,] εἰκόνι μαρμαρί-
[νηι ....$^{8-10}$...]ς ἔνεκεν
vacat

2. The Ionic form of the otherwise unattested Ἀστίη may reflect a conscious effort at highlighting local identity through onomastics, ed.pr. | 3. ΠΙΤΜΙΔΟΥ lapis; Δωτείμης or Δωτείμης; Δωτείμη and Λωτείμη are unattested; Λωτείμη possibly stands for Λαστίμη or Λωτίμη, ed.pr. | 4. [προεδρί]α?, ed.pr. || 6. e.g. [φιλοτιμία]ς, [καλοκαγαθία]ς, [εὐεργεσία]ς, ed.pr.

696. Siphnos. Honorary inscription, 2nd/1st cent. B.C. Fragment of a round marble base; the surface is very eroded and granulated; broken on all sides except at top; of unknown provenance, now in the Archaeological Museum of Kastro (inv. no. 462). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 194-195 no. 5 (ph.), with comments on the use of round bases.

[Ἡ] βουλὴ καὶ ὁ δῆμος [----------]
[. . .]ΟΣΣ[----------]

1. [Ἡ] βουλὴ καὶ ὁ δῆμος [ὁ Σιφνίων? ἐτίμησεν/αν], ed.pr. | 2. the name of the honorand, e.g. [Μολ]ῶσσ[όν), ed.pr.

697. Siphnos. Honorary inscription?, 2nd cent. A.D. Fragment of a marble base broken on top, bottom, and right; of unknown provenance; now in the Archaeological Museum of Kastro (inv. no 460). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 195/196 no. 6 (ph.).

[----------]
[---] τρίτον [------]
[---] Ἡρώδου Α[---]
[----------]

1. A reference to the third tenure of an office?, ed.pr.

KEOS

698. Keos. Christian epitaph of Theosebia, 4th/5th cent. A.D. *IG* XII.5.565; *SEG* L 779. M.Tenton Montalto, *art.cit.* (our lemma no. 45) 39/40, proposes to read L. 7 as γράψας κίκα (instead of Γράψας Κικᾶ), the accusative singular of a conjectured noun κίξ – cicada. The reference would then be to some artistic representation such as a sculpture or painting [no mention of G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.-C.* (Paris 2000) 73-75 no. 21 (*SEG* L 779 who also reads γράψας and considers several interpretations of the letters ΚΙΚΑ, Papazarkadas.]

TENOS

699. Tenos. Dedication to Zeus Soter, Athena Soteira, Poseidon Asphaleios and other gods by the crew of Rhodian warships, early 2nd cent. B.C. *IG* XII.5.913. Republished by M.Gonzales, *ZPE* 184 (2013) 172-174 (translation), who associates this dedication with the Rhodian naval campaigns against Antiochos III in 191-190 B.C. (contra P.Graindor, *MB* 10 [1906] 332-336: Rhodian victory over the Lykians in 177 B.C.). As already suggested by Graindor, the ἄρχων τῶν ἀφράκτων Ἀγαθάγητος (LL. 3/4) can be identified with a pro-Roman statesman mentioned by Polybios (27.7.4-12; 28.2.1-8); his military career could easily have spanned the period 191-177 B.C. A dedication from Nisyros (*IG* XII.3.103) probably mentions another Rhodian who fought against Antiochos III: Σωσαγόρας, who had served under the navarchs Kleonaios, Akesimbrotos, and Eudamos, probably fought at the sea battle of Myonnesos in 190 B.C.

CHIOS

700. Chios. Honorary decree for a citizen, early 2nd cent. B.C. (after 188 B.C.). *SEG* XXX 1073; LX 930*. I.Salvo, in *Epigraphic Approaches* 125-137, presents a critical edition of this text (ph.; translation), repeats the readings and restorations that she proposed in an article summarized in *SEG* LX 930, and discusses the nature of the dedication to Ῥώμη mentioned in LL. 25-29. She argues that the dedication was a relief representation of the birth of Romulus and Remus combined with a text [more likely not the birth (γέννησις) but the 'begetting' (γένεσις), i.e. the encounter of Mars and Rhea Silvia; see *SEG* LX 930, Chaniotis]. The version of the myth that was represented in this dedication is characterized with the words ἀληθὴς δικαίως ἂν νομίζοιτ' εἶναι (L. 29), which reflect what the honorand proclaimed when he dedicated his offering; thus, he endorsed the official version of the origins of Rome. The dedication was placed either in the Homereion or in the temple of another divinity.

SAMOS

701. Samos. Dedication to Hera, late 6th cent. B.C. *IG* XII.6.575; *SEG* XXX 1079; LXI 702*. G.Manganaro, *Epigraphica* 75 (2013) 28 30 (ph.; Italian translation), rejects the view that the dedicated object was a shield (A L. 4: [ἀ]σπί(ν), for ἀσπίδα; see *SEG* LXI 702) and proposes to restore an epithet of Hera: [χρυσά]σπι. He argues that the dedicants were two Samian brothers, either mercenaries or sailors, who served in a garrison at Ἔνδησα ('hanno presidiato Endesa') and made their dedication after they had been saved from an attack of Sicani on Himera. He presents the following text [we only record deviations from the text in *IG*, where one can find earlier restorations, Chaniotis]:

A [Μνῆμα τόδε]
[οἱ τοῦ δεῖνος υἱοὶ]
[ὁ δεῖνα]
[κ]αὶ Πανθῦς
[ἐν]ωρῶντες Ἐν-
δησαν τ' Ἤρη[ι]
4 [χρυσά]σπι{ι} ἐτέ[λεσαν]
[εὐ]ξάμε[νοι]
B [σωθέντες]
ὀπόθ' ο[ἱ]
Ἰμερα[ῖ]ο[ι]
4 ἔριδ' ἔπαθον
Σικανῶν

A. 4/5. [ἀ]σπὶν ἐτέ[λε|σα]ν ἀμφ[- -], *IG* [M.'s restoration presupposes that in A L. 4 the text started further to the left than all the other lines and/or that it was centered; the remains on the stone show that the inscription was not centered also the dr. of A L. 5 in *IG* (- -^{V}AM$^{\wedge}$) does not support the restoration [εὐ]ξάμε[νοι], Chaniotis].

702. Samos. Inscribed portable sundial, 4th-7th cent. A.D. *IG* XII.6.973. K.Schaldach, O.Feustel, *Chronométrophilia* 72 (2012) 71-82 (ph.), discuss technical aspects of this portable bronze sundial (astronomy, mathematics, geometry). They argue that the sundial might have belonged to an ecclesiastic dignitary since, apart from Rhodos, Constantinople, and Ankara which served as reference places, all other place names are associated with dioceses and metropoleis (dioceses: Nikomedeia, Nikaia, Apameia, Chalkedon; metropoleis: Herakleia Pontike, Kyzikos, Ephesos, Laodikeia, Miletos). Cf. our lemmata nos. 1750 and 1833.

SAMOTHRAKE

703. Samothrake. Honorary (?) inscription for Μῦκις, late 2nd/early 1st cent. B.C. *I.Samothrake* 112-116 App. IV. G.Petzl, in S.Dimas, C.Reinsberg, H.von Hesberg, *Die Antikensammlungen von Hever Castle, Cliveden, Bignor Park und Knole* (Wiesbaden 2013) 186 (ph.; German translation), republishes the inscription with a brief app.cr.

704. Samothrake (now in Sussex). A Kyzikene mystes and architect, 120-80 B.C. *IG* XII.8.188 (P.M.Fraser: *I.Samothrake* 112-116 App. IV; cf. *SEG* XLII 1100 bis). The stone is now in Bignor Park (Sussex). Republished by G.Petzl, H.von Hesberg, *art.cit.* (cf. our lemma no. 195) 186-188 (ph.; Greek text; German translation; full bibliography; elaborate app.cr.). P. confirms Fraser's Δείνωνος in L. 1 (*IG*: Δίνωνος); in L. 3 he gives Ἑρμοκρά[τους?] (*IG*: Ἑρμο[κρίτου?]; Fraser: Ἑρμοκρά[του]); in L. 4 he confirms Fraser's Πυθονείκου (*IG*: Ἀ[γα]θοκ[λ]ε[ίδ]ου?); in LL. 13-14 Fraser suggested [τ]ῆς ἱ[ερο]ποίας καὶ τῶν ἱερῶν εἰκόνων (rejected by J. and L.Robert, *BE* [1964] no. 392), whereas *IG* had [τ]ῆς ν[εω]-ποί[α]ς [καὶ] τ[ῶ]ν ἱερ[ῶ]ν Ἑρμῶν (rejected in *Coll.Froehner* 60); L. 21 *IG* has Σαμ[ύ]λου. Von H. interprets the 'Rundbau', flanked by two torches and represented in the pediment, as a Kyzikene temple ('Dependenzheiligtum von Samothrake'). For the Kyzikene eponymous ἵππαρχος (L. 6) see *SEG* LX 1325.

THASOS

705. Thasos. Amphora production. A.Avram, N.Badoud, A.Morintz, E.Alexandrescu, A.Lukács, V.Nistor, G.Sintés, *SCIVA* 64 (2013) 331-346, briefly present the results of fieldwork at the site of Sotiras, where a workshop for the production of amphoras has been excavated. Finds include amphoras with the following eponyms (in rough chronological order): Ἀμφανδρος, Αἰσχρίων, Φιλίσκος, Ἡρακλείδης Ι, Ἀντιάναξ, Διαγόρας, Λεωμέδων, Βίων ΙΙ, Πολυκράτης, Πολύτιμος, Νύμφων, Κλεο., Φιλωνίδης, Ἐράτων, Φανόκριτος, Βουλήκριτος, Αἴσχρων. These magistrates belong to the last periods of the production of stamped amphoras on Thasos (3rd/2nd cent. B.C.). The finds from this workshop will contribute to a better understanding of the chronology of this period.

706. Thasos. Institutions. Control of magistrates. J.Fournier, in *Symposion 2011* 355-364, discusses the development of measures for the control of magistrates and for their punishment for neglect of duty in Thasos (cf. *SEG* LXII 1891). He remarks on the relevant provision in the regulation concerning the upkeep of streets (*SEG* XLII 785), the law concerning the wine trade (*IG* XII Suppl. 347), a grant of citizenship (*IG* XII.8.268), and the duties of the ἀπόλογοι.

707. Thasos. Roman rule. J.Fournier, in *Thrakika Zetemata* II 11-63, summarizes the history of the relations between Thasos and Rome from 196 B.C. to the 2nd cent. A.D. and gives an overview of the island's legal status and history under Roman rule. He discusses in detail the relations of Thasos, a free city, with the proconsul of Macedonia from 148 B.C. to 46 A.D., its ambiguous position as a free city within the province of Thrace after 46 A.D., its relations with Roman authorities and its obligations toward the Roman army and the army's administration (esp. contributions to *vehiculatio*), the control and delimitation of its territory on the Peraia, and territorial disputes with Philippi. F. discusses numerous inscriptions, including the following: *IG* XII.8.381; *SEG* XLIV 706; LVI 1019; *I.Thrac.Aeg.* E84, E185; *Recherches* -- (*Thasos*) II nos. 172, 174/175, 179, 182/183, 185/186, 188.

708. Thasos. List of names, 3rd cent. B.C. Marble block with moulding, broken on top right and right; found in 1964 during French excavations in the ancient city. Ed.pr. Y.Grandjean, *BCH* 136/137

(2012/13) 227-229 no. 1 (ph.). The nature of this list of the sons (παῖδες) of three men cannot be determined. The names Εὐφρίλλιος and Δαμογένης are attested for the first time in Thasos.

	Ἡγησίου	[- - - -]	[- - - - - - -]
	παῖδες	παῖ̣[δες]	[- - - - - - -]
	Περίθυμος	Δημοφῶν	̣[- - - - - - -]
4	Εὐ[φ]ρίλλιος	Φίλιππος·	ΣΙ[- - - - -]
	Ἡροφῶν	Ἀρχεδήμου	.Ι[- - - - - -]
	[Δ]αμογένης	παῖδες	Μη[- - - - -]
	[- - - - - - -]λης	Θεόδωρος	Αν[- - - - -]
8	[- - - - - - - -]	Νικόδημος	Λ[- - - - - -]

709. **Thasos. List of theoroi, 2nd cent. B.C.** *Recherches* -- (*Thasos*) I no. 38 + *IG* XII.8.334. Based on the information provided by the list in our lemma no. 710, Y.Grandjean, *art.cit.* (see our lemma no. 710) 231/233, recognizes these two fragments as belonging to one list of theoroi. He publishes the entire text (*Recherches* -- (*Thasos*) I no. 38 = LL. 1-8; *IG* XII.8.334 = LL. 9-17). G. discusses the possible placement of the column with names of theoroi in relation to *IG* XII.8.306 and *Recherches* -- (*Thasos*) I no. 76 (234/235). We present LL. 6-14, whose names G. restores on the basis of the text in our lemma no. 710.

[Ἀν]̣τιάν[αξ] ν Ἡρο[φῶντος]
Ἀ[ρι]σ[τ]ο[μ]ή[δης] ν Πολυαράτου
[Φιλό]φρων ν Παιεστράτου
4 [Γλαῦκος Ποσειδίππου]
[Τηλέμαχος Ἡγησιπόλι]ος
[Ἀναξίλεως Ἀπολλο]δώρου
[Φανόκριτος] Καλλιγείτου
8 Νόσ[σος] Δημοβούλου
Ἡρα[κ]λείδης Δημοστράτου

7. [Ἀλκίμαχος?], *IG* | 8 Νοσ[σικᾶς], *IG* .

710. **Thasos. List of theoroi, 2nd cent. B.C.** Marble block with three fasciae; found in 1972 re-used in a medieval tower in the west part of the agora; still in situ. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 229-235 no. 2 (ph.). These same men appear in the same sequence in the list of theoroi in our lemma no. 709.

[Ἀ]ντιάναξ Ἡ[ρ]ο[φῶ]ντος
[Ἀρ]ιστομήδης Πολυαράτο[υ]
[Φ]ιλόφρ[ω]ν Παιεστράτου
4 Γλαῦκος Ποσειδίππου

Τηλέμαχος Ἡγησιπό<λ>ιος
[Ἀ]ναξίλεως Ἀπολλοδώρου
Φανόκριτος Καλλιγείτου
8 Νόσσος Δημοβούλου
[Ἡρ]ακλείδης Δημοστράτου

5. ΗΓΗΣΙΠΟΔΙΟΣ, lapis.

711. **Thasos. List of theoroi, late 2nd/early 1st cent. B.C.** Marble block; two sets of names (LL. 1-3 and 4-6) inscribed within two cartouches; found in 1971 re-used in a medieval tower in the west part of the agora; still in situ. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 235-239 no. 3 (ph.).

Ἀριστοφῶν Ναυσικύδους
Χαιρίων ν Ἀριστομένου
<Λ>υσίστρατος ν Ναύσωνος

4 Ἀστυκρέων ν Ναύσωνος
Ἑκαταῖος ν Πολυτίμου
Σάτυρος ν Ἀνταγορίδου

1-3. These names appear also in the list *IG* XII.8.298 A LL. 1/3, where ed.pr. restores L. 1 [Ἀριστοφ]ῶν Ναυσικύδο[υς] (Ναυσικράτ̣ου, *IG*) || 3. ΔΥΣΙΣΤΡΑΤΟΣ, lapis || 4-6. the same names in the list of theoroi *IG* XII.8.298 B LL. 23-25, ed.pr.

712. **Thasos. Honorary inscription for three theoroi, 2nd cent. B.C.** Marble block decorated with two wreaths; broken on bottom left; found in 1972 re-used in the medieval fort in the west part of the agora. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 240-241 no. 4 (ph.).

[- - - - - -]	[- - - - - -]	[- - - - - ·]
[- - - -]	[- - - - -]ος	Ἑρ[μ]ίππου
[wreath]	wreath	wreath

713. **Thasos. Honorary inscription for Samos and Perigenis.** *SEG* LII 815 (*IG* XII.8.386 + *SEG* XXVII 338). In col. II LL. 4/5, P.Hamon apud J.Fournier, S.Dadaki, *art.cit.* (see our lemma no. 721) 286 note 43, restores σωφροσύν[ης καὶ ἀναστρο]|φῆς ἕνεκα.

714. **Thasos. Honorary inscription for Heragoras, Imperial period.** Upper left corner of a marble base with moulding; found in 1970 near the medieval fort of the harbor. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 262 no. 11 (ph.)

Ἡραγό[ραν - - - - - -]

715. **Thasos. Dedication by magistrates, ca. 315-280 B.C.** Marble stele with moulding; found in 1971 re-used in a medieval wall in the west part of the agora. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 241-252 no. 5 (ph.), with comments on the prosopography. The nature of the ἀρχαί (L. 1) is not clear (the magistrates of a single year?); such a list of magistrates (not theoroi or archontes) was hitherto unattested in Thasos (ed.pr.).

Ἀρχαὶ Λ[- - - - -]
Παισ[ι]θεμίδης [-]
Πολ[υ]πείθης [- - - - - - -]
Ἀρισταγ[όρας - - - - - - -]
Εὐαλκίδης [- - - - - - - - -]
Μενεκρ[άτης - - - - - - - -]
Σάτ[υ]ρ[ο]ς [- - - - - - - - -]
Νε[- - - - - - - - - - - - - - -]
[.]ε[- - - - - - - - - - - - - - -]
Γλ[- - - - - - - - - - - - - - - -]
Κ[- - - - - - - - - - - - - - - -]
Ἐχ[- - - - - - - - - - - - - - -]
Α[- - - - - - - - - - - - - - - -]
Πυ[θῶ]νᾳ[ξ - - - - -]ΤΕΙ[- -]
Ἡρᾳ[- - - - - - Φ]ιλίππρ[υ]
Τιμ[- - - - - -] Νικοστρᾰ́[του]
Σκύμνος Σατύρου
Ἀριστοφῶν Ναύσωνος
Λυσίστρατος Τηλεφάνευς
Ἄγνων Τιμύλλου
Νικόστρατος Σωκράτευς
Χαρίδας Σατύρου
Αἰχμόκριτος Φρασιηρίδευς
Ἀρκεσίλας Σωσιστράτου
Θέσπων Μεταγόνου
Ἐπικράτης Φίλωνος
Φανόκριτος Τελεσήνορος
Ἡρακλείδης Φιλιππίδευς
Νικήνωρ Ἡρᾶδος
Ναύπλιος Φαινίππου
Νικοφῶν Ἀπημάντου
Νόσσος Ἡγησιππίδευς
Σιμαλίων Ἰσαγόρευς
Ποῦλυς Μεγακλείδευς

Ἡγητορίδης Σωσίωνος
Ἡγήσιππος Βίωνος
Αἰνέας Δημώνακτος
Σκύμνος Ἀριστοτέλευς
Ἀριστοφάνης Γόργου
[Σ]φαῖρος Φιλεωνίδευς
Βίατος Μεταγόνου
Δειθράσης Ἠγέω
Τελεσαρχίδης Φυλάκου
Ἵππαρχος Σιμαλίωνος
Μνησίθεος Νικοστράτου
Φείδιππος Πολεμοκρίτου
Νόσσος Δημέω
Εὔφριλλος Σατύρου
Φίλων Μικίωνος
Ἡράκλειτος Ἐξαλλάξιος

1. Perhaps Ἀ[φροδίτηι], ed.pr. || 17. a Skymnos, son of Satyros, was theoros in 263 B.C. (*IG* XII.8.287 B L. 14), ed.pr. 19. two men with the name Lysistratos, son of Telephanes, were theoroi in ca. 400 B.C. and ca. 360-330 B.C. (*IG* XII.8.277 F L. 130 and 278 C L. 28), ed.pr. || 20. a Hagnon, son of Timyllos, was theoros in the early 3rd cent. B.C. (*IG* XII.8.288 A L. 12), ed.pr. || 23. an Aichmokritos, son of Phrasierides, was theoros in 275 B.C. (*IG* XII.8.288 A L. 6), ed.pr. | 24. the last 8 letters written on erased letters, ed.pr. || 34. the mason originally wrote ΠΟΛΥΣ and then corrected his mistake, ed.pr. || 40. a Sphairos, son of Phileonides, was theoros in the early 4rd cent. B.C. (*Recherches* -- (*Thasos*) I, catalogue I col. 6 L. 43), ed.pr. || 41. the mason originally wrote a longer name and then replaced it with Βίατος, ed.pr. | 48. an Euphrillos, son of Satyros, made a dedication in the 1st cent. A.D. (*IG* XII.8.380 L. 3), ed.pr.

716. **Thasos. Dedication to [Pont?]omedon, 3rd cent. B.C.** Marble column; found in 1969 in the harbor. Ed.pr Y.Grandjean, *BCH* 136/137 (2012/13) 253/254 no. 6 (ph.), who restores the name on analogy with the recipient of another dedication by the apologoi (ἀπόλογοι ἥρωι Πόντω[ι], *IG* XII Suppl. 431 L. 1; cf. 'héros Ponto...', F.Croissant, F.Salviat, *BCH* 90 [1966] 469). The hero's name may originate in an epithet of Poseidon.

[Ἀπό]λογοι
[Ποντ?]ομέδοντ[ι]

717. **Thasos. Dedication to Aphrodite of the gynaikonomoi, ca. 250-200 B.C.** Small marble base; found in 1970 in at Skala Rachoniou in the possession of a tourist who had bought it from an inhabitant of Thasos. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 254/255 no. 7 (ph.).

Γυναικον[ό]μοι Ἀφροδίτηι
Φίδιππος Πρηξαγόρου
Ἀριστοφάνης Ἀριστοφάνου
Φανόλεως Φιλίσκου

2. Ph(e)idippos was the son of Πρηξαγόρας Φειδίππου, an epistates (*IG* XII Suppl. 403), ed.pr.

718. **Thasos. Dedication to Artemis, ca. 350-250 B.C.** Upper part of a marble base with moulding; found in 1965 re-used in a wall of the Imperial period; originally from the sanctuary of Artemis; now in the Museum of Thasos (inv. no. 2437). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 256 no. 8 (ph.).

Ἑκαταίη Φιλίππου
Ἀρτέμιδι

719. **Thasos. Dedication to Hadrian Olympios and Sabina Augusta, after 128/129 A.D.** Upper part of a marble stele with moulding; found re-used in a house near the Propylaia in 1971; now in the Museum of Thasos (inv. no. 2053). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 256-258 no. 9 (ph.), with references to other honorary inscriptions of Hadrian in Thasos: *IG* XII Suppl. 440/441; *Recherches* – (*Thasos*) II 187.

Αὐτοκράτορι
Καίσαρι
Ἁδριανῷ Σε-
βαστῷ Ὀλυμπίῳ
σωτῆρι καὶ
κτίστηι
[καὶ] Σαβείνῃ

720. **Thasos. Boundary marker of a shrine of Zeus Ktesios of the Menoitiadai, ca. 400-350 B.C.** Small marble block, broken on top right; found in 1970 to the east of the sanctuary of Poseidon; now in the Museum of Thasos (provisional inv. no. blue 601). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 258-261 no. 10 (ph.), with discussion of the Thasian πάτραι: Ἀμφοτερίδαι, Ἀνχιαλίδαι, Νοεφαντίδαι, Πελείδαι, Φαστάδαι, Πριαμίδαι, Γελέοντες (not a tribe, but a patra), and Πυλάδαι (in *Recherches* – (*Thasos*) I no. 125, G. reads [Πυ]λαδέω[ν] instead of [Πυ]λάδεω [ἱερέως]). The boundary marker of the cult place of Zeus Ktesios probably originally stood in the Thesmophorion (ed.pr.).

Μενοιτιάδ[εων]
Διὸς Κτησίου

721. **Thasos. Epitaph of Herodes and members of his family, 1st cent. A.D.-2nd cent. A.D.** Marble block; its original function is not known; reworked to be used in the construction of a monumental family grave; four epitaphs (A-D) were inscribed by different masons; reworked again to be used as the base of the ambon in the early Christian basilica of St. Basil at Ἅγιος Βασίλειος, west of the ancient city, where it was found in 1995. Edd.pr. J.Fournier, S.Dadaki, *BCH* 136/137 (2012/13) 269-298 (ph.). The five individuals who were buried in the grave were members of an important Thasian family: Ἡρῴδης II, son of Σάμος I, and Ἀθηνοκρίτη I, daughter of Φίλιππος I (A), were the parents of Φίλιππος II (B); Φίλιππος II and his wife Ἑκαταία, daughter of Φιλόφρων I (C), were the parents of Φιλόφρων II (D). Edd.pr. identify further members of this family in several inscriptions (1st cent. B.C.-2nd cent. A.D.), republishing the text of five of them (on 293, a tentative stemma) [we indicate below the suggested family relations; we count Ἡρῴδης, the father of Samos I in *IG* XII.8.379 as Herodes I (simply Herodes in edd.pr.), and Philippos, father of Athenokrite I, as Philippos I (simply Philippos in edd.pr.), Chaniotis].

1) *IG* XII.8.379 (Greek text; ph.): Dedication of Σάμος I Ἡρῴδου I and his son Ἡρῴδης II Σάμου I (late 1st cent. B.C.; 280/281).

2) *IG* XII.8.383: Φιλόφρων I Ἑκαταίου, a magistrate (LL. 14/15; first half of the 1st cent. A.D.), was the father of Ἑκαταία (279).

3) *Recherches* – (*Thasos*) II no. 204 (Greek text): List of archontes mentioning Σάμος II Ἡρῴδου II and his brother Φίλιππος II Ἡρῴδου II (late 1st/early 2nd cent. A.D.; 282/283).

4) *SEG* LII 815 (Greek text; ph.): Honorary inscription for Σάμος II Ἡρῴδου II and his wife Περιγενίς I Σωτάδου (early 2nd cent. A.D.; 284-287); cf. our lemma no. 713.

5) *IG* XII.8.471 (Greek text; ph.): List of archontes mentioning Ἡρῴδης III Σάμου II (A L. 9) and Φιλόφρων II Φιλίππου II (B LL. 14/15), son of Φίλιππος II Ἡρῴδου II and Ἑκαταία Φιλόφρονος I (ca. 100-150 A.D.; 287-290).

6) *IG* XII Suppl. 410 (Greek text; ph.): Honorary inscription for Περιγενίς II Ἡρῴδου, an ἀνθηφόρος (2nd cent. A.D.; 290/291).

7) *IG* XII.8.629: Epitaph; Ἀθηνοκρίτη II Φιλίππου II, wife of Ἡρακλείδης Φιλομούσου and mother of Ἡρῴδης IV Ἡρακλείδου, probably was the grand-daughter of Ἡρῴδης II and Ἀθηνοκρίτη I and sister of Φιλόφρων II (2nd cent. A.D.; 278/279).

This family acquired prominence in the late 1st cent. B.C./early 1st cent. A.D.; in the late Hellenistic period, the family had either migrated to Thasos (from Samos?) or succeeded in climbing the social ladder. Edd.pr. comment on the onomastic strategies of elite families (294/295), the occupation of offices, and benefactions (295-298).

A Ἡρῴδης Σάμου
Ἀθηνοκρίτη Φιλίππου
B Φ[ίλιππ]ος
Ἡρῴδου
C Ἑκαταία
Φιλόφρο[νο]ς
D Φι[λό]φρων
Φιλίππου

722. **Thasos. Epitaph of Pankratides and Euphrillos/Theodoros and grave epigram for Theodas, ca. 150-early 3rd cent. A.D.** Body of a marble sarcophagus; inscription on the front; found in 1970 at Molos. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 262-265 no. 12 (French translation; ph.).

Πανκρατίδης Εὔφριλλος Πανκρατίδου
Εὐφρίλλου ὁ καὶ Θεόδωρος
Πατὴρ πόλεώς με Πανκρατίδης γείνατο
καὶ [.]είκλη· τὸ δ' οὔνομ' ἐστί μοι Θεοδᾶς

3/4. Two iambic verses; Theodas was the brother of Euphrillos, ed.pr.

EUBOIA

723. **Euboia. History.** C.Bearzot, in *Tra mare e continente* 105-135, gives an overview of the history of Euboia from 506 to 411 B.C., adducing numerous inscriptions, esp. *IG* XII Suppl. 549 (which B. dates to ca. 475 B.C.; 107), the Athenian Tribute Lists (116, 125), one of the stelai of the Hermokopidai (*IG* I³ 422 LL. 90, 376, 378; 127), and the proxeny decree for Hegelochos of Taras (*IG* XII.9.187; 130; see our lemma no. 727). Cf. the remarks of D.Knoepfler, *BE* (2014) no. 219, on *IG* I³ 39-41; *IG* XII Suppl. 549 (possible date: 450-425 B.C., not 475 B.C.); and *SEG* LVI 521 (Thebes; dedicatory epigram). M.Bertoli, *ibid.* 191-226, summarizes the relations between the Euboian cities and Athens in the first half of the 4th cent. B.C., adducing inter alia *IG* II² 16 (accepting a date in 394 B.C.), 124/125 (accepting a date in 357/6 B.C.). Cf. the remarks of D.Knoepfler, *BE* (2014) no. 221, on the date of *IG* II² 125 (348 or 343 B.C.). F.Landucci, *ibid.* 227-256, studies the relations between Euboia and Macedonia from Philip II to 301 B.C. Cf. the remarks of D.Knoepfler, *BE* (2014) no. 224. G.Zecchini, *ibid.* 257-270, reviews the relations between Euboia and the Romans in the 2nd cent. B.C. See the remarks of D.Knoepfler, *BE* (2014) no. 225. The situation in Euboia under Roman rule is studied by A.Galimberti, *ibid.* 271-284, with discussion of *IG* XII Suppl. 527; cf. the remarks of D.Knoepfler, *BE* (2014) no. 226

724. **Chalkis. Grave epigram for Asklepiades of Ephesos, ca. 200-150 B.C.** *SEG* XXVII 571; LVI 1026. D.Gourevitch, in C.Laes, C.F.Goodey, M.Lynn Rose (edd.), *Disabilities in Roman Antiquity Disparate Bodies. A Capite ad Calcem* (Leiden 2013) 73-87, discusses the reaction of physicians to cases involving heavy drinking and addresses the question of whether alcoholism should be regarded as a disability. As evidence, G. cites a case of heavy drinking from Galen, *De locis affectis* 2.10, and also this epitaph (76-78; Greek text; English translation). Rejecting A.-M.Vérilhac's interpretation (see *SEG* XXXII 850), she argues that the 22-year-old man died of 'a digestive haemorrhage, following heavy ingestion of a large quantity of wine with a high alcohol content'.

725. **Chalkis. Epitaph of Dorias, Hellenistic.** *IG* XII.9.1012. This monument appears in catalogue no. 192 (2016) of Charles Ede, Ltd., p. 38 (ph.).

726. **Eretria. The defence of the territory.** S.Fachard, *Eretria XXI. Foulles et recherches. La défense du territoire* (Gollion 2012), adduces the epigraphic evidence for a study of Eretrian measures for the defence of its territory. He discusses the geography of the territory of Eretria (33-46), the political organization of the territory (tribes, districts, demes) and the location of the demes (47-76), the frontiers of Eretria (77-90), the roads (91-109), the demography and resources (111-123; cf. *IG* XII.9.241), the fortifications, their typology, and their functions (127-294); on 294-377, a catalogue of sites with references to inscriptions found there (on 307, ph. of *IG* XII.9.476; on 320, ph. of *IG* XII Suppl. 533). On 75 note 207, F. suggests restoring in *IG* XII.9.259 L. 29 Πανὸς φιλαγ[ρ]α[ίου] (φιλαγ[ρ]α[ύλου], *IG*). Cf. the remarks of D.Knoepfler, *BE* (2012) no. 196. See also our lemma no. 729.

727. **Eretria. Proxeny decree for Hegelochos of Taras, 411 B.C.** *IG* XII.9.187. D.Knoepfler, in *Tra mare e continente* 139-171, offers an exhaustive analysis of the historical context of this decree, reconstructing the military events in Eretria and the liberation of the city in 411 B.C. (cf. Thuc. 8.95 and [Lysias] 20).

728. **Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.).** *SEG* LI 1105; LXI 712*. D.A.Teegarden, *Death to Tyrants* -- (see our lemma no. 78) 57-84, reprints the text (62-64; no new readings or restorations; translation) and discusses the historical background of the law (57-61) and the measures taken against threats to stability (65-84). Cf. the critical remarks of D.Knoepfler, *BE* (2014) no. 235.

729. **Eretria (territory of: Myrtia). Graffiti, undated.** S.Fachard, *op.cit.* (see our lemma no. 726) 215 and 218 (ph; dr.), mentions two graffiti found at the fortified site of Myrtia: 1) Καλλίας (on a block of the fortification; 215); 2) ΚΗΤΟ (rock-cut inscription; 218).

CRETE

730. **Crete. Dialect.** M.Bile, in A.Garcea, M.-K.Lhommé, D.Vallat (edd.), *Polyphonia Romana. Hommages à Frédérique Biville* I (Hildesheim 2013) 11/12, discusses the various uses of the subordinate conjunction ἅι (cf. Attic ᾗ) in Cretan inscriptions ('là où', 'comme', 'afin de').

731. **Crete. Economy: production and trade of wine and olive oil.** A.Chaniotis, in A.Chaniotis, S. Hadjisavvas, in G.Cadogan et alii (edd.), *Parallel Lives. Ancient Island Societies in Crete and Cyprus* (London 2012) 164 169, summarizes the literary, epigraphic and archaeological evidence for the production of olive oil and wine in Classical and Hellenistic Crete in the context of an economy dominated by the organization of citizens in ἀνδρεῖα and συσσίτια. He points out that the common meals and the existence of a dependent population are not an invention of literary sources but directly and unequivocally attested in inscriptions from eight cities from the 6th to the 2nd cent. B.C. He argues that there is no evidence for exports of Cretan agricultural products before the last decades of the Hellenistic period (ca. 110-67 B.C.), when major Cretan cities acquired large territories, creating the conditions for specialized agricultural production (cf. *SEG* LIV 864). The production of transport amphorae is limited and the products of workshops are primarily known from their immediate vicinity. There are only nine stamped amphorae that were produced in Hierapytna (*SEG* XLV 1244; XLVII 1410; L 876, 885; LI 1169); these name the potter (?) Σῶσος (7 stamps found in Trypitos and Alexandria), the ethnic Ἱεραπυτνίων (1 stamp in Alexandria), and Πασίων (1 stamp in Kallatis). These stamps belong to the late 2nd cent. B.C. and are only found in areas where Cretan mercenaries served. Cretan wine was an object of trade within the island; it may have occasionally been exported aboard the ships that conveyed Cretan mercenaries to Hellenistic armies. The market-oriented production of wine began only in the very last decades before the Roman conquest.

732. **Crete. Κοινὸν τῶν Κρηταιέων.** K.Buraselis, in *Greek Federal States and Their Sanctuaries* 179/180, gives an overview of the Κοινὸν τῶν Κρηταιέων, adducing *IG* II² 687 (*Staatsverträge* 476); *SEG* LXI 722; *I.Cret.* I.IV.9; Chaniotis, *Verträge* no. 6; Rigsby, *Asylia* no. 175.

733. **Crete. Mosaic inscriptions.** R.J.Sweetman, *The Mosaics of Roman Crete: Art, Archaeology, and Social Change* (Cambridge 2013) 69-71, 81, gives an overview of the mosaic inscriptions (six from the Imperial period, five from Late Antiquity). Most texts are labels, apotropaic inscriptions, donor inscriptions, and artists' signatures. The signatures of artists and patrons are discussed on 117-122. S. briefly presents unpublished mosaics from Kisamos (268 S 207) [for the inscriptions on these mosaics see *SEG* XLII 806, LIV 857; LIX 1057; the last inscription, presented as an incomprehensible sequence of letters on 71 and 268 is a benediction, Chaniotis]. On 284-286, S. provides a catalogue of mosaic inscriptions. [S. prints the text of *SEG* XLIX 1232 as Εἰσιών and translates 'goes in' (285 no. 6); but Εἰσίων is a very common name; although we cannot rule out the possibility of a 'message' (e.g. [εὐτυχείτω ὁ] εἰσιών), this probably is part of an artist's signature, Chaniotis]. See also our lemma no. 750.

SEG XXXIV	Sweetman	*SEG* XLV	Sweetman	*SEG* L	Sweetman
915	5	1267	11	889	12
				904	9
SEG XXXIX		*SEG* XLIX			
952(a)	3	1232	6	*SEG* LIII	
952(b)	4			952(1)	1
				952(2)	2

SEG LIV		*I.Cret.*	Sweetman	*I.Cret.*	Sweetman
855	10	I.xxii.65	7	I.xxii.65 bis	7

734. **Crete. Walls and fortifications.** N.Coutsinas, *Défences crétoises. Fortifications urbaines et défense du territoire en Crète aux époques classique et hellénistique* (Paris 2013), collects and studies the primarily archaeological evidence for city walls, towers, and forts in Classical and Hellenistic Crete. In her exhaustive analysis of the architecture, location and function of constructions for the defense of cities, harbors, territories, and frontiers, she adduces numerous inscriptions (mainly treaties), especially in the study of dependent communities and villages (164-171; *I.Cret.* III.VI.7; IV 64, 79/80, 172) and the terminology of forts (οὐρεῖον, πύργος, φρώριον, χωρίον; 375-378)

735. **Crete. Writing in the Archaic period.** A.Johnston, in *Kreta in der geometrischen und archaischen Zeit* -- (see our lemma no. 743) 427-437, gives an overview of writing in Archaic Crete, focusing on the large number of 'casual inscriptions', the evidence they provide for literacy, and the development of letterforms. On 429, a list of 45 'casual inscriptions' dating from the 8th to the mid-5th cent. B.C. This list includes 7 inedita, all of them graffiti on vases: Agios Georgios (ΑΛΕ; 8th/7th cent. B.C.), Agia Pelagia (ΚΑΠΙΟΣ; 5th cent. B.C.) [personal name in the genitive: Κάπιος, Chaniotis]; Azorias (three Archaic graffiti: ΚΟΤΟ[- -]; the letter san; ΤΙΜΑΣ) [the third text, written on a lekane, probably designates an honorary portion of food given to worthy men in the syssitia: τιμᾶς, Chaniotis]; Olous (BA; 5th cent. B.C.; Kl; 4th cent. B.C.). See also our lemma no. 745.

736. **Aptera. Epitaph of Epitima, 2nd cent. B.C.** Limestone cippus; an inscription within guidelines; found during excavation in the agora of Aptera. Ed.pr. Á.Martínez Fernández in L.M.Pino Campos, G.Santana Henríquez (edd.), *Καλὸς καὶ ἀγαθὸς ἀνήρ, διδασκάλου παράδειγμα. Homenaje al Profesor Juan Antonio López Férez* (Madrid 2013) 543-548 (ph.), with detailed onomastic commentary.

Ἐπιτίμα | Εὐρύτω

737. **Aptera. Epitaph of Stasias, late 3rd/early 2nd cent. B.C.** Limestone stele broken on bottom right; the surface is damaged; found in 2011 during excavations in the western cemetery. Ed.pr. Á.Martínez Fernández, *Faventia* 34-36 (2012-14) 305-311 (ph.), with comments on the names. This is the first attestation of Λόφιος in Crete (ed.pr.).

Στασία[ς] | Λοφίω

738. **Aptera. Epitaph, 1st cent. B.C.** Fragment of a plaque of local stone; found in Aptera before 1990, now in the Archaeological Museum of Chania (inv. no. E 100). Ed.pr. Á.Martínez Fernández, *Analecta Malacitana Electrónica* 19 (June 2006) 1/2 (ph.).

ΔΑ̣Χ [- - -]| ΔΑ.[- - -]| Τρ̣ί[- - -]

739-740. **Aptera. Epitaphs. 3rd-2nd cent. B.C.** Two epitaphs. Ed.pr. Á.Martínez Fernández, *Myrtia* 21 (2006) 105-112 (ph.).

739: 106/107 no. 1. **Epitaph of Aristokarta, late 3rd/early 2nd cent. B.C.** Lower part of a limestone plaque; an inscription within guidelines; found in 2003 during excavation near the west wall of Aptera; kept at the archaeological site (inv. no. E 49). The name Φιλλήν was hitherto unattested.

Ἀριστοκάρτα | Φιλ[λ]ῆνος

740: 108/109 no. 2. **Epitaph of Hadista, ca. 225-200 B.C.** Upper left part of an irregular plaque of local stone; an inscription within guidelines; chance find at Aptera; now in the Archaeological Museum of Chania (inv. no. E 101).

Ἁδ̣ίστα| Σωτέλεος

741. **Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C.** *SEG* XXVII 631; LVIII 964*. M.Bile, *art.cit.* (see our lemma no. 730) 10/11, interprets the letters Ω|ΣΚΑ (LL. 3/4) as ὥ|ς κα ('under the conditions that').

742. **Gortyn. Inscriptions on walls.** G.Marginesu, in *Epigrammata* 2 251-273, discusses the fate of inscriptions on walls of buildings that were used for long periods of time, focusing on three case studies. 1) The walls of the Pythion, constructed in the late 7th cent. B.C., were inscribed with laws in the Archaic period (*I.Cret.* IV 1-40), decrees in the 5th cent. B.C. (*I.Cret.* IV 64, 78), and treaties in the Hellenistic period (e.g. *I.Cret.* IV 173, 180, 183-187); a heroon was built near the temple in the late 3rd or early 2nd cent. B.C. (*I.Cret.* IV 259). Until the walls were reconstructed in the Imperial period and the old blocks were re-used as building material, the old texts remained intact, although they had lost their legal value (254-258). 2) A circular or semi-circular building of the early 5th cent. B.C. was inscribed with the 'Law Code' (*I.Cret.* IV 72). In the 4th/3rd cent. B.C. the building was dismantled and the inscribed blocks of the 'Law Code' were integrated into the wall of the bouleuterion, together with other blocks containing early laws (e.g. *I.Cret.* IV 41). Thus, the bouleuterion acquired the character of a sort of 'Museo della Memoria'; this may be connected with the antiquarian interests of the Hellenistic period. In the 1st cent. B.C./A.D. some of the blocks were numbered and used for the construction of the Odeion, but the inscriptions were no longer legible (258-263). 3) The walls of a building, whose blocks were re-used in an early Christian basilica at Mavropapas, were used for the inscribing of public documents from the late 6th or early 5th cent. B.C. to the 1st cent. B.C. In the earliest phase, one cannot recognize a thematic unity among the texts. The walls were used for the inscribing of decrees from the 4th cent. B.C. on, and exclusively for proxeny decrees in the 3rd cent. B.C. While the texts that were inscribed up to and including the 3rd cent. B.C. were not placed over earlier texts, from the 2nd cent. B.C. on old texts were partly erased for the inscribing of new ones (e.g. *I.Cret.* IV 208/209 partly delete *I.Cret.* IV 90/91) (263-267). M. recognizes an important turning point in the treatment of old inscribed blocks in the late 2nd cent. B.C. (268-270).

743. **Gortyn. Urban development in the Archaic period.** G.Marginesu, in W.-D.Niemeier, O.Pilz, I.Kaiser (edd.), *Kreta in der geometrischen und archaischen Zeit. Akten des Internationalen Kolloquiums am Deutschen Archäologischen Institut, Abteilung Athen, 27.-29. Januar 2006* (Munich 2013) 323-328, discusses the possible importance of religious cults in the early urban development of Gortyn. There are three districts in Gortyn whose names derive from sanctuaries: Πύθιον (Steph. Byz., s.v.), Ἑρμαῖον (mentioned in a martyrologium; G.Marginesu, *Gortina di Creta* [Athens 2005] 73-83), and Λατόσιον (*I.Cret.* IV 78; *SEG* XLVI 1217*; *Nomima* I no. 16; cf. *I.Cret.* IV 58: Λατόσιοι). The Λατόσιοι are also known as a tribe in Axos (*SEG* XXIII 566 L. 13).

744. **Gortyn. 'Law code', ca. 450 B.C.** D.Lewis, *Historia* 62 (2013) 390-416, discusses the passages of the text that refer to slave marriages and slave property rights (*I.Cret.* IV 72 col. III 40-44, III 52-IV 23, IV 23-43, V 9-28, VI 56-VII 10). He argues that the aim of these stipulations was not to acknowledge rights for slaves but to clarify the property rights of free citizens in complex scenarios that might lead to disputes over property. M.Bile, *art.cit.* (see our lemma no. 730) 12-16, discusses the expressions of temporality in this text. F.Guizzi, *Seminari Romani di Cultura Greca* 2.2. (2013) 241-262 gives an overview of the social and economic function of the οἶκος, adducing also other Gortynian inscriptions (*I.Cret.* IV 64, 81), and discusses the passages concerning the κλᾶρος and the regulations concerning inheritance. See also our lemma no. 742.

745. **Gortyn. Dedication of Eubolidas (or Enbolidas), 6th cent. B.C.** *SEG* LII 859. A.Johnston, *art.cit.* (see our lemma no. 735) 428/429, reads the name as Ἐνβολίδας. G.Marginesu, in *art.cit.* (see our lemma no. 743) 323 note 5 (ph.), defends Ἐ̣βολίδας as the reading.

746. **Hierapytna. Treaty of alliance between Hierapytna and King Seleukos II, ca. 246-246 B.C.** Upper right part of an opisthographic stele (no material indicated) with kymation on top and a taenia on right; under the kymation an engraved anchor (symbol of Seleukos II); found 'many years ago' by an inhabitant of Koutsounari in debris and delivered in 1997 to the Archaeological Collection of Ierapetra (inv. no. 1376). Ed.pr. V.Apostolakou, in *Πεπραγμένα Θ' Διεθνοῦς Κρητολογικοῦ Συνεδρίου. Ἑλεύντα, 1-6 Ὀκτωβρίου 2001* (Herakleion 2006) A5 189-203 (ph.), presents the text of face A with detailed historical commentary; face B contains a decree of an unknown city (possibly of Asia

Minor). Seleukos II took the initiative for this treaty (cf. LL. 3/4), in order to recruit mercenaries either during the Laodikeian War (246-241 B.C.) or during his war against Antiochos Hierax (239-236 B.C.). Antiochos I had concluded a treaty of alliance with Lyttos (*I.Cret.* I.xviii.8; ed.pr.).

[Ἀγα]θᾶι τύχαι· ἐν Ἱεραπύται ἐπὶ κόσμων Ἀντιμένεος,
[Ἐξ]ακεστίδα, Ἡρακλείδα, Ὑπερόχω, Χαρμύλου, Λεπτί-
[να, Σ]αμαγόρα, . ΑΛΩ.ΟΣ, Εὐφράνωρ Ἀναξαγόρα· παραγ-
[ενομ]ένου παρ[ὰ] βα[σι]λέως Σελεύκου, ἔ[δ]οξεν Ἰαραπυτ-
[νίων τοῖς κόσμοις κα]ὶ τᾶι πόλει φιλίαν [κ]αὶ συμμαχία-
[ν ἦμεν βασιλεῖ] Σελεύκ[ωι β]ασιλέως Ἀντιόχου καὶ τοῖς ἐγγόνοις αὐτοῦ
[ποτὶ Ἰαραπ]υτνίους εἰς τὸν ἅπαντα χρόνον· καὶ ἂμ μὲν
[βασιλεὺς] Σέλε[υ]κος χρέαν ἔχηι συμμαχίας, ἀποστε-
[λεῖν παντὶ σθένει] κατὰ τὸ δυνατόν· τᾶι δὲ πεν{Ι}πομέν-
[ηι συμμαχίαι παρέξ]ειν βασιλῆ Σέλευκον πορεῖα
[- - - - - - - - - - - - - συμ]μαχί[α - - - - - - - - - - - -]

1-3. Either the names of four Hierapytnian kosmoi with patronymics or of eight Hierapytnian kosmoi without patronymics; a patronymic would have probably been introduced with τοῦ; the name in the nominative in l. 3, followed by patronymic, seems to be the name of the envoy of King Seleukos, ed.pr. [either as the name of an envoy (dependent on παραγενομένου) or as the name of a kosmos, the name of Euphranor should have been in the genitive; a scribal error is, therefore, certain; the board of Hierapytnian kosmoi had ten members (*I.Cret.* III.iii.9); but sometimes only five members are mentioned (*I.Cret.* III.iv.6), i.e. the kosmoi present in the city (οἱ ἐπίδαμοι τῶν κόσμων; see Chaniotis *Verträge* pp. 260/261); neither four nor eight members are likely; additionally, one would expect the ethnic of a Seleucid envoy; since a scribal error is certain, I find it more likely that the list mentions ten kosmoi and that in l. 3 we should read Εὐφράνορος; the preceding name my be [Κ]άλω[ν]ος, Chaniotis] || 8. χρέαν ἔχηι, συμμαχίας, edd.pr. [χρέαν ἔχηι συμμαχίας; συμμαχίας is the object of χρέαν ἔχηι, Chaniotis].

747. **Hierapytna. Treaty of alliance between Hierapytna and Aptera, late 3rd cent. B.C.** Upper part of a marble opisthographic stele with moulding; found in the storeroom of the Archaeological Collection of Ierapetra without known provenance (inv. no. 1321). Ed.pr. V.Apostolakou, in *Dineessa - Romiopoulou* 629-635 (ph.), presents the text on face A; face B was inscribed when the stele was reused as an epitaph and contains remains of names (no text). A treaty of alliance between distant cities is unusual; a treaty between two other distant cities, Eleutherna and Lato (*I.Cret.* I.xvi.17 = Chaniotis, *Verträge* no. 37; late 3rd cent. B.C.), may belong to the same historical context; in that case, both Hierapytna and Lato sought allies in western Crete, or the alliance between Hierapytna and Aptera was the result of Gortynian influence in the late 3rd cent. B.C. (635) [alternatively, the treaty was concluded during a major Cretan war, Chaniotis]. Ed.pr. discusses the term μνωΐα (LL. 8, 13), hitherto known only from literary sources as a designation of dependent farmers belonging to the community (Sosikrates, *FGrHist* 461 F4: κοινὴ δουλεία; Strabo 12.3.4: the equivalent of helots; 632-634).

Ἀγαθᾶι τύχαι κ[α]ὶ ἐπὶ σ[ωτηρίαι· ἐπὶ τοῖσδε συνέθεντο Ἰε]
ραπύτνιοι καὶ [Ἀπ]ταρα[ῖοι κοσμιόντων ἐν μὲν Ἱεραπύ]-
τναι τῶν σὺν ΕΛΑΙΙΝΑ[- - - ca. 8-9 - - μ]ηνὸς Ε[- - - - - - - -]
ἐν Ἀπτάραι δὲ τῶν σὺ<ν> Τιμώχω τῶ Στίβωνος [μη]νὸς [..]ΑΙ-
Ω· συνμαχησῆν ἀλλάλοις τὸν ἅπαντα χρόνον κ[αὶ τ]ὸν αὐ-
τὸν φίλον καὶ ἐχθρὸν ἐξεν· καὶ εἴ τις κα ἐνβάλλῃι ἐς
[τὰν τῶν Ἰε]ραπυτνίων χώραν ἢ ἀποτάμνηται τᾶς χώρας
[ἢ λιμένας ἢ νάσο]ς ἢ φρώρια καταλαμβάνηται ἢ μνωίαν
[φθείρηι ἢ πολεμῆι, βοαθη]σῆν τὸς Ἀπταραίος ἀδόλως καὶ κατὰ
γᾶν καὶ κατὰ θάλασσαν] κ̣α̣θ̣ὸς κα παρακαλῶντι Ἱεραπύτ-
[νιοι· ὡσαύτως δὲ καὶ εἴ τις κα] ἐνβάλλῃι ἐς τὰν τῶν Ἀπ-
[ταραίων χώραν ἢ ἀποτάμνηται τᾶς] χώρας ἢ λιμένας ἢ
[νάσος ἢ φρώρια καταλαμβάνηται ἢ μνω]ίαν φθείρηι ἢ π-
[ολεμῆι, βοαθησῆν τὸς Ἱεραπυτνίος ἀδόλως καὶ κατὰ γᾶν
[καὶ κατὰ θάλασσαν -]

Restored by ed.pr. on the basis of similar expressions in other Cretan treaties | 1. in fine, or [τάδε συνέθεντο], ed.pr. || 3. in fine, [μ]ηνὸς Ἐ[λευσινίου] (attested in Olous) or Ἐ[λχανίου] (attested in Knossos), ed.pr 10/11. Ἱεραπύτ [τνιοι], ed.pr. the upper left part of a tau on the ph., Chaniotis]..

748. **Kisamos. Christian epigram for Theodora, 5th cent. A.D.** Ed.pr. B.Theophanidis, *AE* 81-83 (1942-44) 16/17 no. 9; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 131/132 no. 103 (with earlier bibliography). Republished by Á.Martínez Fernández, *Fortunatae* 22 (2011) 129-135 (ph.; Spanish translation), on the basis of autopsy, with elaborate commentary on the poetic vocabulary.

christogram
σῆμα τόδ' εἰσοράας πινυ-
τόφρονος, ὦ φίλε, κούρης,
Θευδώρης, λυκάβαντι ἐν
ἐνδεκάτῳ βεβαυίης,
ἀγνίη[ν] δι̲ερῆς ἑκλ(εκτήν), Χ(ριστ)έ,
[εἴλη?]φας christogram

Six joining fragments; three dactylic hexameters, each occupying two lines, M. || 5. the underlined letters, now lost, were read by ed.pr.; initio, [ἧς ψυχήν], B.; M. observes that the fragment containing the letters ΑΓΝΙΗ exactly fits the beginning of l. 5 | 5/6. διερός, 'alive, excellent'; εκλεκτός, 'pure'; 'Jesus, you now possess the pure chastity of this excellent girl', M.

749. **Kommos. Cults.** M.Melfi, in *Kreta in der geometrischen und archaischen Zeit* (see our lemma no. 743) 355 363, discusses the cult of Ἀπόλλων Λιθήσιος (Steph. Byz., s.v. Λιθήσιος) in Kommos and its possible significance for the shaping of the cult of Apollo in Crete and Greece. She observes that inscriptions attest for Kommos the cults of the same divinities as the ones worshipped in Delphi (361): Ποτειδάν (*SEG* LIII 953), Ζεύς and Ἀθαναία (*SEG* LIII 954), Ἀπόλλων (*SEG* XXVIII 745; LIII 957(3/4)), and Γαῖα (*SEG* LIII 956) [for a different reading (the name Γάϊος) see *SEG* LIII 956, Chaniotis].

750. **Kydonia. Mosaic inscription (incertum), and cent. A.D.** Black and white tessellated mosaic. two letters near a pair of sandals; found in 1969 during rescue excavation of a bath house in the Cathedral Square. Mentioned by Y.Tzedakis, *AD* 25 B2 (1970) 471 (ph.); I.Sanders, *Roman Crete* (Warminster 1982) 54. Mentioned in *SEG* XL 1715. Republished by R.J.Sweetman, *op.cit.* (see our lemma no. 733) 241 no. 133 and 284 no. 3: ΛΑ

An abbreviation, λ(οῦσαι) ἀ(σφαλῶς), T., S.

SICILY

751. **Sicily. Sicilian identity in the Hellenistic and Roman periods.** J.R.W.Prag, in *Epigraphical Approaches* 37-53, offers a rich study with numerous epigraphic and literary testimonia on the issue of the existence of a supra polis identity in Sicily. Starting his survey with the use of the ethnics Σικελιώτης and Σικελός in the Classical period (cf. his article summarized in *SEG* LIX 1089) P. focuses on changes in the perception of Sicilian identity in the Hellenistic and Roman periods and challenges the common assumption that the predominance of the term Σικελιώτης and the collapse of the two terms into one, based mainly on Diodoros (D.S. 5.6.5), was followed by 'the fading of Sicilian Hellenism in the face of Roman conquest and provincialization' (39). Epigraphic evidence for the Hellenistic and Imperial period from Athens (*IG* II² 10289, 10291-10293), Demetrias (*SEG* XXXIII 455), Ephesos (*I.Eph.* 2223), Kos (*IG* XII.4.3.2435 = *Iscr.Cos* EF805: [Φιλω]νίδας Φιλ[ωνί]δα Σικελὸς [Ἀ]ηγῆνος χαῖρε; this case is not conclusive, and perhaps Sikelos is a second name; for the existence of Sikelos, Sikelia etc. as personal names in Athens and elsewhere see the comments on 47/48), Oropos (*IG* VII 416 [= *I.Oropos* 523] L. 40; 420 [*I.Oropos* 528] LL. 46, 56, 62), Rome (*IG* XIV 1859 *IGUR* 794]; 2023 [*IGUR* 2585]), Samothrake (*SEG* LI 1092 A L. 11), the Arsinoite nome (*PSI* VI 626 LL. 9-12) and Carthago (*CIS* I.iii.2.4945; Punic votive stele) provides documentation of 16 individuals described as Σικελοί, mostly in a form of double ethnic consisting of regional ethnic and genitive of the city [see also *SEG* LVI 1090 for examples attesting Katanians abroad, Stavrianopoulou]. P. argues that the transformation of Sicily 'from bounded, but internally divided geographical space' to one single unity even if of multiple, individual poleis was a consequence of the perception of the province by the Roman administration, strengthening 'Sicilian' identity under Roman rule.

752. **Sicily. Linguistics.** S.Mimbrero Olarte, *Fonética y morfología del dorio de Sicilia* (*siglos VII-I a.C.*) (Madrid 2012), studies the Doric dialects used in Sicily (and adjacent islands) from the earliest epigraphic documentation until the end of the Hellenistic period as seen from a phonetic and morphological point of view. The study represents an update of the work of Umberto Sicca, *Grammatica delle iscrizioni doriche della Sicilia* (Arpino 1924). Cf. *SEG* LXII 650.

753. **Akragas. Dedication on two rows of benches in the gymnasion, 2 B.C.-14 A.D.** *SEG* XXVI 1055, LIX 1096*. G.Manganaro, in *Studi Fiorentini* 248/249 reviews the dedication and proposes to restore the text as follows:

A. Εἰς Καίσαρα Αὔγουστον
B. Φλάμενος [Λ]ουκίου Ἐγνατίου Λουκίου υἱοῦ Γαλ(ερία)
C. δυῶν δὲ ἀνδρῶν Σέξτου Ἑ[γν]ατίου Σέξτου [υἱοῦ] Ῥούφου
D. Λούκιος [Ἐγνάτιο]ς (?) Λουκίου υἱὸ[ς - - -]Ο[- - - γυμνασίαρχος τῶν τε ἐφήβων καὶ νε]ωτέρων τοὺς ἀν(α)κλίτας ἐκ τῶν ἰδίων Ἑρμᾶι καὶ Ἡρακλεῖ

A, B, C, D: one text on each of four seats, M || A. ἐπὶ, *SEG* LIX 1096; Καῖσαρα, M. [printing error, Stavrianopoulou Ἀουγοῦστου, M. [printing error?, Stavrianopoulou] | C. on the gens Egnatia cf. M.Fasolo, *La via Egnatia I: Da Apollonia e Dyrrachium ad Herakleia Lyncestidos* (Rome 2003) 97-99; the gens is attested in Rome, with M. Egnatius Rufus known for his conspiracy against Augustus in 18 B.C. (Vell.Pat. 2.91.3): 'È possibile che il flamen Sextus Egnatius Rufus di Agrigento abbia ricevuto da questo personaggio, prima della disgrazia politica, il gentilizio e la cittadinanza?', M.

754. **Akragas. Fragment of a honorary decree, 2nd-1st cent. B.C.** *SEG* XXXVII 757: G.Manganaro, in *Studi Fiorentini* 247/248 (ph., dr.; Italian translation) proposes the following tentative restorations:

[Ἐπειδὴ Μένας δεῖνος ἐπηγγείλατο τῷ δάμῳ προθή]ΣΕΙΝ [- - - σῖτον ? - - - - - καὶ ὁ]
Μένα[ς - ἐπηγγείλατο ἐπι]-
δώσει[ν -]
4 ὁσάκι[ς ἂν κατακαλῇ ὁ δᾶμος καὶ -]
ἀπογρ[άψειν τῷ δάμῳ τὸν γύαν τὸν ἐν -]
προνοο[ύμενος δὲ τοῦ κοινῇ συμφέροντος, καὶ πράττων]
ἀγαθά τ[ολλά, ἔδοξε τῷ δάμῳ εὐεργέταν αὐτὸν εἶμειν καὶ Μέ]-
8 να τοῦ Μ[ενάνδρου? εἰκόνα χαλκέαν - - - - - - - - - - - - ἀνα]-
στᾶσαι ε[ἰς τὸ βουλευτήριον καὶ παρακαλεῖν αὐτὸν εἰς τὸν]
ἀγῶνα τ[ῷ Ἑρμᾶι καὶ Ἡρακλεῖ - - - - - - - - - - - - - -, ὅπως]
πᾶσι φαν[ερὸν ᾖ τοῖς ἐπιγεινομένοις ὅτι ὁ δᾶμος ἐπίστα]-
12 ται χάρι[τας καὶ τιμὰς ἀπονέμειν καταξίας τᾶν εὐεργεσιᾶν·
τὸ δὲ δ[όγμα τόδε κολάψαντες εἰς χαλκώματα δύο, τὸ μὲν ἕν]
ἀναθέ[ντον -, τὸ δὲ ἓν ἀποδόντον]
αὐτῷ μ[νᾶμα τᾶς ποτὶ τὸν δᾶμον εὐνοίας, οἱ δὲ ταμίαι ἐξοδια]-
16 ξάν[τον τὸ χρῆμα ἔτι δὲ καὶ εἰς τὰν εἰκόνα χαλκέαν - - - - - - -]

2. The name Μένας is attested in *IGDS* II 76B (*SEG* LIII 1039) L.4. M. | 2-3. cf. *IG* XII 6.1.37 LL. 6/7: ἐπηγγεί[λ]ατο δώσε[ιν] χρήματα [τῆ]ι πόλει, M. | 5. ἀπογρ[άψειν], in the meaning of 'registrare in proprietà (al popolo)', M.; for τὸν γύαν τὸν ἐν cf. *IGDS* 126 (*SEG* XXVII 650; XXXIX 996) L. 2, M.; in fine a toponym should be restored, M. || 9. [βουλευτήριον]: the fragment was found in the vicinity of the building, M. || 9-10. cf. *IGDS* 204 LL. 17/18: κατακαλεῖσθαι αὐτοὺς εἰς τοὺς ἀγῶνας (also *IGDS* 205 LL. 20/21; 208 L. 15; 209 LL. 14/15), M. || 10. on analogy with the bench inscription (see our lemma no. 753 D). M || 13: cf. *IG* XIV 952 (*IGUR* 2; *IGDS* 185; *SEG* LII 983) LL. 22/23, M.

755. **Halaisa. Honorary decree of the priests of Apollo for Nemenios, 1st cent. B.C. (100-50 B.C.?)** *SEG* LIX 1100. L.Dubois, *REG* 126 (2013) 1-19 (French translation), comments on the shape and material (imitation of a temple façade; cf. other bronze tablets with decorations or imitations of an altar or temple façade: *IG* XIV 612 [*I.Reggio Calabria* 1; *Syll.*³ 715; *IGDGG* I 40; *SEG* LV 1055*], 952 [*IGDS* 185; *IGUR* 2; *SEG* LII 983], and 953 [*IGUR* 3]), the lettering ('un peu plus avancé de la basse époque hellénistique, au tout début du premier siècle avant notre ère' [4]; sole example of a letter chi in the form of a zeta 'barré'), the dialect (doric dialect 'de matrice rhodienne' [6]), the onomastics, and the context of the decree.

Remarks on onomastics: Ἀπελλᾶς (LL. 4, 13) and Νυσᾶς (L. 12, from νῦσος, 'lame'; cf. Nonn., *D.* 9.22) otherwise unattested in Sicily; Δάζος (L. 6), originally from Illyria, and its derivative Δάζιμος are well attested in Taras; Θέστων (L. 13) is perhaps a descendant of a Ἰστιεῖος Θέστωνος attested in *IGDS* 196 II = *IG* XIV 352 – *SEG* LVIII 1039* L. 80. Regarding the context and the wording, D. points out that the use of the formula ἔδοξε τᾷ ἁλίᾳ καθὰ καὶ τᾷ βουλᾷ (L. 8) in decrees of associations is unparalleled. The κοινὸν τῶν ἱερέων (also to be restored in *IG* XIV 354 LL. 3-4 = *SEG* LIX 1099) is unparalleled and can be compared to the Egyptian koina of priests of the 3rd and 2nd cent. B.C. (*I.Prose* 8-9 [*OGIS* 56; *SB* 8858; *SEG* LV 1816*; *I.Louvre* 1; 238 B.C.], 16 [*OGIS* 90; *SEG* LX 1800; 196 B.C.]). The word 'basilica' is attested in Cic. *Ver.* II.4.6; also in a Latin inscription of the 1st cent. B.C. (G.Scibona, *Kokalos* 17 [1971] 16). The remarkable designation of the collegium of treasurers (L. 29: οἱ δὲ ταμίαι οἱ Διοδωρεῖοι) after the name of the προστάτας (L. 7) can be compared to the Rhodian associations which are named after their founder or president; the ταμίαι Διοδωρεῖοι may be the treasurers of a religious association presided over by the προστάτας Diodoros (13); cf. also *IGDS* 208 (*SEG* XXX 1121, LV 1185; 3rd cent. B.C.) LL. 24 25 in which the names of two brothers and members of the koinon of Petrinoi (Θεόδωρος Πρατωνος Σαννεῖος – Αἰσχύλος Πράτωνος Σαννεῖος) are accompanied by the same patronymic adjective perhaps deriving from the name of the president of that koinon (*Σάννος). For κολάπτειν ἐς χαλκωμα D. adduces *IG* XIV 206 (cf. our lemma no. 758) LL. 34/35; 268 (*Syll.*³ 1122; *IGDS* 78; Arena I² 54 LL. 7/8). The find spot of the two tablets was not a private house but rather an important place for the administration, possibly an archeion where the tablets were deposited (14). Specification of the pronaos of the temple of Zeus (very likely Zeus Eleutherios attested on the coins from the 4th cent. B.C.) as the destination of one of the tablets might indicate that the temple of Zeus was integrated into the vast sanctuary of Apollo, the patron of the polis. As to the number of the 825 votes and their putative correspondence to an equal number of priests, D. proposes another alternative (cf. the alternatives proposed by R.A.Tybout in *SEG* LIX 1100 sub Institutions): The number of votes corresponds to the number of participants in the assembly of the city of Halaisa and indicates the ratification of the cult association's decree. The decision to append the unanimous decision of the assembly to the end of the decree of the association may have been influenced by the very strong similarity between the form of a decree of the cult association and a decree issued by the city and also by the merits of the honorand for both the association in charge of the polis cult and for the whole city.

756. **Iaitas (Monte Iato). Lead tablet (tag?), early Hellenistic period.** Two pieces of an originally folded lead tablet which was pierced, probably with a nail, at the upper end; found in the repair-layer of the early Hellenistic ramp; numerical inscriptions incised sinistroverse on both sides; edd pr. E.Kistler, B.Öhlinger, M.Steger, *Jahreshefte* 82 (2013) 237-239 (colour ph.; dr.): A. ΔIIII B. ΔΠ

Possibly a label for commodities, edd.pr. || B. there are traces of erased signs, edd.pr.

757. **Kaukana? Christian acclamation (trisagion), ca. 625/630 A.D.** Limestone cover slab of a tomb, broken into five pieces; in a central oblong panel an inscription surrounded by a curving line which forms four extended 'arms' [see app.cr. below in fine]; inscription in retrograde; found 1 km east of Punta Secca (Kaukana?). Ed.pr. R.J.A.Wilson, *Phoenix* 67 (2013) 163-181 (ph.): Ἅγιος | Ἅγιος | Ἅγιος

Kaukana?: ed.pr. is 'unconvinced that Kaukana is to be located here'; the inscription is dated by ed.pr. on archaeological and numismatic grounds (coins found in the tomb) | ed.pr. identifies two groups of inscriptions using the thrice holy formula: (a) quotations from *Isaiah* 6.3 (cf. also *Revelation* 4.8); (b) the invocation or chant 'which - - - accompanied the procession into the church at the start of the Eucharistic service' (the trisagion); ed.pr. leans toward assigning the inscription to the first category; for parallels he refers (168 note 21) to Felle, *Biblia* and to *SEG* XLIV 752 (LV 1009; bronze amulet from the area of Gela) [see also *SEG* LIX 1270/1271, Chaniotis]. On 170-176 detailed discussion of the design ('a florid variant of the swastika, the well-known sun symbol') and of the magical aspects of inscription and design (protection of the tomb) [on Kaukana cf. also R.J.A.Wilson in *Studi Fiorentini* 541-592 (the inscription on 562), Pleket]

758. **Nakone. Decree concerning the reconciliation, late 4th/early 3rd cent. B.C.** *SEG* XXX 1119; LXII 672*. A.Brugnone, *MedAnt* 16 (2013) 189-202 (ph.), offers a lengthy discussion of the diverse interpretations of the complex reconciliation procedure. The procedure to restore the civic body involved the exclusion of the ἀγχιστεῖς and the formation of radically new groups designated as ἀδελφοὶ αἱρετοί [for detailed discussion see now B.Gray, *Stasis and Stability: Exiles, the Polis, and Political Thought c. 404-146 B.C.* (Oxford 2015) 159-195, Chaniotis].

759. **Paternò. Mosaic inscription (greeting), after 220-180 B.C.** Mosaic pavement decorated with meanders and geometric patterns; found in the 2004 excavation of a Hellenistic house on the summit of the acropolis; an inscription at the northern end. Ed.pr. L.Maniscalco in *Studi Fiorentini* 256/257 (ph.): [Χαῖ]ρε

The terminus post quem for the pavement is provided by the find of a Rhodian amphora stamp (our lemma no. 760 under the mosaic, ed.pr.

760. **Paternò. Rhodian amphora stamp, 220-180 B.C.** Found in the excavations of 2004 on the summit of the acropolis of Paternò beneath the mosaic pavement of a Hellenistic house (see our lemma no. 759). Ed.pr. L.Maniscalco, in *Studi Fiorentini* 256/257 (ph.): Βαδρομίου ἐπὶ Καλλ[-]

The name can be restored as Καλλ[ιάναξ], Καλλ[ικράτης] or Καλλ[ίξενος], all of them belonging to the same period ed.pr.

761. **Soluntum. Honorary inscription for the gymnasiarch Antallos Ornichas, 1st cent. B.C.** *IG* XIV 311; *SEG* XXXVIII 964 cf. also *SEG* XLI 836 and G.Cordiano, *La ginnasarchia* – [cf. *SEG* XLVII 2277] 70-72). N.M.Kennell, in *Epigraphical Approaches* 224/225, argues that ἐπὶ Ἀπολλωνίου should be interpreted as 'in the year of Apollonios' rather than as 'under the command of'; αὐτοῦ in οἱ αὐτοῦ ἔφηβοι refers to the gymnasiarch (Antallos Ornichas) rather than to Apollonios who is held by Cordiano to have been in command of the ephebes as 'una sorta di efebarcho'. The text runs as follows: Πεζῶν τάξιες τρεῖς αἱ ` στρατευσάμεναι ἐπὶ Ἀ πολλωνίου καὶ | οἱ αὐτοῦ ἔφηβοι Ἀνταλλον Ἀν||τάλλου τὸν Ὀρνι]χᾶν γυμνασιαρχήσαντα | εὐνοίας ἕνεκα.

Instead of the three infantry units having been recruited into the Roman army through a levy of men for a specific campaign, K. suggests that their military service took place in a civic context during Apollonios' tenure as eponymous magistrate. Thus, local men, on active duty during Antallos' year as gymnasiarch, and ephebes who had been in training under him, honored Antallos. We have another instance of a gymnasiarch appearing in a military context and ... (of) the use of civic troops as a local defence force under the Romans' (for the latter cf. J.R.W.Prag's article summarized in *SEG* LVII 865). Cf. also our lemma no. 1818.

762. **Syracuse. Sculptors signature, 2nd cent. A.D.** *IG* XIV 15; *DNO* 4017. K.Hallof informs us per ep. that this marble statue of a female figure (head missing), signed by Ζήνων Ἀφροδεισιεύς, considered lost, is currently at the Museo Provincial de Guadalajara. For a ph. see http://www.españaescultura.es/es/obras_de_excelencia/museo_provincial_de_guadalajara/figura_femenina_del_museo_guadalajara_9277.html.

ITALY

763. **Italy (and Sicily). Argoi lithoi.** C.Antonetti, S.De Vido, L.Drago, in *Epigrammata* 2, 1-37, employ a thematic and methodological approach to the semantics of 'argoi lithoi', focusing on their functions as aniconic objects, funerary monuments (semata), dedications (anathemata), and markers of religious spaces. Examples cited are from Metapontion (cf. *SEG* LII 955), Selinous (Arena F 40-51; cf. *SEG* LIX 1118 and LXI 754), Gravisca (*SEG* XXVI 1137; XLIX 1354*; cf. LII 720; *LSAG*² p. 439 E) and Pyrgi.

764. **Epigraphy. Scholars: L.Moretti.** M.L.Lazzarini, *MedAnt* 16 (2013) 627-631, gives an overview of L.Moretti's epigraphical studies on Latium, Sicily and Magna Graecia, and also on Ravenna and Aquileia and his main research themes (agonistics, onomastics, antiquarianism) by underlining his contribution in combining history and epigraphy.

765. **Adria. Inscriptions on vases, 6th/5th cent. B.C.** D.Baldassarra, *Dal Saronico all'Adriatico. Iscrizioni greche su ceramica del Museo Archeologico Nazionale di Adria* (Venice 2013), publishes dipinti and graffiti on vases from the collection of the Museo Archeologico Nazionale di Adria which were found in Adria and during recent excavations in San Basilio (Ariano Polesine) (maps; full

indices; English summary). The majority of the ceramic evidence is Attic, and Corinthian pottery is also represented. Dipinti are exclusively on black- and red-figure Attic vases; graffiti on Corinthian pottery as well as Attic (black and red-figure as well as black gloss); and some dedicatory and owners' inscriptions come from the Archaic settlement of San Basilio. The import from Attica begins around 580/550 B.C. with the highest concentration around the mid-5th cent. After 450 B.C. there is a considerable drop in imports probably due to the increased demand for local products and for the Etruscan bucchero pottery. Following an introduction on the history of the collection (1-32) is the catalogue (33-238; black-and-white ph.) and discussion of the dipinti and trademarks (239-278). The catalogue contains 270 inscriptions (ph.): 136 dipinti (8 on black-figure and 128 on red-figure vases), 10 graffiti and 134 trademarks. Notable are the large number of trademarks as well as the considerable demand for black-glazed pottery (50% of the inscribed ceramic finds). In discussion of the trademarks (243-271) B. argues that in the 6th cent. B.C. there was no special Corinthian or Attic trade with the Po Delta. The beginning of the 5th cent. B.C. sees a wider diffusion of Attic ceramics along with the disappearance of the Corinthian. Several examples of two different marks on the same vase are used to reconstruct specific trade routes from Athens to Adria via particular emporia. The identification of 6 types of trademarks that are attested only in Adria underlines the commercial significance of that area between the 5th and the 4th cent. B.C.

The catalogue is organized as follows:

1) Dipinti on black-figure Attic pottery (39-44): nos. Adria FN 1-8; we single out Adria FN 1 (*CIG* IV 803; Immerwahr, *CAVI* no. 18; *SEG* XX 84 [b]; R.Wachter (see *SEG* LIII 80) 168 no. 121; cf. *SEG* LVI 81 with the greeting and advertisement formula χαῖρε καὶ πρῖὸ με; and Adria FN 6 (Immerwahr, *CAVI* no. 19) with a depiction of the dispute between Apollo and Herakles and accompanying labels.
2) Dipinti on red-figure Attic pottery (45-117). a) texts of the type *ho* παῖς καλός / *he* παῖς καλή / PN + καλός (nos. Adria FR 1-87 and FR *p* 1-12 (these last 12 now lost)). The following 'Lieblingsnamen' are attested: Ἀγασίας (Adria FR 13 and 36; Immerwahr, *CAVI* nos. 72 and 61), *haisimídes* (Adria FR 22 Immerwahr, *CAVI* no. 68), Ἀπολλόδωρος (Adria FR 30; Immerwahr, *CAVI* no. 71), [Ἐπ]ίδρ[ομος] (Adria FR 9-10), [Λαΐσ]ποδ[ας] (Adria FR 42; the name is attested in the family of an Athenian strategos of 411 B.C. (Thuc. 6.105.2) and in *IG* I³ 755 and *Agora* XV 492), Λῦσις (Adria FR 23bis [Τίμυ]λλος (Adria FR 50; Immerwahr, *CAVI* no. 55), Χαιρέστρατος (Adria FR *p* 2), Χαιρίας (Adria FR 4. Immerwahr, *CAVI* no. 45), Χαίριππος (Adria FR 3 [Immerwahr, *CAVI* no. 50] and FR *p* 1); b) potters signatures: Εὐθυμί[δες] (Adria FR 88), Σίκων (Adria FR 91; Immerwahr, *CAVI* no. 69 who reads Σικὸν [Χαχ]ρυλῖδν (Adria FR 89-90; Immerwahr, *CAVI* no. 22; cf. *SEG* XXXVIII 38 and XLV 1444).
3) Graffiti (118-237). a) owners' graffiti (ΥΦΣΟ[- - -] ('Ὑψο[κλέος ἐμί ?]; SB IP* 1); Σόλειος (Adria IP 1. *IGDGG* I 72; *SEG* LIII 1049); [- - -]ΔΑ ἐμί (Adria IP 2); b) dedications (Adria D 1 [*IGDGG* I 70; *SEG* XXXVIII 986, LIX 1138 (1)]; Adria D 2 [*IGDGG* I 71; *SEG* XXVIII 772, LIX 1138 (2)]; Adria D 3 [*SEG* LIX 1138 (3)]; Adria D 4 [see our lemma no. 766]; Adria D* 6 [see our lemma no. 767]; c) graffiti of uncertain typology (Adria I 1 [*IGDGG* I 74; *SEG* XXXV 1023, LIII 1049]); Adria I *p* 1 [see our lemma no. 768]); d) abecedarium (p. 130; *IGDGG* I 73; *SEG* LV 2122 [1]); e) trademarks (Adria TM 1-95 and TM* *p* 22, with summary tables; B. follows here the classification of A.W.Johnston [*SEG* XXIX 1790]; within these types some local variants can be identified); f) single letters ((Adria SL 1-24 and SL *p* 10); g) non alphabetical signs (Adria NA 1-2).

766. **Adria. Graffito on vase (dedication), ca. 500 B.C.** *SEG* XXIX 945. Republished with new readings by D.Baldassarra, *op. cit.* (our lemma no. 765) 124/125 no. Adria D 4 (ph).

a. (sinistrorsum) ΑΥ
b. [*hι*]ερά

a. Trademark 'sul fondo esterno del piede', B. | b. EPA, *SEG*; the adjective refers to the kylix, B.

767. **Adria. Graffito on vase (dedication?), first half 5th cent. B.C.** Graffito on the foot of a fragmentary miniature olpe; now in the Museo Archeologico Nazionale di Adria. Ed.pr. D.Baldassarra, *op. cit.* (our lemma no. 765) 126 no. Adria D* 6 (ph): Ἰ'Ρἰν[ων? ἀνέθεκε - - -]

Or e.g. Ἰ'ρἰν[έας], Ἰ'ρἰν[θων], but Ἰ'ρίνων is frequently attested in graffiti from Eretria (cf. *SEG* XLVII 1363 [5] and LV 980) and as a 'Lieblingsname' (*I.Lipara* 12), ed.pr. | the graffito may be an 'owner's inscription', but a dedication is more likely because the vase is a miniature, ed.pr.

768. **Adria (now lost). Graffito on vase (dedication?), 5th cent. B.C.?** Known only from a dr. in the Museo Archeologico Nazionale di Adria. Ed.pr. D.Baldassarra, *op. cit.* (our lemma no. 765) 127 no. Adria I *p* 1 (dr.): Τίτ ὸν [ἀνέθεκε - - -?]

The name Τίτων is attested only in *IG* I³ 1147 L. 178 (460/459 B.C.), ed.pr.; 'Se si trattasse dello stesso personaggio dovremmo supporre si sia trovato ad Adria, probabilmente per ragioni commerciali, prima del 460/459 a.C.', ed.pr.

769. **Adria. Inscription on a bronze helmet, Imperial period.** *IG* XIV 2409, 6. Mentioned in D.Baldassarra, *op. cit.* (our lemma no. 765) 7/8 note 31; 304 (dr.).

770. **Albanum. Bilingual (Greek/Latin) grave epigram for Eutychos, 220-225 A.D.** *SEG* XXXI 846*; *GV* 861. G.McIntyre, *Historia* 62 (2013) 222-240, adduces this text (235-238; ph.; translation) in a study of the deification of the children of emperors (Claudia, daughter of Nero, and Caesar, son of Domitian) as a strategy of consolation. The child offers consolation to his father by reporting that it has been brought to the skies and has become a star. The relief (a boy with a star on top of his head riding a horse which is guided up to the heavens by an eagle) adopts symbols used by the imperial family to denote apotheosis. On the same text see now J.Mander, *Portraits of Children on Roman Funerary Monuments* (Cambridge 2013) no. 150 (ph.; translation).

771. **Apulia (central Apulia/Peucetia). Assorted inscriptions, 5th cent. B.C.-1st cent. A.D.** Cf. *SEG* LXI 765. F.Ferrandini Troisi, *MedAnt* 16 (2013) 681-696 (ph.), republishes ten Greek inscriptions from Peucetia: 1) *IG* XIV 687; *SEG* XXXIII 760, LXI 765 (1) (Bari; epitaph of a Βυζάντιος; 1st cent. A.D.;

681-683; Italian translation); 2) *SEG* LIV 955 (3), LXI 765 (4) (Gravina; dipinto on a pyxis, gift of Μόρκος το Γναίφα; end of the 5th/beginning of the 4th cent. B.C.; 683/684); 3) Arena V 28a; *LSAG*² 284 no. 11; *SEG* XLII 956 (112/113), LXI 765 (8/9) (Bari; silver fibula, gift of Ῥαμία; mid-5th cent. B.C.; 684/685); 4) Arena V 28b; *LSAG*² p. 284 no. 12; *SEG* XLII 956 (112/113), LXI 765 (8/9) (Bari; silver fibula gift of Μυρτώ; mid 5th cent. B.C.; 685/686); 5) *SEG* XVII 227 (Brindisi; epitaph of Φηλεῖκλα, daughter of Ὀμόλων; her name is a transliteration of Felicula, which attests 'un processo dell'onomastica personale all'interno della famiglia di Ὀμόλων – antroponimo con tipico radicale beota - e, con esso l'integrazione di questo Greco nella società romana di Brundisium' (L.Gasperini, *Scritti di epigrafia greca* (Tivoli 2008) [cf. *SEG* LVIII 1890] 429; per Gasperini, the stele is not a pierre errante from Boiotia, but a local one; 686/687); 6) *SEG* XLVIII 1276 (Peschici; graffito with the name Δαζος; 1st cent. B.C./1st cent. A.D.; 687/688); 7) *SEG* LVII 919 (Conversano; graffito with the name Δαζος; 4th cent. B.C.; 688/689); 8) *SEG* XXX 1220, LII 991*; *IGR* I 467; *CIL* I² 1696 (Tarentum; bilingual (Greek/Latin dedication to Artemis; late 2nd/early 1st cent. B.C.; 689/690; Italian translation); 9) *SEG* LVII 974 (Tarentum; dedication to Artemis; late 5th/early 4th cent. B.C.; 691/692); 10) *SEG* XL 900, XLVIII 1301* Arena V 2; *LSAG*² p. 283 no. 1 (Tarentum; graffito on a kylix won by Melousa; 540-520 B.C.; 692-693 Italian translation). See also our lemma no. 774. Cf. now F.Ferrandini Troisi, *Iscrizioni greche d'Italia: Puglia* (Rome 2015).

772. **Cumae. Inscribed bronze disc (sors?), 7th/6th cent. B.C.** *SEG* LX 1026. L.Buchholz in M.Kajava (ed.), *Studies in ancient oracles and divination* (Rome 2013) 127-129, gives a survey of previous readings and interpretations of the inscription, briefly discusses Kajava's suggestion (see *SEG* LX 1026) and concludes: 'Whatever the right reading of the inscription, it seems improbable that the disc was an actual *sors*; - - - it seems more likely to be a sacred order'.

773. **Hipponion (Vibo Valentia). Amphora stamps, 3rd-2nd cent. B.C.** Ed.pr. M.L.Lazzarini in G.Olcese (ed.), *Immensa Aequora. Ricerche archeologiche, archeometriche e informatiche per la ricostruzione dell'economia e del commerci nel bacino occidentale del Mediterraneo (metà IV sec. a.C. - I sec. d.C.)* (Rome 2013) 256-260 (ph.; dr.), publishes the following 6 stamps on fragments of amphoras (5 Rhodian; 1 Greek-Italian import) found in excavations in Hipponion: 1) Μενεσθέως (259; inv. no. 149239; Rhodian; manufacturer); 2) Ἐπικράτευς (259; inv. no. 149240; Rhodian; manufacturer attested together with the eponym Pausanias III; after the mid-3rd cent. B.C.); 3) [- - -]δωιρου Πανάμου (259; inv. no. 149241; Rhodian; either a manufacturer ([Θευ]δώ|ρου Πανάμου) or an eponym ([ἐπὶ Θευ]δώ|ρου Πανάμου); 4) [- - -] | Ὑακινθίο[υ] (259; inv. no. 149244; Rhodian); 5) Εὐδάμ[ου] (259/260; inv. no. 149246; Rhodian; the name is attested in Corinth and its variant, Εὔδαμος, is very common on Rhodes); 6) Βαρι (260; inv. no. 149242; Greek-Italian amphora; probably 2nd cent. B.C.; amphora stamps with the same name are also attested in Eryx [*IG* XIV 2393 (179a)], Lilybaeum [*SEG* XXXVII 764], Syracuse [*IG* XIV 2393 (179b)]); cf. also the overview in *SEG* LXI 734 (15), ed.pr.

774. **Lecce (Soleto). Graffiti of toponyms on a ceramic fragment, mid-5th cent. B.C.** Fragment of the neck of a black painted, probably Attic, jar with 13 graffiti; 12 of them horizontally

incised in an area delimited by a line, the last one incised vertically at left; outside of the demarcated area a 4-stroke sigma at left and right; every graffito is introduced by a dot. Found in 2003 during the excavations in an urban Messapian settlement. Ed.pr. T.van Compernolle, *Studi di Antichità* 11 (1998) [2003] 149-167 (not in *SEG*). See also F.D'Andria in M.Lombardo, C.Marangio (edd.), *Antiquitas. Scritti di storia antica in onore di Salvatore Alessandrì* (Galatina 2011) 57-66, and M.Lombardo, *ibid.* 203-212 (ph.; dr.); F.Ferrandini Troisi, *MedAnt* 16 (2013) 693-695 (ph.; cf. our lemma no. 771); M.Lombardo in M.T.Giannotta et al. (edd.), *Soleto ritrovata. Ricerche archeologiche e linguaggi digitali per la fruizione* (Galatina 2015) 187-198 (ph.; dr.). We print the text of Ferrandini Troisi.

ΦΙΛ	ΒΑΛ
ΓΡΑΧΑ	ΒΑΣ
ΣΤΥ	ΟΖΑΝ
ΝΑΡ	ΛΙΚ
ΜΙΟΣ	ΛΙΟΣ
ΗΥΔΡ	ΤΑΡΑΣ
ΣΟΛ	

The demarcation line has been interpreted as reproducing the coastal line of the southern tip of the peninsula of Salento with the 4-stroke sigmas indicating the sea waves and the graffiti referring to full names or abbreviations of toponyms in that region. The authenticity of this so-called 'mappa di Soleto' is disputed, especially the use of dots to indicate the position of the toponyms, which is a practice unattested for the ancient world, F. T. The use of the letter X for Σ in ΓΡΑΧΑ and of the letter Υ indicates a Greek-Apulian alphabet with borrowings from the Greek red alphabet. Some of the toponyms e.g. ΗΥΔΡ (Hydruntum [Otranto]) and ΣΟΛ (Soleto) are attested only in literary sources; others e.g. ΓΡΑΧΑ (in the vicinity of Egnazia), ΣΤΥ (Sturnini [Ostuni]), ΝΑΡ (Neretum [Nardò]), and ΟΖΑΝ (Uzentum [Ugento]) are known only from coin legends, L. (2011) 210 and (2015) 191.

775. **Lokroi Epizephyrioi. Corpus.** L.Del Monaco, *Iscrizioni greche d'Italia. Locri* (Rome 2013; our abbreviation *I.Locri*) includes 115 inscriptions. The texts are as follows: financial accounts: nos. 1-5; inscriptions of public character: 38/39; religious inscriptions: 40-93 (lex sacra, dedications, arai, defixiones, Ephesia grammata); varia: 94-110; pagan epitaphs: 111-113; Christian epitaphs: 114-115. Introductory sections on the history of Lokroi (13-16), topography (17-21), and alphabet and dialect (22-24). Description; provenance; bibliography; commentary; all inscriptions are illustrated (ph.; dr.). Full Indices and Concordance; maps of city and territory indicating the finding places.

Names worthy of note: Ἀλικίδας, Ἀμάνιτος, Ἀπιάδας, Βῦβις, Γνᾶθις, Γνίφων, Εὐάρης, Θεστορίδας, Καικινιάδας, Καπάρων, Κολλύρα, Κοπρίων, Κόσσυρος, Λαγίσκος, Σαθύων.

Notable institutions and magistrates βασιλεύς, βωλά, ἐπισκευαστήρ, θευκόλος, προάρχων, τοξόλας, τοιχιοποιός, φάταρχος.

Ethnics: Ἄληξ, Ταισῖνος.

Deities and religious terms: Δαμναμενεύς, Ἑκάτοιος (Φοῖβος), Ενδασινα, Εὔθυμος, Ψυβάλα, Τετραχ.

Selected words: ἀνεμόλιος, ἀνιαρίζω, βόμβος, δεκακορίνθιος, κατάβολος, κόλλοβον, πεντακορίνθιος, τολυφάρμακος, σατινός, σίνομαι, ὕσπληξ.

For inedita and inscriptions that have never been included in *SEG* see our lemmata nos. 776-792. We provide a comparatio numerorum with *SEG* and the corpora.

IG XIV	*I.Locri*
625	114
630	76
631	74
632	94
644	89
2411 (1)	100

Arena V	*I.Locri*
45	41
46	40
47	73
48	74
49	75
50	97
51	76
52	94
53	78
54	100
55	80
56	79
57	45

SEG IX	*I.Locri*
901	73

SEG XXIX	
951	38
952	78
953	88

SEG XXX	
1172	108

SEG XXXII	
1018	39

SEG XXXV	
59 (a-b)	59 60
59 (c)	63

SEG XXXV	*I.Locri*
59 (d)	62
1031	114

SEG XXXVII	
779	67

SEG XXXVIII	
996	59-60

SEG XL	
836	38
838	45
839 (1)	42
839 (2)	43
839 (3)	46
841	114

SEG XLII	
906 (1)	66
906 (2)	67
906 (3)	68
906 (4)	69
907	72

SEG XLVII	
1483	90

SEG XLIX	
1357	41
1358	91
1359	90
1360 (a-d, f-g)	92
1360 (e)	93
1361	70-71
1362	108

SEG LV	
1048	89

SEG LXI	*I.Locri*	F.Costabile, *Polis ed Olympieion* (cf. *SEG* XLII 905)	*I.Locri*
780	40		
SEG LXII		1-34	1-34
723	92	35-37	35
724	95	38	36
		39	37

776. **Lokroi Epizephyrioi. Dedication, 4th/3rd cent. B.C.** Marble louterion; inscription engraved on the rim; found in the 'grande favissa' of the Persephoneion (Mannella). Ed.pr. P.Orsi, *NSA* (1909) 321; republished in *I.Locri* 77 (ph.): [- - -]ια Τιμάρεος ἀνέθηκε τᾶι θεῶι

The recipient was Persephone, on the evidence of the find-spot and similar dedications (*I.Locri* 75/76, 89) from the same location; louteria are depicted on the *pinakes* from Lokroi as symbolic of the prenuptial bath, *I.Locri*.

777. **Lokroi Epizephyrioi. Dedication to Demeter, 4th/3rd cent. B.C.** Limestone block; the left face is decorated with a relief in the form of a lanceolate; inscription on the front, heavily weathered; found in the sanctuary of Demeter Thesmophoros (area of: Parapezza) near altar B. Ed.pr. M.Milanesio Macrì in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno Firenze 30 Maggio – 1 Giugno 2007*) (Florence 2010) 335; revised text in *I.Locri* 81 (ph.): Δήμ[ητρι]

APX, ed.pr.; Δήμ[ητρι], *I.Locri*, where the block is interpreted as a 'base per l'uccisione delle vittime sacrificiali' in connection with altar B and with the base *I.Locri* 83 (our lemma no. 778) of the sanctuary.

778. **Lokroi Epizephyrioi. Inscribed base (for a tripod?), beginning of the 4th cent. B.C.** Limestone base with cuttings, perhaps a base for a tripod; inscription on one of the two fillets between the mouldings; found in the sanctuary of Demeter Thesmophoros (area of: Parapezza) near altar B and next to the block in our lemma no. 777. Ed.pr. M.Milanesio Macrì, in L.Lepore, P.Turi edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 341; republished in *I.Locri* 83 (ph.): Θεσ[μοφόρου]

The tripod might have been used together with the limestone block in our lemma no. 777 for sacrificial rites within the cult of Demeter Thesmophoros, *I.Locri*.

779. **Lokroi Epizephyrioi. Inscribed tile, 6th/5th cent. B.C.** Fragment of a limestone tile; found near the building B of the Thesmophorion; now in the Museo Nazionale of Locri Epizefiri. Ed pr. in *I.Locri* 109 (ph.): ΘΡΑ

I.Locri 109 together with *I.Locri* 110, also a fragment of a limestone tile with the same abbreviation, seem to derive from a public or sacral building; not a mason's mark [contra E.Petersen, *RM* 5 [1890] 201]; possibly the abbreviated name of a tribe, *I.Locri*.

780. **Lokroi Epizephyrioi. Incertum, 1st cent. B.C./1st cent. A.D.** Limestone slab; found in the area of the theater; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 106 (ph.).

Τ(ίτος) · Μ[- - -] | υἱὸ[ς - - -]

781. **Lokroi Epizephyrioi. Epitaph of Agathokles, 3rd/2nd cent. B.C.** Cylindrical limestone cippus from the necropolis at Lucifero; now in the Museo Archeologico Nazionale of Reggio Calabria. Ed.pr. L.Costamagna, in E.Lattanzi (ed.), *Il Museo Nazionale di Reggio Calabria* (Reggio Calabria 1987) 34; cf. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 325; republished in *I.Locri* 111 (ph.): Ἀγαθοκλῆς | χαῖρε

782. **Lokroi Epizephyrioi. Epitaph of Krokydas, 3rd/2nd cent. B.C.** Cylindrical limestone cippus from the necropolis at Lucifero; now in the Museo Nazionale of Locri Epizefiri. Edd.pr. L.Costamagna, C.Sabbione, *Una città in Magna Grecia. Locri Epizefiri* (Reggio Calabria 1990) 95; cf. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 325; republished in *I.Locri* 112 (ph.): Κροκύδα | χαῖρε

783. **Lokroi Epizephyrioi. Epitaph, 3rd/2nd cent. B.C.** Fragment of a limestone slab from the necropolis at Lucifero; now in the Museo Nazionale of Locri Epizefiri Ed.pr. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 323-326; republished in *I.Locri* 113 (ph.): [.]A[.].[...] | [.]ΥΡΡΑΣ[...] | ΚΛΟΜΑ[...]

2. [Π]ύρρας vel [Π]υρρᾶς vel [Π]ύρρα, *I.Locri* || 3. Κλ<ε>ομά[χου]?, *I.Locri*.

784. **Lokroi Epizephyrioi. Epitaph of Rufinus, end of the 6th/beginning of the 7th cent. A.D.** Terracotta tomb slab; found in the monumental fountain of the villa di Palazzi di Casignana now in the Museo Nazionale of Locri Epizefiri. Ed.pr. L.Benedetti, in C.Sabbione (ed.), *La Villa Romana di Palazzi di Casignana. Guida archeologica* (Gioiosa Ionica 2007) 93; revised text in *I.Locri* 115 (ph.): Ῥουφεῖνος

Ῥουφεινοο, ed.pr.; Ῥουφεῖνος, *I.Locri*.

785. **Lokroi Epizephyrioi. Graffiti and a dipinto on vases, ca. 550-4th cent. B.C.** Nineteen graffiti and one dipinto (*I.Locri* 65; our no. 15) on vases; if not otherwise stated, found in the Stoà ad U; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* (our lemma no. 775) (ph.): 1) [hια]ρά (*I.Locri* 44; fr. from the area of the shrine at Marasà Sud; Archaic); 2) Φίλυρος (*I.Locri* 47; fr. of a black-glazed cup; mid 6th cent. B.C.); 3) Βύβιός ἐμι (*I.Locri* 48; fr. of a reddish glazed cup; mid-6th cent. B.C.; 4) [- - -]ΑΡΦ[- - -] (*I.Locri* 49; retrograde graffito on a sherd; mid-6th cent. B.C.); 5) [hια]ρόν (*I.Locri* 50; fr. of a black-glazed kylix; ca. 550-500 B.C.); 6) Δειγ[- - -] (*I.Locri* 51; foot of a fragmentary black-glazed kylix; ca. 550-500 B.C.); 7) [hι]ερά (*I.Locri* 52; fr. of black-glazed kylix; ca. 550-500 B.C.); 8) [hια]ρά[- - -] (*I.Locri* 53; fr. of a black-glazed kylix; ca. 550-500 B.C.); 9) [h]ια(ρόν) (*I.Locri* 54; fr. of a black-glazed skyphos; 5th cent. B.C.); 10) Ῥάϊν Ἀνο[- - -] (*I.Locri* 55; amphora fr.; end of the 5th cent. B.C.); 11) hιε(ρόν) (*I.Locri* 56; fr. of a black-glazed skyphos; 4th cent. B.C.); 12) hι(ερόν) (*I.Locri* 57; fr. of a black-glazed skyphos; 4th cent. B.C.); 13) εὐξσά(μενος) (*I.Locri* 58; fr. of a black-glazed skyphos; ca. 450-400 B.C.); 14) hιε(ρόν) (*I.Locri* 64; foot of a fragmentary black-glazed skyphos; 4th cent. B.C.); 15) [hι]ερ[- - -] (*I.Locri* 65; dipinto on a black-glazed sherd, possibly of a skyphos; 4th cent. B.C.); 16) [- - -]ΜΑΡΕΘ[- - -] (*I.Locri* 101; sherd from the Contrada Marasà; 3rd cent. B.C.); 17) Φί(λωνος) (*I.Locri* 102; on the bottom of a fragmentary skyphos; 4th cent. B.C.); 18) ΦΥ(- - -) (*I.Locri* 103; on the bottom of a kylix; 6th/5th cent. B.C.); 19) ΦΥ(- - -) (*I.Locri* 104; fr. of a black-glazed kylix; 6th/5th cent. B.C.); 20) ΜΥ(- - -) (*I.Locri* 105; on the bottom of a fragmentary black-glazed kylix; 5th cent. B.C.).

3. For Βῦβις cf. Βύβων (*IvO* 717), *I.Locri* || 10. Ῥάων is unattested; cf. Ῥαΐδιος, Ῥάδιος, Ϝραΐδῖνος, *I.Locri* || 13. xi followed by a pleonastic sigma; cf. ἀργυροτόξσοι (*LSAG*^{2} p. 94 no. 1; *CEG* 326; *SEG* LX 511), *I.Locri* | 17. Φίλων also in *I.Locri* 59/60, previously published, all of them deriving from the same bothros, *I.Locri*.

786. **Lokroi Epizephyrioi. Graffiti on skyphoi, 4th/3rd cent. B.C.** Three fragmentary black-glazed skyphoi; graffiti engraved after firing between the two handles; found in deposit C in the Thesmophorion. Ed.pr. M.Milanesio Macrì in E.Lattanzi et al. (edd.), *Santuari della Magna Grecia in Calabria* (Naples 1996) 51; ead. in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 341 note 60; republished in *I.Locri* 84-86 (ph.): 1) Παλα(- - -) | Ἀρι(- - -) (*I.Locri* 84); 2) τᾶς Δ[άμ(ατρος)] (*I.Locri* 85); 3) Πλογ[.](- - -) (*I.Locri* 86).

787. **Lokroi Epizephyrioi. Graffito on a situla, 3rd cent. B.C.** Graffito below the rim of a fragmentary situla; found in a deposit outside of building B of the Thesmophorion. Ed.pr. M.Milanesio Macrì in S.Settis, M.C.Parra (edd.), *Magna Grecia. Archeologia di un sapere. Atti della mostra Catanzaro 19 giugno-31 ottobre 2005* (Milano 2005) 235 no. II.70; ead. in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio - 1 Giugno 2007)* (Florence 2010) 343 note 27; republished in *I.Locri* 82 (ph.): hιαρός

788. **Lokroi Epizephyrioi. Benediction on a lead disc, 4th/3rd cent. B.C.** Lead disc; a graffito around the punched hole; found in the area in front of building B of the Thesmophorion; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 87 (ph.): Χαῖρε

789. **Lokroi Epizephyrioi. Owner's inscription on a ring, 4th cent. B.C.** Silver ring; found in the Thesmophorion (contrada Parapezza); now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 96 (ph.): [.].ρ Ὀλυμπι[ς]

[Π]υρ Ὀλυμπις, perhaps the same person as the ἱερομνάμων ἐπὶ θησαυρῷ of *Polis ed Olympieion* 14 (*I.Locri* 14) l. 2, *I.Locri*

790. **Lokroi Epizephyrioi. Lead seal, 6th/7th cent. A.D.** Circular lead seal inscribed on both sides; found in the Late Antique building (*palatium*) in Quote S. Francesco; now in the Museo Nazionale of Locri Epizefiri.Ed.pr. in *I.Locri* 107 (ph.):

(A) † | Στε|φάν|ου (B) ἐπισκ | Νίκου ὁπρῳ

Ed.pr. distinguishes between two persons, the already attested bishop Στέφανος (680 A.D.) and the hitherto unattested bishop Νῖκος; the relationship between the two is unclear. However, 'non è da excludere che Στέφανος fosse un individuo che avesse in qualche modo a che fare con il *palatium* di Quote S. Francesco (il proprietario? un funzionario alle dipendenze di qualcun altro?), mentre il ricordo dell'ἐπίσκοπος Νῖκος probabilmente aveva lo scopo di datare il sigillo' *I.Locri*.

791. **Lokroi Epizephyrioi. Stamped strigil, 5th/4th cent. B.C.** Bronze strigil; identical stamps and figures of dogs on both sides; found in the Contrada Centocamere; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 98 (ph.): A: ΣΩΣ B: ΣΩΣ

792. **Lokroi Epizephyrioi. Inscription on a bronze strigil (owner's inscription), 4th/3rd cent. B.C.** Bronze strigilis; found in the necropolis of the area of Lucifero, now in the Museo Archeologico Nazionale of Reggio Calabria. Ed.pr. P.Orsi, *NSA* (1911) Suppl., 24; republished in *I.Locri* 99 (ph.).

Σωτιμί(δας)

Or Σωτιμί(δα), *I.Locri*.

793. **Mediolanum. Bilingual (Greek-Latin) Christian epitaph for the physician Dioskoros. second half of the 4th-early 5th cent. A.D.** *GV* 1907; *SEG* XXXIV 1003. Republished with commentary by G.Cuscito, *Inscriptiones Christianae Italiae septimo saeculo antiquiores, N.S. XIV. Regio XI Mediolanum II. Basilica dei Santi Apostoli e Nazaro Maggiore* (Bari 2013) 21-24 no. 18 (ph.; dr.). See also M.-Y. Perrin, *An.Ép.* (2013) [2016] no. 576 (a) (Greek text; French translation).

794. **Narnia (now lost). Epitaph of Kleopatra, undated.** Inscription seen in 1773 in San Cassiano and copied by F.Brusoni. Ed.pr. D.Manacorda in id., F.F.Manchini (edd.), *Museo della Città in palazzo Eroli a Narni* (Florence 2012) 191 (ph. of Brusoni's drawing). Cf. also M.Corbier, *An.Ép.* (2013) [2016] no. 446.

Θ(εοῖς) Χ(θονίοις)· | Ἐρωτίων | Κλεοπά|τρη συν||βίῳ ζησά σῃ ἔτη κ' | μ(ῆνας) β' ἡ(μέρας) ιγ'· μ(νήμης) χάρι(ν)

1. Between theta and chi a sign interpreted by ed.pr. as an *hedera*. |' 4./5. συ|βίῳ, ed.pr. [the ν is clear in the dr., Stavrianopoulou] || 7. ed.pr. reads (νη ης) instead of μ(νήμης).

795. **Neapolis. The Sebasta.** *SEG* LVIII 1085; LX 1032/1033; LXII 726. After a brief introduction that includes a tabular survey of the celebrations of the Sebasta between 70 and 94 A.D. and of the ἀγωνοθέται recorded in the many fragments found during recent excavations (cf. earlier *SEG* volumes), E.Miranda de Martino, *MedAnt* 16 (2013) 519-536, focuses on the following athletes: 1) Τίτος Φλάουιος Ἀρτεμίδωρος Ἀδανεύς, victor in the pankration in 90 or 94 A.D.; already known from *I.Napoli* 50 (*IAG* 67; *SEG* XIV 605; ph.), together with his trainer Ἀρτεμίδωρος, son of Ἀθηνόδωρος, also from Adana; the new fragment is prior to *I.Napoli* 50. On 523 a tabular survey of Artemidoros' 53 victories (gained in ca. 10 years); cf. *SEG* LX 1032/1033, introductory lemma in fine; 2) Τιβέριος Κλαύδιος Ἀρτεμίδωρος Τραλλιανός (ph.), also victor in the pankration and known from Paus. 6.14.2-3 and *I.Eph.* 1124; 3) Ἑρμογένης Δημητρίου Ξάνθιος (ph.); σταδιοδρόμος, διαυλόδρομος, victor in the ὁπλίτης race, known from Paus. 6.13.3 and *SEG* XXXIV 1314-1317, where he is called Τίτος Φλάουιος Ἀπολλωνίου υἱὸς Ἑρμογένης; he was perhaps adopted by Apollonios?; on 529 a tabular survey of his victories; 4) Τ(ίτος) Φλάουιος Ἡρακλείδης Ἀλεξ(ανδρεύς), victor in the ἀνδρῶν στάδιον in 90 or 94 A.D. and, without ethnikon, victor in the ἀνδρῶν δίαυλος in the same celebration. A certain T. Φλάουιος Ἡρακλείδης ὁ καὶ Γαλάτ(ης) Ἀλεξ(ανδρεύς) won the boxing contest, possibly in an earlier celebration. He is to be identified with the Ἡρακλείδης from Alexandria mentioned by Pausanias (6.21.12-14) as Olympic victor in boxing in 93 A.D. Although M. doubts whether the runner and the boxer are the same person, she does not exclude it [combination of boxing/pankration and the long-distance run is attested but it is rare. Combination of Schwerathletik with the sprint-events (stadion; diaulos) seems exceedingly rare: see *Nikephoros* 12 (1999) 279-281 and 14 (2001) 177 and 204. Perhaps the boxer Herakleides distinguished himself from the homonymous runner by adding his second name or nickname Γαλάτης, Pleket]; 5) [πυγ]μὴν [- -]γχομας Ἀλεξανδ(ρεύς) (ph.): to be identified with the boxer Μελανιχόμας, praised by Dio of Prusa in *Or.* 28/29. Brief reflections on the date of the boxer's death [See now also E.Miranda de Martino, 'Les Sebasta de Naples à l'époque de Domitien. Témoignages épigraphiques', *CRAI* (2014) 1165-1188, and id., 'Augusto e i Sebasta. L'identità greca nell' impero', *Maia* 68 (2016) 389-398; D.Di Nanni Durante, 'Gli encomi per Augusto e Livia ai Sebasta di Napoli', *ibid.* 399-411, Pleket].

796. **Neapolis. Honorary decree of the Artemisioi for L.Munatius Hilarianus; bilingual (Greek/Latin) letter of Hilarianus to the phratores, 194 A.D.** *SEG* XXXIX 1055; *I.Napoli* 44. A.Bresson, *MedAnt* 16 (2013) 203-222 (translation), offers a new interpretation of the gift of πεντήκοντα χώρας ὁλοκλήρους καὶ κεχαλκολογηκότων ἐν τῇ φρατρίᾳ (col. I, L. 23 col. II, L. 1) bestowed by the phratry of Ἀρτεμίσιοι on the benefactor L. Munatius Hilarianus. B. demonstrates that these χῶραι cannot be 'plots of land' as commonly understood, but should rather be interpreted as referring to columbaria (cf. *CIL* VI 7803, attesting the purchase of ten columbaria and forty ollae, 'slots to place the funerary urns'; this points to an average of four ollae per columbarium). The occurrence of the Greek word χώρα used in the original Latin version of the letter of L. Munatius Hilarianus as 'chora' shows that the word was intelligible in either of the languages (cf. *CIL* V 7870 for another case of code-switching for the use of the word chora in Latin, this time corresponding to territorial district). The 15 chorai/columbaria (col. II, LL. 13/14; around 60 ollae) accepted by L. Munatius Hilarianus were probably for the use of members of his familia. The qualification of the chorai as ὁλόκληροι indicated their full ownership or full use by Hilarianus and the members of his familia (here the προσφέρειν δε αὐτῷ - - - προῖκα is the equivalent of διδόναι δωρεάν) (cf. *CIL* VI 7803 LL. 9-11). The second qualification of the chorai equates them to those of 'bronze collectors' (κεχαλκολογηκότες; cf. the χαλκολόγοι, the treasurers of the Neapolitan association of the Aristaioi [*I.Napoli* 43; translation]). Apart from the simple columbaria for the members of the phratry, there existed a class of columbaria for those (ex-)magistrates who also were exempt from monthly fees normally due to the collegium. B. concludes that the Neapolitan phratries, perhaps already in Strabo's time, had characteristics of Roman collegia, seen here in the preoccupation of the phratry with the funerals and the funeral rights of its members, and seen also in a comparison of the preamble of the decree with that of a Roman collegium such as that of the dendrophori from Puteoli (*CIL* X 1786; 196 A.D.; translation; γραφομενων παρῆσαν (col. I, LL. 4/5) and scribundo adfuerunt (L. 5); περὶ τούτου τοῦ πράγματος οὕτως ἔδοξεν (col. I, L. 6) and d(e) e(a) r(e) i(ta) c(ensuerunt) (L. 9); εἰσηγουμένων <τ>ὴν γνώμην ἁπάντων φρητόρων (col. I, LL. 5/6) and placere uniuersis honestissimo corpori dendrophororum (LL. 11/12)).

797. **Ostia. Commemorative epigram, 4th cent. A.D.** *SEG* XXXIII 773. In her article on the functions of monumental inscriptions associated with baths in cities of the Roman West with special focus on Italy and North Africa, A.Cooley in G.Sears, P.Keegan, R.Laurence (edd.), *Written Space in the Latin West, 200 BC to AD 300* (London 2013) 185-198, refers to this epigram displayed in the frigidarium of the Forum Baths at Ostia (194/195; ph.). C. proposes to identify the benefactor Βίκτωρ with Fl. Octavius Victor, praefectus annonae during the reign of Constantine (*PIR* I. Fl. Octavius). By adducing an epigram of the *Anthologia Palatina* from a bath complex in Constantinople (*AP* 9.618; cf. *SEG* XLIX 2407) which 'puns on the verbal similarity between the lotus (λωτός) and baths (λουτρόν), and the capacity of both to free the mind from all thoughts', C. argues that linguistic resonances of this type were common in contemporary literary sources and that the choice of the Greek language for the verse epigram is thus to be understood in that context.

798. **Portus. Dedications and associations, Imperial period.** In her article on dedications (most in Latin) by or to associations of Ostia and Portus, F. van Haeperen, in S.Benoist, C.Hoet-van Cauwenberghe (edd.), *La vie des autres: histoire, prosopographie, biographie dans l'Empire romain* (Villeneuve d'Ascq 2013) 151-166, adduces the Greek dedications to Marnas by the ἐπιμελητὴς τοῦ ἱεροῦ Τιβ(έριος) Κλ(αύδιος) Παπείριος of the association of the citizens of Gaza in Portus: *IG* XIV 926 (*I.Porto* 5; 238-244 A.D.; cf. *SEG* LI 2021) and 1043 (*I.Porto* 10) and those to Severus, Iulia Domna and Caracalla by the association of the ναύκληροι τοῦ Ἀλεξανδρείνου στόλου: *IG* XIV 917-918 (*I.Porto* 2-3; *SEG* XXXVII 791; 201-203 A.D.) and 923 (*I.Porto* 20; early 3rd cent. A.D.).

799. **Puteoli. Letter of the Tyrians in Puteoli to Tyre, and answer of Tyre, 174 A.D.** *IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* XLIX 1366*; LXI 1688). P.Lombardi, *MedAnt* 16 (2013) 633-680 (ph.; Italian translation), presents a full-scale reedition and restudy of this inscription with a line-by-line commentary. According to L.'s reconstruction the main issues for the Tyrians in Puteoli which led to this letter of request to their homeland were the high level of expenses on the occasion of important celebrations with social impact to be held in Puteoli, such as the provision of a βουθυσία (L. 11), probably during the festival of Εὐσέβεια for Hadrian (cf. *SEG* LXII 726), and the embellishment of the statio during the ἱερὰς ἡμέρας τοῦ κυρίου αὐτοκράτορος (LL. 14/15). The Tyrians in Puteoli were present at least from the mid-1st cent. A.D.; in contrast, the Tyrians of Rome, for whom no epigraphic evidence survives, must have been established later, probably in connection with the development of the port of Ostia. LL. 38-41, which contain the decision and are separated from the 'scene' in Tyre by a hedera, show that the reestablishment of the hierarchy between the two stationes was as important to the Tyrians in Puteoli as the requested 250 denars for the payment of the rent of the statio. L. proposes to interpret the Puteolan statio as an 'official' dependance of Tyre, 'intese come struttura architettonica, fossero, simbolicamente, la "personificazione" delle città da cui dipendevano, che consentiva alle stesse di essere presenti e "partecipare"' (656), having been set up 'by the city itself and not by the merchants. As a result, the statio was not located in the commercial area of Puteoli or in the residential area of the Tyrians, but in the center of the town. Tyre provided the money for the rent of the statio without receiving any contributions from the naukleroi or emporoi, in contrast with the situation in Rome.

800. **Puteoli (territory of). Epitaph of Agapetos, ca. 200 A.D.** A.D. Marble plaque; found in 1985 north of the Via Viticella, re-used in a late tomb in the village of Quarto (cf. in antiquity the mansio ad Quartum, ca. 4 miles on the road from Puteoli to Capua). Ed.pr. G.Camodeca in id., P.Caputo, M.Giglio (edd.), *Materiali per lo studio storico archeologico di Quarto flegreo. Carta archeologica dalla preistoria al tardo antico* (Naples 2013) 216/217 no. 27 (ph.; Italian translation). Cf. M.Corbier, *An.Ép.* (2013) [2016] no. 309.

Κυρίων καὶ Εἰ|ρήνα γονεῖς | ἐποίησαν τέ|κνῳ Ἀγαπητῷ· || ἔζησεν ἔτη ζ', μ[ὴ] νες η', ἡμέρας [.]· | ἐποίησε Ἀ[--]Ω[..] - - -

1-2 For Εἰρήνα instead of Εἰρήνη cf. *IG* XIV 1563, ed.pr. || 5-6. μῆνες for μῆνας: 'pas rare - - - à partir du IIe s. p.C.', *An.Ép.* || - added in smaller script, ed.pr. || the parents were slaves or peregrini, ed.pr.

801. **Rome. The Aphrodisian sculptors Flavius Zenon, Flavius Chryseros, and Flavius Andronikos.** *SEG* XXXII 1105 1107; XL 937/938. The signatures of the Aphrodisian sculptors Φλ(άβιος Ζήνων (*IG* XIV 1268-1271 = *IGUR* 1594-1598), Φλ(άβιος) Χρυσέρως (*IG* XIV 1273-1276 = *IGUR* 1599-1603) and Φλ(άβιος) Ἀνδρόνικος (*IGUR* 1593) are discussed by C.Vorster, *JDAI* 127/128 (2012/2013) 393-400 who proposes (396-400) to date them in the second half of the 4th cent. A.D. because of the titles carried by Fl. Zenon as διασημό(τατος) and κόμης (the latter title attested only in Aphrodisias: *SEG* XXXII 1105/1106). According to V., there is no conclusive evidence for assigning a pre-Constantinian date to the baths in whose foundations *IG* XIV 1268 (*IGUR* 1594) was found.

E.Castillo Ramírez, *BCAR* 115 (2015) 47-124, proposes a substantial revision of the dates of the sculptors from Aphrodisias on the basis of finds from excavations conducted in via Ariosto and vicinity, including the baths. She dates all three sculptors to roughly the mid-2nd cent./beginning of the 3rd cent. A.D. (Fl. Zenon: ca. mid-2nd cent. A.D.; Fl. Chryseros and Fl. Andronikos: ca. 2nd 3rd cent. A.D.) in light of the following evidence: 1) the pedestal signed by Fl. Zenon (*IG* XIV 1268), was found built into a medieval wall, not in the foundations of the baths of via Ariosto; and 2) the pedestals from the villa Palombara were found together with brick stamps reused as construction material in the baths of via Ariosto. In addition, she rejects the reading of διάσημο(ς) as an abbreviation for διασημό(τατος) (Greek equivalent to the rank of a *perfectissimus*). Instead, she interprets the titulature ἀρχιερεὺς καὶ διάσημος carried by Fl. Zenon as a translation of the Latin phrase *sacerdos et honoratus* ('Flavios Zenon de Afrodisias, sacerdote máximo y honoratus (del collegium de escultores griegos) lo ha hecho'; 74), and thus pointing to offices and honors within a σύνοδος (such as the σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν [*SEG* LVII 995]) or a collegium. Consequently, the 'Roman' Fl. Zenon is not the same person as the 'Aphrodisian' ἀρχιερεὺς καὶ κόμης Fl. Zenon (*SEG* XXXII 1105/1106, XL 938) and the same holds true for the 'Roman' Fl. Andronikos and the 'Aphrodisian' διασημότατος Fl. Andronikos (*SEG* XXXII 1107, XL 937) [this is not convincing; the restoration διάσημο(ς) is impossible for two reasons: first, it makes no sense to abbreviate an honorific attribute by omitting one letter; and, more importantly, in Greek inscriptions διάσημος is never used without a specification (e.g. διάσημος ἐν τῇ ἐπαρχίᾳ, ἀξίᾳ διάσημος, et sim.; e.g. *IG* XII.3.326; *I.Ephesos* 115; *TAM* V.2.1413). Ἀρχιερεύς is not the translation of *sacerdos* but of *pontifex maximus*. The only possible reading is διασημό(τατος), Chaniotis].

802. **Rome. Dedications by βασιλεῖς to Dea Roma and Iuppiter Capitolinus, 2nd-1st cent. B.C.** Cf. *SEG* XXVIII 803. L.Del Monaco, *MedAnt* 16 (2013) 583-596 (ph.), republishes, after autopsy, seven Greek, Latin and bilingual (Greek/Latin) dedications by βασιλεῖς to Dea Roma and Iuppiter Capitolinus (*IGUR* 9 [*OGIS* 375; *CIL* VI 30922; I^{2} 730; *SEG* XLIV 1732 ter, XLIX 1374], 14 [*SEG* XV 614], 15 [*IG* XIV 989], 16 [*SEG* XV 616, XLVII 1502], 17 [*IG* XIV 1094] and A.Degrassi, *BCAR* 74 (1951-1952) nos. 14 + 15 16 [cf. our lemma no. 805]). D.M. generally accepts the dates proposed by R.Mellor (see *SEG* XXVIII 803), but questions his hypothesis regarding the reinscribing of the earlier dedications due to the destruction of their original location, the temple of Iuppiter Capitolinus, in 83 B.C. Against that hypothesis, D.M. cites the following evidence: a) *IGUR* 5 (dedication by the Lykian koinon), which D.M. now dates in ca. 85 B.C. (see our lemma no. 804) and not in the 160's B.C. as proposed by Mellor and b) the fact that *IGUR* 9 (bilingual Greek/Latin dedication by Mithridates IV (?), between 156 and 152-150 B.C.; see our lemma no. 803) and *IGUR* 10 (dedication by the Ταβηνοί, after 81 B.C.) were inscribed consecutively and that their blocks show no signs of reuse.

803. **Rome. Bilingual (Greek/Latin) dedication to Iuppiter Capitolinus, between 156 and 152-150 B.C.?** *IGUR* 9; *OGIS* 375 (*CIL* VI 30922; I^{2} 730); *SEG* XLIX 1374. L.Del Monaco, *art.cit.* (our lemma no. 802) 591-595 (ph.; dr.), confirms that the bilingual dedication – perhaps by Mithridates IV between 156 and 152-150 B.C.) – is inscribed to the left of *IGUR* 10 (dedication by Tabae; after 81 B.C.) as originally proposed by A.Degrassi and L.Moretti and verified from an archaeological point of view by C.F.Giulani, *Quaderni dell'Istituto di topografia antica dell'Università di Roma* 5 (1968) 55-61 (esp. 60). D.M. concedes, however, that it remains an open question 'perché due dediche distanti almeno 70 anni nel tempo siano immediatamente contigue nello spazio epigrafico' (595), and hence the identification of the dedicant is not secure.

804. **Rome. Dedication to Iuppiter Capitolinus by the Lykian koinon, ca. 85 B.C.** *IGUR* 5; *IG* XIV 986; *OGIS* 551; *SEG* XV 604. L.Del Monaco, *art.cit.* (our lemma no. 802) 593/594 (dr.), proposes that this dedication by the κοινὸν τὸν Λυκίων on the occasion of the 'recovery of the ancestral constitution' (LL. 4/5: κομισάμενον τὴν πάτριον δημ[ο]κρατίαν) might be seen in the same historical and chronological context as the honorary inscription by the κοινὸν τὸν Λυκίων for the demos of the Xanthians (*SEG* LV 1503; ca. 85 B.C.), which was resolved on the occasion of the end of the First Mithridatic War (LL. 8-10).

805. **Rome. Bilingual (?) dedication to Iuppiter Capitolinus, ca. 85 - ca. 51 B.C.** A.Degrassi, *BCAR* 74 (1951-1952) nos. 14 (now lost) + 15-16. L.Del Monaco, *art.cit.* (cf. our lemma no. 802) 587-589 (ph.; dr.), reads traces of Greek letters at the end of this fragmentary Latin dedication by 'rex Ariobarzanes et regina' and tentatively restores [Ἀ]ριο[βαρζ]ά[νης]. The Ariobarzanes of the Latin text was identified by Degrassi as Ariobarzanes I (ca. 95-63/62 B.C.); by E.Badian, *JRS* 58 (1968) 240-249 as Ariobarzanes II (ca. 63/62-51 B.C.), accepted by D.M.

806. **Rome (area of: Via Appia; Capo di Bove). Honorary inscription for (Annia) Regilla, after 160 A.D.** *SEG* LVI 1133. B.Mazzotta, in R.Paris, B.Mazzotta, M.Naccarato, *MDAI(R)* 19 (2013) 284, 315/316, refers to the inscription and its archaeological context; cf. also B.Mazzotta in R.Paris, C. Di Stefanis, *Via Appia. Cecilia Metella, Castrum Caetani, Capo di Bove* (Verona 2014), 109-117 (ph.); id., *Bollettino della Unione Storia ed Arte* 10 (2015) 21-50 (35/36 on the inscription (ph.)). See also *IG* II^{2} 13200 LL. 1/2 (*SEG* LVII 275*) which has the same text.

807. **Rome (area of: Torre Nova). List of members of a Dionysiac family thiasos, 160-170 A.D.** *IGUR* 160; *SEG* L 1059bis*. M.Corbier, in J.López Vilar (ed.), *Tarraco Biennal: Actes. Ier Congrés Internacional d'Arqueologia i món antic. Govern i societat a la Hispània Romana. Novetats*

epigràfiques. Homenatge a Géza Alföldy (Tarragona 2013) 99-113, reflects on the various categories of lists in Latin and Greek inscriptions and encourages analysis of the 'codes graphiques qu'elles imposent à la présentation des données et qui en dictent la forme, donc à la classification de l'information à laquelle elles procèdent selon des règles précises' (113). In addition to examples of Latin inscriptions, C. adduces the base of a statue of Pompeia Agrippinilla (*IGUR* 160; esp. 101/102: ph.), descendant of Theophanes of Mytilene, granddaughter of Marcus Pompeius Macrinus Theophanes (consul of 115 A.D.) and priestess of a Dionysiac family thiasos whose 400 members were listed on the three sides of the base. C. argues that the erection of the statue of Pompeia Agrippinilla in a domestic context (most likely her villa or a grotto within its garden) and not in a public context, as well as the combination of the Greek practice of listing names in hierarchical order in columns with the typical Roman practice of aligning the last letter of the names, should be considered as a code reflecting the cultural and social background of the person honored.

808. **Rome. Defixio, late 4th cent. A.D. Rome. Tabella defixionis, late 4th cent. A.D.** Three joining fragments of the upper part of a lead tablet; found in Tarquinia. On fr. a: a drawing of a human, similar to the drawings on the so-called *Sethianorum Tabellae* (Osiris or the target of the defixio represented as dead and buried?), which were used against horses and charioteers and were found in a columbarium on the Via Appia (Audollent, *DefixTab* 140-187). Edd.pr. S.Giannobile, J.Curbera in A.Babbi, U.Peltz (edd.), *La tomba del guerriero di Tarquinia/Das Kriegergrab von Tarquinia* (Mainz 2013) 87-92 (dr.; German translation).

fr. (b):

[Εὐλ]άμων κατέχι Οὔσιρι
[Ο]ὔσιρι Ἄπι (character) [Ο]ὔσιρι Μνῆ
Φρ[ῖ] ----------
(character) ----------
[----------]ποιήσητ[ε]

----

fr. (c):

[----------γ]εγραμμένους
[----------] τὸν υἱὸν
[---------- κατάσχετε αὐτοὺς ἀπὸ τῆς]
[σή]μερον ἡμ[έρας καὶ ὥρας ἕως δωδ]εκάτη[ς]
καὶ μήσου [εἰ]κο[σ]τοῦ τετάρ-
[τ]ου ταχὺ ταχὺ ἤδη ἤδ[η]

[Ῥεστοῦτον τὸ]ν υἱὸν Ῥεστού[τ]ας
[--------- τὸν ἡνίοχον το]ῦ βενέ[τ]ου
[---------- κα]τήσχητ-
[ε----------]
[----------] ὥρας

Fr. (b). 1-3. The invocation is known from other Sethianorum tabellae; Ἄπις and Μνῆ (variant of Μνεῖς) are Egyptian bull gods, closely connected with Osiris, edd.pr.; Φρῖ: Egyptian word: 'who has the power', edd.pr., who add that the tabella clearly belongs to the group of the Seth. Tabellae and is likely to come from Rome; Tarquinia itself had neither a stadion nor a circus | 5. ποιήσητε: cf. in Audollent, *DefixTab.* 161: ἵνα ἀδυνάμους - - - ποιήσετε συνεδεμένους, edd.pr. Fr. (c) 1. γεγραμμένους: in the Seth. Tabellae often the horses and charioteers are 'written down [in this tablet]' (ἐν ταύτῃ τῇ λεπίδει or ἐν τούτῳ τῷ πετάλῳ), edd.pr. || 3-6. same formula in Audollent, *DefixTab.* 160; μήσου (L. 5) is the Greek transcription of *missus* ('das Rennen'); the 24th race is the last one, edd.pr. | 8. the same charioteer and mother are on record in Audollent, *DefixTab.* 159, 161 and 166/167, edd.pr. || 9. Perhaps [ὃν καὶ Ἀρτικάκοναν], edd.pr., who refer to Audollent, *DefixTab.* 166 for this second name of Restutus || 10/11. – κατάσχητε, edd.pr.

809.-814. **Stabiae. Graffiti, undated.** Six graffiti on walls; found in the excavations after 2007. Ed.pr. A.Varrone, *RPAA* 86 (2013/2014) 375-427 (ph.).

809: 403 no. 21. **Bilingual (Greek-Latin) graffito.** Incised on the southern wall of corridor S of Villa Arianna: Ἑρμιόνη / Ἑρμογένης | Hermione Hermo[g]en[e]s

1. Between the Greek names, a divider; the names are not attested in Pompeii, ed.pr. | the transliteration of Greek names into Latin is familiar at Stabiae, ed.pr.; cf. the graffiti *Calos Paris* (391 no. 11) and *Pamphilus Phid[o]t[i]mus* (i.e. Φειδότιμος, 'col senso di "Parsimonioso"'; 402 no. 20), ed.pr.

810: 404 no. 22. **Graffito.** Incised on the southern wall of the corridor S of Villa Arianna: Ἡλιάδης.

Attested in graffiti of Pompeii: *CIL* IV 5910/5911, 5622-5624, ed.pr.

811: 404/405 no. 23. **Graffito.** Incised on the southern wall of the road which divides the San Marco villa from the Baths complex: Φοῖβος | Φοῖβος.

812: 406-410 no. 26. **Bilingual erotic graffito.** Incised on the southern wall of a cubicle (amphithalamos) in the residential part of Villa Arianna:

C(aius) Poppaeus Hymetus hic [ha]'bitavit et amavit cuius nomen Euhodia
τρ', ἐφίλει οὗ ἀριθμὸς φμε', κλίμα ἀριθμ(ὸς) ψοβ'

1. On C. Poppaeus Hymetus see the graffito in our lemma no. 813, ed.pr. | 3. the name of Euhodia is represented here by an isopsephic number (τρ', 390) but the letters of her name have the numerical value of 490 (5+400+70+4+10+1), 'a meno di non voler ritenere – ma sarebbe pura illazione – che la H che compare nella trascrizione latina del nome – sarebbe in tale procedimento indicata piuttosto con la sottrazione di 100 dal valore totale delle lettere', ed.pr.; the isopsephic value of the second, male (ἐφίλει οὗ) lover whose name is unstated is 545 (φμε'), which corresponds to the numeral attested for a woman's name in *CIL* IV 4861 (cf. *SEG* LV 1052(2)). 'Ho il sospetto, quindi, che più che a nomi individuali i numeri si riferiscano a qualità contraddistintive comuni, senza che si possa ovviamente andare oltre nell'analisi', ed.pr. The third isopsephic number (ψοβ', 772) is correlated with the κλίμα, which does not have here the meaning of 'age' (cf. *IG* XIV 2431), but probably refers to 'alle aree di influsso astrale che connoterebbero indole o propensioni dell'individuo', ed.pr. [on isopsephic indications of names see now R.S.Bagnall,

meaning of 'age' (cf. *IG* XIV 2431), but probably refers to 'alle aree di influsso astrale, che connoterebbero indole o propensioni dell'individuo', ed.pr. [on isopsephic indications of names see now R.S.Bagnall, R.Casagrante Kim, A.Ersoy, C.Tanriver, *Graffiti from the Basilica in the Agora of Smyrna* (New York 2016) 48-52, Stavrianopoulou].

813: 410-412 no. 27. **Erotic graffito.** Incised on the southern wall of a cubicle (amphithalamos) in the residential part of Villa Arianna:

C. Poppaeυς hic habitavit cum
Hymeto ete η' fac‹t›ione
et amat amaturusque est
4 να' evom ἧς ἀριθμὸς Λρα'

1-2. The last two letters of Poppaeus are written with Greek letters while the Greek word ἔτη is transliterated in Latin; on the meaning of *factio* see Nonius Marcellus, p. 304 M: *factio iterum significat opulentiam, abundantiam et nobilitatem*; Hymetus (L. 2), C. Poppaeus' cohabitant in Villa Arianna, may be the C. Poppaeus Hymetus of the graffito in our lemma no. 812; the fact that two C. Poppaei, very probably both liberti, have lived for many years in the villa (L. 2: ete η') is strong evidence that Villa Arianna most likely belonged to the family of the second wife of Nero, Poppaea Sabina, ed.pr. || 4. the numeral να refers to the evom <aevum and 'probabilmente stante ad indicare l'età, 51 anni, del Nostro'; the name of the lover behind the isopsephic number 1001 (Λρα', 900+100+1) cannot be determined, ed.pr.

814: 418 no.35. **Graffito.** Incised on the southern wall of of a cubicle (amphithalamos) in the residential part of the villa of Arianna: Δῆλος

815. **Torre dell'Orso. Dedication to Theos Hypsistos, 2nd/3rd cent. A.D.?** *SEG* XLV 1482. In an article on three inscriptions from the Grotta di San Cristoforo, A.Jacob, *RPAA* 86 (2013/2014) 535, comments briefly on the date of the dedication to Θεὸς Ὕψιστος which he considers to be the sole attestation of this cult in Apulia. J. accepts the date given by C.Pagliara and rejects the date of the 11th/12th cent. A.D. proposed by A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* (Rome 1996) [cf. *SEG* XLVI 1302] 171 no. 157.

GAUL

816. **Gaul. Multilingualism.** A.Mullen, *Southern Gaul and the Mediterranean. Multilingualism and Multiple Identities in the Iron Age and Roman Periods* (Cambridge 2013), is an interdisciplinary study on Gaul and, in a wider context, on the Western Mediterranean, which combines socio- and ethnolinguistics, archaeology and epigraphy. Following on the work of J.N.Adams (cf. *SEG* LIII 2186) on bilingualism in ancient societies, M. uses theories on contacts between languages as well as concepts of identity and ethnicity in her analysis of the Gallo-Greek, the Gallo-Latin and the Greek languages. The study of the epigraphic evidence is based primarily on *IGF* and on Appendix 2 ('List of Greek inscriptions not included in *IGF*, 316-326). On 152-157, presentation of a new database of additional material found within the boundaries of modern France: inscriptions not included in *IGF* and *IG*; inscriptions published post-*IGF* and included in *SEG*; inedita such as the lead tablet from Ruscino (cf. *SEG* LXII 763); and instrumentum domesticum (90 entries: e.g. graffiti, dipinti on vases, engraved jewels).

In the first part ('Multilingualism and multiple identities: interdisciplinary methodologies', 3-143) M. concentrates on integrating the archaeological and historical material with the linguistic evidence (scripts, onomastics, phenomena of language contact). Against the common theory that the adoption of the Greek script by the Gaulish-speaking communities took place in Massalia, M. argues (ch. 4: 95-121, with Appendix 1: 'Letter forms in *RIG* 1', 309-315) that 'no diagnostic feature specifically links the script to Marseille' and entertains instead the possibility that 'the creation may have occurred via trading contacts with the entire Mediterranean basin'. Analysis of the letter forms of the inscriptions suggests that 'the initial borrowing may have been from a handwritten, as opposed to incised lapidary, form of Greek script', and thus 'the likely initial model for Gallo-Greek was handwritten Greek' (105). In chapter 5 (122-143) M. considers the onomastic systems of the linguistic communities in Southern Gaul and comes to the conclusion that a) personal names cannot be used to characterize the language of communities, and b) the epigraphic record does not provide secure diagnostic information to 'extend the claim of Ionic and conservative tendencies in the Hellenistic period onwards' (139) (e.g. *IGF* 4 (= *SEG* LIV 983), 5).

Part II ('Multilingualism and multiple identities in Southern Gaul', 147-308) starts with the investigation of Gaulish-Greek linguistic contacts (ch. 6: 147-178) which according to M. can be characterized as 'a relatively poor penetration of Greek outside the colonies, with the important exception of trading contexts and perhaps, to an extent, the south western zone' (177). The analysis of the Italian connection (ch. 7: 179-219) is based on onomastic evidence (Latin names such as Οὐενιτουτα Κουαδρουνια (*SEG* XXX 1233)), the new inscription from Velleron (*SEG* LXI 818; ph.) and the inscriptions with the Gallo-Greek δεδεβρατουδεκαντεν formula (ph.): M. concludes that this formula was the result of the contacts of the populations of south-east Gaul with the 'koiné méditerranéenne' rather than an adoption of the Greek expression (ἀνα)θεῖναι δεκάτην (cf. *SEG* LXI 813), and together with the early attestation of Latin names in settlements, and the new evidence of code-switching into Latin at Velleron, it strongly implies that contacts with the Italian peninsula occurred at least from the 3rd cent. B.C. and that 'the Gallo Greek evidence can no longer primarily be discussed in terms of interaction with the Massaliote colonies' (189). The rich evidence from Glanum (220-243) and from the sanctuary of Ἀριστοῖος at the Acapte (243 262) unpublished in its

entirety is adduced in the investigation of the evidence from Southern Gaul regarding the complexity of reactions to multiculturalism (ch. 8: 220-263). Based on an extensive onomastic study (see Appendix 3: 'Onomastica Glanicorum', 328-383) which reveals only 11 certain Greek names (e.g. Elpideforo, Eutychia, Eudaemon, Pilemae) out of ca. 200, and based on the inscriptional evidence from Glanum in general which contains for the Hellenistic period only one possible piece of Greek (*IGF* 51 (dedication to Apollo); ph.; 229-231), M. vigorously rejects the Greek character of Glanum and thus its designation as 'le site indigène le plus grec de Provence' (A.Hermary, A.Hesnard, H.Tréziny, *Marseille grecque: la cité phocéenne (600-49 av. J.-C.)* (Paris 1999) 117), but rather 'le site indigène le plus méditerranéen' (242). In contrast to Glanum the sanctuary of Aristaios offers evidence for Greek-indigenous interactions in a rural cultic context (cf. *SEG* LXI 817) and allows an insight into 'multilayered expressions of identity, including potentially *polis*/civic-based allegiance (Massaliote' (*IGF* 68 (3) = *SEG* XXXII 1080 (18)), Phokaian [distinctively Phokaian names, such as Διονύσερμος (*SEG* XXXIV 1037 [8]) which indicate a continuing attachment to the metropolis Phokaia, since they are still in use in the Roman period] and pan-Ionic (M.Griffault, *Un sanctuaire d'Aristée aux Îles d'Hyères (Var)* (PhD thesis Univ. of Aix-en-Provence 1983) no. 114: οἱ Ἐφέσου Ἀριστάο) allegiance' (257). M. gives a detailed analysis of the attested personal names (on 250/251 table 11 with the Celtic names) and discusses the non-standard dedicatory formulae χάριν ἔχων/-ουσα (70 attestations) and χάριν λεγόμενος/-η (30 attestations) which she interprets as the conversion of speech acts.

The last chapter (ch. 9: 264-299) is devoted to the changing linguistic landscape in the post-Gallo-Greek phase from around the Augustan period (cf. *SEG* LVIII 1128). M. points out that the use of Greek is not simply a continuation of what she calls 'colonial Greek', i.e. the Greek spoken in Marseilles by the founders and their descendants, but a form of 'Roman Greek', whose use is confined to particular fields (agonistics (*IGF* 15 (*IG* XIV 2445), 75 (*SEG* XXX 1229, LXII 761 [2])), art (*IGF* 127), education (*IGF* 17, 21 = *IG* XIV 2434), entertainment (*IGF* 63 (ph.), 102, 104-106, 125 (*IG* XIV 2444), 126), magic (*IGF* 90 = *IG* XIV 2494 = *SEG* LX 1056*), 91 (*IG* XIV 2481; cf. *SEG* LX 1056)), and medicine (*IGF* 49, 133), and hence as a language of high culture. The bilingual Imperial inscriptions can be considered as a product of the display by wealthy families of their Graeco-Roman cultural prowess (bilingual texts: *IGF* 73 (*IG* XIV 2431; Kaibel, *EG* 579; *SEG* XXXV 1060, LXII 761 sub 3), 85, 87 (*IG* XIV 2482; *CIL* XII 1277; *SEG* LVII 987*), 89, 92, 119, 178; texts displaying bilingual phenomena: *IGF* 8, 10 (ph.; example of code-switching), 12 (example of interference), 56/57, 120 (*CIL* XII 3406), 121 (*CIL* XII 3672), 123, 126). Cf. also the comments of J.-C.Decourt, *BE* (2014) no. 544. Cf. also our lemma no. 1792.

817. **Sigean (area of: Pech Maho). Commercial transaction on lead tablet, ca. 480-460** B.C. *IGF* 135 (*SEG* XXXVIII 1036 [LVII 986*; cf. LXII 770]). J.de Hoz, in *El oriente griego* 53-54 (Spanish translation), reprints the text and reflects on the legal aspects of the transaction recorded in this text. See also our lemma no. 822.

SPAIN

818. **Spain. Amphora stamps, Hellenistic.** Cf. *SEG* XLIX 1404 and 1407. J.Tremoleda, M.Santos, in *El oriente griego* 61-110, collect 120 amphora stamps from the Iberian peninsula and provide texts, descriptions, bibliography and comments (ph.; dr.) on 76 Rhodian amphora stamps (Almería, Emporion, Nova Carthago, Saguntum, Tarragona, Ullastret, Valencia), 2 Greek stamps on Punic amphorae, and 42 Greek stamps on Greco-Italic amphorae including Dressel 1, Lamboglia 2 and Apulian-Brindisi types (Castellón, Emporion, Mas Castell de Porqueres, Mas Castellar de Pontós, Murcia [Pecio de Punta de Algas], Nova Carthago, Roses, Saguntum, Ullastreet [Gerona]). Of the 76 Rhodian stamps, 65 come from the cities of Emporion (38 stamps from a total of 42 amphorae) and Nova Carthago. With the exception of the stamp found in Ullastret (nos. 38-39), all of the amphora stamps can be dated later than the Second Punic War and thus within the 2nd cent. B.C. (Grace's periods III-VI). The Greek stamps on Punic amphorae are represented by only two stamps with four copies (Alicante [Denia; La Alcudia de Elche], Emporion, Nova Carthago), and date to the beginning of the 2nd cent. B.C. Most of the stamps from the Italic sphere are associated with the type of the Greco-Italic amphora. It is interesting that such amphorae are found in larger numbers (2458 pieces) in the Iberian settlements than in the urban centers (27 pieces). Cf. also now *IGEP* in which the amphora stamps are also included (index on p. 607).
Personal names (fragmentary names for the most part excluded):
Rhodian amphorae:
Magistrates: Ἀγέστρατος, Ἀγοράναξ, Ἀθανόδοτος, Αἰνησσίδαμος, Ἀλεξιάδας, Ἀλεξίμαχος, Ἀντίμαχος, Αὐτοκράτης, Γοργών, Εὐφραγόρας Ἀριστάνδρου, Θέρσανδρος, Κλειτόμαχος, Λαφειδεύς, Λεοντίδας, Νικασαγόρας, Νικόμαχος, Ξενοφάνης, Ξενόφαντος, Ξενοφῶν, Παυσανίας, Πρατοφάνης, Σωκράτης
Fabricants: Ἀγαθοκλῆς, Ἀγάθων, Ἀθανόδοτος, Ἀντίμαχος, Ἀπολλόδωρος, Ἀριστίων, Βρόμιος, Διοκλέδας, Ἰάσων, Ἰμᾶς, Ἱπποκράτης, Μαρσίας/Μαρσύας, Μαυάκων, Μένης, Μόνων, Τιμώ or Τιμῆς, Χαριτώ
Punic amphorae: Ἄρις, Μάγων
Greco-Italic amphorae: Ἄνδρων, ΑΝΤΑ, ΑΣΚΛ, ΒΑΡΙ, ΒΙΩ (perhaps Βίων), ΔΕΣ, Διονυσόδοτος, ΔΙΣΤΙΟ, ΔΙΩ (perhaps Δίων), ΕΥΡΥ, Ζώϊππος, Ἱέρων, Κόσμος, ΛΩΛ, ΜΑΚ, Νίκιος, ΟΘΦ, ΠΑΣ, Σωτήριχ(ος), Τίχων, [Φί]λιππος? (cf. *SEG* XLIX 1404 [3] and sub 1; 1407 [11, 20/21])
Unknown provenance: Διόφαντος βουλευτής (no. 76 = *CIL* II Suppl. 6254 II; Imperial period); Ἑρμογένης (Imperial period; cf. *IGLS* 709, 1055, 1235, 1242); Φιλοκράτης

819. **Spain. Commerce in the Archaic and Classical periods.** J.de Hoz, in *El oriente griego* 43-60 (map of findspots and finds), surveys the epigraphic evidence on commerce and commercial relations in Hispania and more generally in the Western Mediterranean by focusing on graffiti (*IGEP* 329 [*EGH* 16.1; Toscanos, 7th cent. B.C.]; 331 [*EGH* 17.1; *SEG* XLV 1495, LIV 984 (7); Guadalhorce, 630-600 B.C.]; 338 [*SEG* LXII 764 (2)]; 339 [*EGH* 22.1; *SEG* XXXIX 954, LX 1060; Huelva, 6th cent. B.C.]; 340 [*SEG* LXI 826: [-]ΝΙΚΗΣΕΙ, which de H. proposes to interpret as an owner's graffito, Νίκης εἰ[μί]; Huelva, first half of the 6th cent. B.C.]; 341 [*EGH* 22.2; Huelva, 6th cent. B.C.]), trademarks (monograms, numerical indications or in combination; 49-51: list and discussion of the evidence), the dedication to Apollo (*IGEP* 240 = *SEG* XLVII 1533 [2]; LXII 764 [5]; Valencia, 5th cent. B.C.) and

business letters on lead tablets (cf. our lemmata nos. 817 and 822). De H. concludes that the texts provide little information on commerce and commercial relations, and that a solid reconstruction of the networks over the Archaic and Classical periods is yet not possible.

820. **Spain. Greek and non-Greek cults.** M.P.de Hoz, in *El oriente griego* 205-254, offers an overview of the cultic landscape of the Iberian Peninsula from the Archaic period to the Roman Imperial period on the basis of the literary and epigraphic evidence. De H. emphasizes the limited and random nature of the evidence which, in combination with the complexity of its interpretation, impedes definitive conclusions concerning the spreading of the Greek and the so-called Oriental cults in the Iberian Peninsula. In this respect, the case of Emporion is illustrative (cf. *SEG* LI 823): it provides archaeological and epigraphic testimonies on cults (Ἡρακλῆς [*IGEP* 338; 6th cent. B.C.]; the sanctuary of Asklepios [*IGEP* 124; *EGH* 2.55; 5th cent. B.C.], Θέμις [*IGEP* 139; *EGH* 2.7; cf. *SEG* LX 1052; LXI 823; 2nd/1st cent. B.C.], Σάραπις [*IGEP* 140; *EGH* 2.6; *RICIS* 603/0701; *CIL* II 6185; *SEG* XLII 974; LXII 765 [1]; ca. 50 B.C.; Spanish translation (213/214)], Ἀγαθὸς Δαίμων [*IGEP* 148; *EGH* 2.19; 1st cent. B.C.]) but there is no archaeological or epigraphic confirmation of the evidence provided by the literary sources on a cult for Artemis Ephesia (Str. 3.4.8; 4.4-5) or on cults for Poseidon, Apollo Pythios or on imported Phokaian divinities, despite the attested theophoric names of Ἑρμόκαϊκος [*IGEP* 133], Καῦστριος [*IGEP* 137; *EGH* 2.17], Ποσιδωνᾶς [*IGEP* 133; *EGH* 2.18], and Πυθογένης or Πυθαγόρης [*IGEP* 131; *EGH* 2.16]. On Greek cults in the Hellenistic and Imperial periods outside Emporion, de H. adduces the dedication to the Κάβειροι from Alicante [*IGEP* 271; *SEG* LIX 1180, LXII 764; 2nd cent. B.C.], the dedications to Augusta Nemesis [Latin text in Archaic Greek letters: *IGEP* 358; *SEG* XXXIV 1039, LVII 991; Italica; 2nd/3rd cent. A.D.] and to the Θεαὶ Νεμέσεις Ζμυρναῖαι [*IGEP* 437; *EGH* 26.2; *CIL* II 5664; *SEG* XXXII 1082bis; Asturica Augusta; first half of the 3rd cent. A.D.; Spanish translation (226)] as well as the dedication to Ζεὺς Μέγιστος [*IGEP* 461; *SEG* XLVII 1540; Segobriga; Severan period. Spanish translation (227)]. The Isis and Sarapis cults in the Imperial period are attested by the Greek/Latin dedication to Ὕψιστος Σέραπις [*IGEP* 429; *CIL* II 2395 C; *RICIS* 602/0501; *SEG* XLVI 1373, LXII 765 [3]; Panóias (Portugal); 2nd/3rd cent. A.D.; Spanish translation (220/221)] and the acclamation to Ζεὺς Σέραπις [*IGEP* 440; *CIL* II Suppl. 5665; *RICIS* 603/0901; *SEG* XXXII 1082ter, LXII 765 [4]; Asturica Augusta; 3rd cent. A.D.; Spanish translation (222/223)]. For the cults of Syrian deities de H. cites the inscription on a lead anchor for Ζεὺς Κάσις Σόζα[ς] and Ἀφροδίτη Σόζουσα [*IGEP* 290; *EGH* 12.1; *SEG* XXXVI 1582, LX 1059 [6]; Cabo de Palos; 2nd/3rd cent. A.D.) and the dedication *IGEP* 369 (*EGH* 23.4; *SEG* IV 164, LI 822; Corduba; ca. 218-222 A.D.; Spanish translation (233/234)]. De H. lists testimonies of private religiosity such as rings with apotropaic formulas: *IGEP* 343 (*EGH* 20.1; Doñana; Imperial period); 361 (*EGH* 19.2; Italica); 430 (*EGH* 27.1; Guinzo de Limia; 2nd/3rd cent. A.D.); 439 (*EGH* 26.4; Astorga; 3rd cent. A.D.); the bilingual (Greek/Latin) defixio *IGEP* 455 (*SEG* XLIX 1405; LIX 1181; cf. also LXII 1935; Barchín del Hoyo; 1st cent. B.C. or A.D.; Spanish translation (246)); and the amulet *SEG* XLIII 684 [*SEG* LVI 1369; *IGEP* p. 571 [App. II. 7]; gold lamella; Jerez de la Frontera?; 2nd-4th cent. A.D.; Spanish translation (245/246)].

821. **Spain. Mosaic inscriptions, 1st-5th cent. A.D.** *SEG* XLVII 1534. J.Gómez Pallarès, in *El oriente griego* 171-184, republishes 14 mosaic inscriptions from the Iberian peninsula (description, bibliography; text and transcription; commentary): **1-4)** 172-174; *IGEP* 148, 151/150, 153, (*SEG* XLII 975, XLVII 1534 [4a-c]; Emporion; second half of the 1st cent. B.C.); **5)** 174; *IGEP* 249 (*SEG* XLVII 1534 [7]; Valencia; ca. 150 A.D.); **6)** 174; *IGEP* 376 (*SEG* XXXIII 836, XLVII 1534 [3]; Cordoba; 3rd cent. A.D.); **7)** 175; *IGEP* 360 (*SEG* XLIV 851bis [3]; Italica; 3rd cent. A.D.); **8)** 175/176; *IGEP* 387 (*SEG* XLVII 1542; Estremoz (Evora); 3rd/4th cent. A.D.); **9)** 176/177; *SEG* LI 1470, LV 1085 - *CIL*² 662-664 (Illici (Elche; La Alcúdia); first third of the 4th cent. A.D.); **10)** 177/178; *IGEP* 201 (*SEG* XLIV 781bis (1), XLVII 1534 (1); *CIL* II 5129 and 6146; Barcelona; ca. 300-350 A.D.); **11)** 178/179; *IGEP* 398 (*EGH* 25.3; *SEG* XLVII 1534 (2); Emerita; ca. 350 A.D.); **12)** 179; *SEG* XLVII 1534 (5); Malaga; 4th cent. A.D.?; *IGEP* p. 578 (app. III 3) classify it as 'copia de moneda antigua'; G.P. does not consider the mosaic to be a forgery, and states that suspected forgery is no longer an issue because of the further excavations of the villa); **13)** 179/180; *IGEP* 444 (*EGH* 32.1; *SEG* XLIV 781bis (2); Cabezón de Pisuerga; mid-4th cent. A.D.); **14)** 180/181; *IGEP* 424 (*SEG* LI 1475; Emerita Augusta; 3rd/4th cent. A.D.).

822. **Emporion. Commercial letters on lead tablets, late 6th-early 4th cent. B.C.** J.de Hoz, in *El oriente griego* 52-56, reprints and discusses the following lead tablets: *IGEP* 129 (*EGH* 2.14; *SEG* XXXVII 838; LIII 1153*; ca. 530-500 B.C.?) and 130 (*EGH* 2.15; *SEG* XXXIX 1088; XLV 1494; late 5th/early 4th cent. B.C.; Spanish translation); cf. *SEG* LXII 770 and 1958. See also our lemma no. 817 (lead tablet from Pech Maho).

823. **Valentia. Graffito on a bowl, 2nd cent. B.C.** Now *IGEP* 241. Graffito on the outer side of a Campanian bowl. Found in the fill of a votive deposit between the sanctuary of Asklepios and the Baths excavated in 1999; now in the museum of Almoina. Edd.pr. M.P.de Hoz García-Bellido, B.Díaz Ariño, *Palaeohispanica* 13 (2013) 410-411 no. 1 (ph.). We print the *IGEP* text.

[ὁ/ἡ δεῖνα ἐποίησ]ε, σὺ δὲ Σεραπίων πή[μαινε]

Translation: 'NP lo hizo; tú, Serapion, estropéalo', *IGEP*; for πημαίνω cf. *IG* XII.1.737 (Rhodes), *IGEP*; the graffito is of the Celtic type, *IGEP*.

LUSITANIA

824. **Emerita Augusta. Bilingual (Latin/Greek) epitaph, ca. 170-250 A.D.** *SEG* LVI 1177. R.Verano, in C.Fernández Martinez et alii (edd.), *Ex officina. Literatura epigráfica en verso* (Seville 2013) 429-440 (ph.), republishes and comments on this inscription which probably belongs to a funerary building. V. supports the hypothesis that the fragment could belong to the sepulture of a Roman magistrate and argues that the title ὕπαρχος corresponds with the legatus Augusti pro

praetore of Lusitania [but see now S.Armani, *An.Ép.* (2013) [2016] no. 785: 'le titre est l'équivalent de *praefectus*'].

825.-829. Mértola (Myrtilis). Christian epitaphs, 6th-7th cent. A.D. Five epitaphs found during the 2008-2009 excavations in the crypt of a mausoleum (our lemmata nos. 825-828) and in the Basilica del Cine Teatro Marqués Duque (our lemma no. 829). Edd.pr. M.M.Alves-Dias, C.Gaspar, V.Lopes, *Habis* 44 (2013) 250-253 nos. 1-4, 256/257 no. 10 (ph.; Spanish translation).

825: 250-251 no. 1. Epitaph of Petros, undated. Six joining fragments of a bluish-white marble tomb cover stone:
† ἔνθα κ|ατάκιτ ε Πέτρο|ς υἱς σφυ(γμώδης) ἔ||ζησεν | ἔτη ιη' †

2-3. κατάκιτε for κατάκειται, edd.pr. || 4. υἱς for υἱός; the abbreviated form ΣΦΥ according to M.Mayer and M.Lazzarini may belong not to an abbreviated patronymic, but to the adjective σφυ(γμώδης) in the sense of the Latin desiderantissimus ('filius desiderantissimus'), edd.pr.

826: 251/252 no. 2. Bilingual (Greek/Latin) epitaph, before 522 A.D.? Fragment of a rectangular white marble tomb cover stone with the text aligned to the left:

[- - -] | [- - -]Ẹ[.] ẹ̣κυμέθε̄ | ἐν ἰρένῃ με̄(νὸ)ς || Cεπτενβρί| ω era | DLX[- - -]

3. ẹ̣κυμέθε̄ with iotacism (οι>ι), edd.pr. 7. the numerals are written in cursive, edd.pr.

827: 252 no. 3. Epitaph, undated. Fragment of a gray marble tomb cover stone (marble from S. Brissos): [- - - E]Ṇ̣Θ[A- - -] | [- - - - - -]K[- - - - - -]

1. Probably [ἔ]νθ[α κατάκιτε], edd.pr.

828: 253 no. 4. Epitaph, undated.

[- - -] [- - -]Ṭ̣Ω̣[- - -] | [- - -]E[- - -]

829: 256/257 no. 10. Epitaph, undated. Fragment of a gray marble tomb cover stone:

† [ἔν]θα κ[ατάκιτε] | [- - -]

1. Cross in circle was previously attested in Myrtilis only in Latin epitaphs, edd.pr.

PANNONIA

830. Aquincum. Amulet on a silver leaf, 116 A.D. or shortly thereafter. *Tit.Aq* 1437; *SEG* LV 1096; cf. *SEG* LVIII 1142. See also G.Németh, *Ókor* 5.2 (2006) 49-52. Republished by B.Fehér in O.Tóth, P.Forisek (edd.), *Ünnepı kötet Gesztelyi Tamás 70. születésnapjára* (*Mélanges pour le 70e anniversaire de Tamás Gesztelyi*) (Debrecen 2013) 73-82 (ph.; dr.; in Hungarian; non vidimus) and id., *ACD* 52 (2016), 79-88 (ph.; dr.), who proposes a new reading and interpretation of the inscription.

(charaktēr) Ἰώ παχ*yof* | ạ̣ε̣ηιọυ̣ω̣ | (charaktēr) (charaktēr) OOṆN
(charaktēr) || (Hebraic formula) X | +[.] Δ + [.]Δ[- - - | - - -]Λ[- - -]?

1. ΑΝΟΧ, N.; ΠΑΧΝοφ can be only explained in a Coptic context as παχνουφυ (=Παχνουφις; cf. Audollent, *DefixTab* 270), F. (2016) || 3. (charaktēr) *k3* OOIH, N.; OOṆ is also attested in *CIGP*[2] 152 among demonic or angelic names, F. (2016); the accurate drawing of the charaktēres reveals that the author was relatively well-versed in magic, F. (2016) 85; | 5. δό[ς] μι, N. || F. (2016) proposes to divide the text into four textual units: a) LL. 1-2: which seem to contain an invocation of a supreme deity (Abrasax or Zeus?); b) L. 3: charactēres followed by a short Greek magical word and a major break; c) LL. 4-5: charactēr followed by text in Hebraic letters and a cross, perhaps not a letter but rather a scratched mark; d) LL. 6-7: Greek letters scarcely legible; a charactēr or tiny cross at the beginning. F. (2016) rejects N.'s interpretation that the amulet was intended for use against disease and proposes instead to interpret it as protective of the soul in the afterworld.

RAETIA

831. Pully (Canton de Vaud). Obscene metrical graffito, Imperial period. Graffito on a wall of the Roman villa in Pully excavated in 1971-1976 and 2002-2004. Edd.pr. R.Sylvestre, A.Lukinovich, in C.May Castella (ed.), *La villa romaine du Prieuré à Pully et ses peintures murales. Fouilles 1971-1976 et 2002-2004* (Lausanne 2013) 209, 227-229 (ph.; dr.); see also J.Bartels, N.Hächler, *MH* 72 (2015) 101 no. 57. Cf. also C. Schmidt Heidenreich, *An.Ép.* (2013) [2016] no. 1130 (Greek text; French translation).

[- - οὐ]κ ἔδωκε πυ[γί]σαι | [- - μὴ τύ]χοι βεινήματ̣ο̣ς

'Il (ou elle) n'a pas accordé son cul, qu'il (ou elle) ne trouve pas à baiser!', edd.pr. [the complete text (in iambic trimeters) in a graffito from Stabiae (*SEG* XLVI 1352: εἴ τις καλός γ' ὢν οὐκ ἔδωκε πυγίσαι, καλῆς ἐρασθεὶς μὴ τύχοι βινήματος), Chaniotis] || 2. βείνημα: unattested noun, derived from βινεῖν, *An.Ép.*; cf *SEG* XLVII 1545 for another Greek graffito on a wall of the villa in Contigny (area of Lausanne/Lousonna), edd.pr.

BRITANNIA

832. **Londinium. Magical amulet against plague, ca. 160 A.D.? Cf. *SEG* LXI 841.** Thin pewter strip, originally rolled up for insertion into an amulet case; found in 1989 on the Thames foreshore The text is inscribed in 'book hand'. Ed.pr. R.S.O.Tomlin, *Britannia* 44 (2013) 390/391 no. 21 (dr., translation) and, in a more elaborate version, in R.Collins, F.McIntosh (edd.), *Life in the Lines. Studies of the people and objects of the Roman frontiers presented to Lindsay Allason-Jones on the occasion of her birthday and retirement* (Oxford 2014) 197-205 (ph.; dr.; translation); cf. also C.P.Jones 'An amulet from London and events surrounding the Antonine Plague', *JRA* 29 (2016) 469-472 (translation). Cf. also A.Cooley, *An.Ép.* (2013) [2016] no. 946 (Greek text; French translation). We print the text of Tomlin (2014).

αβραι β[α]ρβασω
βαρβασωχ vac.
βαρβασωθ, ευλιωρ
αθεμορφι, λάβρου
λυμοῦ παράπεμ-
πε δυσκέλαδον
ῥύζημα, διήρι-
ον, τανυχίζον,
νυδρολεες, ὀ-
δύμης δια-
μηχόμαιμον, βα-
ρύθοιμον, εαρκο-
τακές, διατηκόμε-
νον, φλεβίων ἀ-
πὸ κόλπων. μέ-
γας Ἰάω, μέ-
γας Σαβαώθ,
διαφύλαξον τὸν
φοροῦντα. Φοῖβε
ἀκερσικόμα, το-
ξότα, λοιμοῦ νε-
φέλησι ἀπέλαυ-
νε. Ἰάω, Ἀβρ<α>σ-
ἀξ θεέ, βοή<θ>ει.
Φοῖβος ἄπαξ ἐ-
κέλευσεν βρο-
τοῖς χιλέων ἀ-
πέχεσθαι, κύρι
θεὲ, τηρῆσον
Δημήτριν

1-3. Magical terms; in L. 1 the second rho written as Latin R (as also the rho in LL. 20 and 30), T. (2014) | 3 15 four hexameters. T. (2014) | 3-4. ευλιωρ αθεμορφι: 'the first two and a half feet of the first hexameter, even though as transmitted here they are unmetrical and meaningless'; αθεμορφι: adjective compounded from -μορφος, in the vocative final iota for epsilon is 'a trivial "Vulgarism"'; αθεμορφι for θεόμορφε 'is an easy conjecture'; ευλιωρ 'resists conjecture' T. (2014) || 5 λυμοῦ = λοιμοῦ (cf. L. 21): 'plague', i.e., the Antonine plague which began ca. 165 A.D., T. (2014) (and others) - ῥύζημα for ῥοίζημα, T. (2014) 7-8. διήριον: unmetrical contraction of διηέριον, T. (2014) || 8. τανυχίζον: previously unattested, a present participle compounded from τανυ- ('far'), T. (2014). who hesitatingly suggests τανυσχίζον (from σχίζω: 'sunder'); it is, however, unmetrical, T. (2014) || 9. νυδρολεες: previously unattested and unmetrical. 'resists conjecture'; 'mis copying of an adjective like ἀνδρολεες ("man-destroying")?', T. (2014) || 9-11. ὀδύμης for ὀδύνης διαμηχόμαιμον· 'apparently for διανηχόμενον ("infiltrating", "penetrating") rather than positing διαμηχόμενον as the present participle of an over-contracted διαμηχανάομαι ("cause")', T. (2014) || 11-12. βαρύθοιμον for βαρύθυμον: 'heavy spirited 'depressed'. 'indignant', but as an attribute of λοιμός rather 'depressing', T. (2014) || 12-13. Є instead of C; 'flesh wasting T (2014) | 13-14. διατηκόμενον: '"melting" in the sense of "causing to melt"', T. (2014) || 14-15. 'from the hollows of the veins', T. (2014), who conjectures that the scribe omitted a kappa: φλεβίκων | 19 23. a fifth hexameter 'despite the metrical hiatus after Φοῖβε, the metrically intrusive τοξότα, and the unmetrical (and ungrammatical) νεφέλησι' (νεφέλησι 'or νεφέλην), T. (2014), who points out that we have a variant of an oracle issued by Glykon (a new Asklepios and, hence, a son of Apollo) in Paphlagonian Abonuteichos (Luc., *Alex.* 36) and 'sent out to all the provinces in the Plague'. In Lucian's version we have Φοῖβος ἀκειρεκόμης λοιμοῦ νεφέλην ἀπερύκει; J. points out that several of Lucian's manuscripts have ἀκερσεκόμης; that Glykon also sent many of his clients to Klaros; and that several extant Klarian oracles instruct cities on how to protect their citizens against the plague (cf. several inscriptions found across the empire, with the text *Vis deabusque secundum interpretationem oraculi Clarii Apollinis*) (see C.P.Jones, *JRA* 18 (2005) 293-301, and 29 (2016) 469-470; cf. also 29 (2016) 938) || 23. second alpha of Ἀβρασαξ omitted by the scribe, T. (2014) 24. βοη<θ>εῖ; theta omitted by the scribe, T. (2014) [βοή<θ>ει. Chaniotis] || 24-28. a sixth hexameter, T. (2014) | 25. ἅπαξ is 'metrical and would make sense as translated, meaning that Apollo issued his prohibition "once, once only, once for all" (*LSJ*), but it is better seen as a scribal error for ἄναξ ("lord"). ν could be quite easily mistaken for π', T. (2014) | 27. χιλεων: 'perhaps an anagram corruption of λεχέων' ('beds' in the sense of 'sex'), T. (2014); J. suggests χιλέων: gen. plur. of χεῖλος ('lip'): 'this oracle conveyed the god's advice to avoid contagion brought about by kissing on the lips'; J. provides further evidence for the concept of transmission of disease by contagion, especially by kissing (and not only by 'bad air') and points out that Glykon according to Lucian (*Alex.* 41), 'welcomed no-one over eighteen with his own mouth or greeted them with a kiss

AFRICA PROCONSULARIS

833. **Africa Proconsularis (and other African provinces). Grave epigrams and bilingualism.** *SEG* LVII 1003. M.Coltelloni-Trannoy, in Y.Le Bohec (ed.), *La société de l'Afrique Romain* (Paris) 115-126 continues her study of 20 funerary epigrams from the African provinces dating from the 1st to the 3rd 4th cent. A.D. The focus of this article lies on the forms of bilingualism and the relation between the Greek text and the Latin text on the same stele. Bilingual epigrams do not appear to have been appropriate in the case of children and young people, since all epigrams attested for this category are monolingual (in Greek), although the epigrams of adults were both, bilingual and monolingual, regardless of sex. Bilingual epigrams are not generally engraved in a uniform pattern with the exception of epigrams of soldiers or veterans in which the Latin text is engraved before the Greek one, probably in order to highlight their services for the Empire. Only one epigram, that of the veteran of Cherchel [P.Monceaux, *Bulletin archéologique du Comité des travaux historiques et archeologiques* (1915) CXXVI/CXXVII], consists of two successive poems, the first in Greek, the second in Latin. The absence of true translations, and the juxtaposition of the two texts that convey different information, indicate that the texts were expected to be approached by distinct readers familiar with Greek or Latin codes. The language of the first text in the case of bilinguals is important as it is generally considered to be the reference language, in which the epigram was first conceived; the need to be understood by a wider community explains the inclusion of the second text: the hellenophones by the Latin-speaking society and the latinophones by participants in the culture of the paideia. Borrowings from Latin epigraphy are therefore quite frequent, either in order to organize the Greek texts - prose or poetry - or in order to provide some biographical indications

(e.g. Πουβλίου υἱὸς ἐγὼ Πρόκλος [*SEG* XXX 848]; [βίον ἐπαί]νετον for 'bene merenti' [*CIL* VIII 16867]; an interesting case is the formula ΘΚΜ (*CIL* VIII 2690 and 27331 a = *GV* 2092), a free adaptation of the Latin D(iis) M(anibus) (sacrum) which can be interpreted either as Θ(εοῖς) Κ(αταχθονιοις) M(anibus), and thus as a combination of the two languages or – according to C.-T. more probable – as Θ(εοῖς) Κ(αταχθονίοις) Μ(νήμασι), 'gardiens de la mémoire'; cf. Θ(εοῖς) Μ(νήμασι) (*IGUR* 610, 922, 829; *SEG* LII 967)). On bilingualism in Africa Proconsularis see also *SEG* LXII 793. [For a new Greek epitaph of a Syrian migrant found in the countryside of Thugga see M.de Vos Raaijmakers, C.Pepe, *ZPE* 194 (2015) 73-79 Stavrianopoulou.]

833 bis. Africa Proconsularis. Cults of Egyptian and Oriental deities in Roman Africa. A.Gavini, in E.Cicu, A.Gavini, M.Sechi (edd.), *Alta Formazione e Ricerca in Sardegna. Atti del Convegno di Studi Giovani Ricercatori (Sassari, 16 dicembre 2011)* (Raleigh 2014) 151-165, gives an overview of his project on the archaeological and epigraphic evidence on the oriental cults in Africa Romana and presents some first observations. G. observes that the highest number of attestations of the cults of Mater Magna and Attis, Isis and Sarapis, Mithras and Iuppiter Dolichenus is to be found in the cities of Carthage, Bulla Regia, Mactaris, Thysdrus, Leptis Magna, and Lambaesis and in the provinces Zeugitana, Byzacena, Tripolitania, and Numidia Militiana. The Isiac cults, normally well documented in the coastal cities, are attested at Carthage and Leptis Magna while the cult of Mithras is practically absent. On the other hand, the attestations of these cults at Lambaesis, where the legions of the Legio III Augusta were stationed, are more or less equivalent. The percentage of Greek inscriptions is relatively small and Greek was used only in the Isiac cults in the cities of Carthage, Lambaesis and Leptis Magna, obviously due to a greater use of that language in this province. We give a list of the Greek inscriptions.

Carthage: *CIL* VIII 1003 = *SIRIS* 771 = *RICIS* 703/0103; *CIL* VIII 1005 = *SIRIS* 774 = *RICIS* 703/0106; *CIL* VIII 1006 = *SIRIS* 775 = *RICIS* 703/0107; *CIL* VIII 24529 = *RICIS* 703/0108; *CIL* VIII 1007 = *SIRIS* 776 = *RICIS* 703/0109; *CIL* VIII 12493 = *SEG* IX 820 = *SIRIS* 777 = *RICIS* 703/0110; *SEG* IX 829 = *SIRIS* 778 = *RICIS* 703/0111; *An.Ép.* (1991) no. 1662a-b = *RICIS* 703/0112.

Lambaesis: *An.Ép.* (1919) no. 34 = *SIRIS* 788 = *RICIS* 704/0304 = *SEG* L 1745.

Leptis Magna: *IRT* 310 = *SEG* XV 881 = *SIRIS* 798 = *RICIS* 702/0102; *CIG* 4962 = *IRT* 310a = *SIRIS* 799 = *An.Ép.* (2003) no. 1906 = *RICIS* 702/0103; *IRT* 311 = *SIRIS* 800 = *An.Ép.* (2003) nos. 1912, 1914 = *RICIS* 702/0104, 702/0113 = *LM* (2010) 85; *IRT* 312 = *SIRIS* 801 = *An.Ép.* (2003) no. 1911 = *RICIS* 702/0105; *IRT* 313 = *SEG* XV 882 = *SIRIS* 802 = *An.Ép.* (2003) no. 1910 = *RICIS* 702/0106; *An.Ép.* (2003) no. 1903 a-b = *RICIS* 702/0107; *An.Ép.* (2003) nos. 1904/1905 a-b = *RICIS* 702/0108; *An.Ép.* (2003) no. 1907 a-b = *RICIS* 702/0109; *An.Ép.* (2003) no. 1908 = *RICIS* 702/0110; *An.Ép.* (2003) no. 1909 = *RICIS* 702/0111; *An.Ép.* (2003) no. 1913 = *RICIS* 702/0112; *An.Ép.* (2003) no. 1916 = *SEG* LIII 1165 = *RICIS* 702/0114 = *LM* (2010) 53; *An.Ép.* (2003) no. 1918 = *SEG* LIII 1166/1167 = *RICIS* 702/0115, 702/0117, 702/0118 = *LM* (2010) 86; *An.Ép.* (2003) no. 1920 = *RICIS* 702/0116.

[*LM* (2010) = F.Bigi, L.del Corso, P.Porena, I.Tantillo, 'Catalogo dei monumenti iscritti', in F.Bigi, I.Tantillo (edd.), *Leptis Magna. Una città e le sue iscrizioni in epoca tardoromana* (Cassino 2010) 313-493.]

833 ter. Leptis Magna. Trilingual (Greek/Latin/Neopunic) building inscription by Caecilius Diodorus. *SEG* IX 802 = *IRT* 481. A photo of block A (Latin/Greek) of the trilingual inscription, now in second use built into the wall of the castle of Qasr Al-Hammâm, can be found in the article of H.Abdouli, *Libyan Studies* 44 (2013) 75 (fig. 3) treating an Arabic inscription from the same place.

CARIA

834. **Caria. Carian language.** C.Marek, in *Shifting social imaginaries* 233-251, analyzes the following texts: *SEG* XXVII 942 (XXXV 1441*; the trilingual decree of Xanthos; ph.; Greek and Lycian text; after analysis of various political terms, especially περίοικοι, M. argues for a 'genuine Lykian origin' of the text and for 'Lykian - - - as the official language of the community'); *SEG* XLVII 1568 (ph.; text of the Greek and Carian version; analysis of the term δημιοργός in LL.1/2 of the Greek version: 'the periphrasis of an originally Karian title'; the epichoric version was 'preferential'). Conclusion: 'in Karia an unequivocal preference for the local language as the "state language" can be ascertained at a time when the resolutions of the community did not occur under monarchic directive'. Cf. also our lemma no. 836.

835. **Caria. Carian language and bilingual inscriptions.** Cf. *SEG* LX 1068. I.-X.Adiego, in Henry, *4th century Karia* 15-20, returns to a discussion of inscriptions in the Carian language: the material is diverse, both in date (6th cent. B.C. to Hellenistic) and in content. Bilingual Greek and Carian inscriptions from the region of Caria are far less numerous than those found in Egypt (6th-5th cent. B.C.). There are few 'true' bilinguals, where the texts, usually in Carian at the top and in Greek below, correspond with one another, and one cannot necessarily affirm that the texts are in fact contemporary. An exception is perhaps the bilingual Hekatomnid decree(s) from Sinuri (351/350-344/343 B.C.) [note the suggestion that Robert, *Sinuri* no. 74 (Greek text; Carian text in Robert, *Hellenica* VIII 5-22) and no. 75 (Greek text) might derive from the same stele: originally proposed by D.Schürr, *Kadmos* 31 (1992) 136/137 (dr.), now adopted by I. X.Adiego, *Kadmos* 39 (2000) 133–157 and id., *The Carian Language* (Leiden, Boston 2007) 139-141 no. C.Si 2, not previously reported in *SEG*; however, the two stelai do not have exactly the same thickness, Carbon]. Greek loanwords seem to be absent from such documents as the bilingual from Kaunos (*I.Kaunos* K 1 [*SEG* XLVII 1568], 322 or 314 B.C.), where technical terms (e.g. δημιουργός and πρόξενος) are juxtaposed with Carian lexemes. The practice of 'double-naming', in which individuals bore both a Greek and a Carian name, reveals intricate contacts at play: some personal names could be mutually translatable (e.g. Carian 'Armapiya'/Ερμαπις and Greek Μηνόδωρος) or there was a similarity in form between preexisting Greek and Carian names (e.g. the Greek Οὐλιάδης and the Carian 'wliat'/'wljat'). Discussion of the monogenesis of the Carian alphabet from a Greek model, alongside the development of a multiplicity of local variants.

Cf. also I.-X.Adiego, in *Euploia* 17-28, further discussing the Carian alphabet and ethnics (e.g. Μυδονης = Carian 'mwdon': does this correspond to Μυλασεύς?).

836. **Caria. Carian language and identity.** J.LaBuff, *AHB* 27 (2013) 83-105, evaluating the validity of the ethnic identity labels 'Greek' and 'Carian' in the region, rejects evidence for a 'Greek-Karian dichotomy' in epigraphic practices, and asserts that 'there is ... little basis for thinking that language was a visible symbol of Karian identity' (97). Discussion of naming practices, of numerous inscriptions, including the Kaunos and Sinuri bilingual texts [see also our lemma no. 835; L. does not note that both texts are presented in their respective local alphabets, Carbon], and coin legends [at 92, a legend ΔΥΟ is correctly reported, but is misinterpreted as the Carian name of Keramos, and is called a source of 'confusion for a Greek speaker illiterate in the Karian script'; but this is the Carian ethnic ▽AO (kbo-), turned upside-down; see K.Konuk in I. X.Adiego, *The Carian Language* (Leiden, Boston 2007) 479 no. M23, who proposes that 'the most likely explanation is a mistake made by a Greek die-cutter who, working in negative on the die, was led into error by his mother-tongue', Carbon].

837. **Caria. Carian and Greek onomastics.** D.Aubriet, in Henry, *4th century Karia* 189-208, provides a preliminary survey of onomastic patterns in Carian cities during the 5th and 4th cent. B.C., paying particular attention to Mylasa. By contrast with the Greek onomastics revealed at Iasos from an early period, inscriptions from Halikarnassos and Mylasa preserve a large number of Carian names intermixed with Greek and Persian ones. The article concludes with lists of names (alphabetized only by given name, not by the father's, and accordingly of limited usefulness) preserved in two texts: *I.Iasos* 1 and a record of confiscation from Halikarnassos (B.Haussoullier, *BCH* 4 [1880] 295-320) [to be consulted in *SEG* XLIII 713, Carbon]. [The survey is superficial and the epigraphic data adduced must be treated with caution. For instance, A. explains an apparent absence of later instances of the famous name Mausolus in local onomastics as follows: 'peut s'expliquer par le souvenir de son âpreté fiscale légendaire' (195/196). Yet in two of the inscriptions cited (*I.Mylasa* 8 L. 4; 882 L. 7), a reading of Ὑσσωλλος or -υσσωλος is possible and *I.Labraunda* 69 LL. 33/34 has Θεόπομπος | Μαυσώλλου. The apparent absence of echoes of the satrap Mausolus' name at Mylasa and elsewhere in Caria warrants further investigation. The name is more prevalent in later periods in Lycia (see notably our lemma no. 1336 for numerous new instances at Patara), Carbon.]

838. **Caria. The goddess Hekate.** P.Debord, in *Euploia* 85-92, provides a wide-ranging survey of the goddess Hekate, paying particular attention to her 'origin' in Caria, and the importance of the theonym in local onomastics (e.g. Ἑκαταῖος, Ἑκατόμνως). Cited inscriptions include *SEG* XLIV 910 (LII 1097) from Mylasa, and from further afield, E.L.Hicks, *JHS* 11 (1890) 251-253 no. 27 from Hierapolis-Kastabala (Heberdey-Wilhelm, *Reisen in Kilikien* 26 no. 58; a bilingual Latin/Greek invocation and dedication to Artemis Euploia). [The sketch is drawn in very broad strokes, leading to speculative hypotheses about the origin, both geographical and etymological, of the name Hekate and the cult of the goddess, Carbon; for Hekate in Lydia see now N.E.Akyürek Şahin, *Gephyra* 13 (2016) 1-48, Corsten.]

839. **Alinda. Honorary inscription for the gymnasiarch Ouliades, 1st cent. B.C.** White marble block, moulded on top, broken into two parts; found in the village of Karpuzlu. Ed.pr. V.Bérard, *BCH* 15 (1891) 340 no. 5. G.Bockisch, in Henry, *4th century Karia* 136 (after a copy in majuscules by P.Ruggendorfer), republishes the inscription without reference to ed.pr.; cf. P.Hamon, *BE* (2014) no. 431, who identifies the block as a statue base. Republished by H.Bru, E.Laflı, *DHA* 42 (2016) 230 no. 6 (ph.; French translation), who cite ed.pr. and provide dimensions and letter heights (not provided by ed.pr.). We give the text of B.–L.; no change from ed.pr.

οἱ νέοι καὶ οἱ ἔφηβοι | Οὐλιάδην Μενίππου | γυμνασιαρχήσαντα

Date: 1st cent. B.C., B.–L.; 3rd cent. B.C., Bo. || 1. ΟΙΝΕΟΙΚΑΙΟΙΕΦΗΒΟΙ, ed.pr.; ΟΙΝΕΟΙΚΑΙΟΙΕΗΒΟΙ, Bo 2. ΟΥΛΙΑΔΗΝΜΕΝΙΠΠΟΥ, ed.pr.; ΘΥΜΑΛΗΜ....ΙΠΠΟΥ (θῦμα Δη[μᾶ Φιλ]ίππου), Bo. || 3. ΓΥΜΝΑΣΙΑΡΧΗΣΑΝΤΑ, ed.pr ΓΥΜΝ..... .ΑΝ (γυμνα[σιάρχου ἐποίησ]αν), Bo.

840. Amos (Rhodian Peraia). Contracts concerning land-lease, ca. 200 B.C. *SEG* XIV 683-685. F. Salviat, in id., A.Tchernia, *Vins, vignerons et buveurs de l'antiquité* (Rome 2013) 101-113, reprints the article reported in *SEG* XLIII 693.

841. Aphrodisias. Second names. A.Chaniotis, in *Personal names* 207-229, discusses so-called second names recorded in Aphrodisian inscriptions concerning the elite either immediately after the first name or after the patronymic; these to be distinguished from aliases introduced by ὁ καὶ or other formulas like ἐπίκλην, ἐπικαλούμενος vel sim., and are somewhat comparable to additional cognomina in the Roman onomastic system (on 209 note 10, a list of enfranchised Aphrodisians with double cognomina). On 223-229 a list of 118 Aphrodisians with a second name. It is often difficult to determine to which name the second name belongs, especially in long chains of names in the genitive. On the basis of parallels, C. detects one clear pattern: 'the last name in the list is understood as the second name of the individual named at the beginning, no matter how many names in the genitive are mentioned between the first and the second name' (213). The detection of this pattern recommends reconsideration of the prosopographical information derived from many inscriptions.

The following inscriptions are discussed in some detail: *I.Aphr.* 12.409 (*SEG* XLIX 1420); *I.Aphr.* 2.523 (concerning Ἀπολλώνιος Παπίας [not 'Apollonios son of Papias'], also on record in the inscription in our lemma no. 855 [another inscription mentioning this person, no. 20 in C.'s list on 224, has now been published A.Chaniotis, in *Vir Doctus Anatolicus* 200-205, Pleket]); *I.Aphr.* 11.508 I and II (in 508 I, C. considers correcting the final [Ἀδ]ράστου into [Ἄδ]ραστο⟨ν⟩); *I.Aphr.* 9.1 (C. suggests reading Φιλόπατρις as a second name instead of an honorific title [for this text, see our lemma no. 846]). Further reflections on 'second names and family traditions' ('second names, perhaps not all but a significant number, represent family traditions and are connected neither with civic subdivisions nor with professional associations', 222; for the giving of 'second names' upon entry into professional associations cf. L.Robert, *EEP* 151-156). An 'obsession with traditions might be an explanation for the extensive use of second names that commemorated ancestors' (223).

842. Aphrodisias. Honorary decree for Agroitas, Hellenistic. *I.Aphr.* 2.506. Cf. our lemma no. 1821

843-849. Aphrodisias. Dedications from the Sebasteion, 14-59/60 A.D. Cf. *SEG* LXI 846. R.R.R Smith, *The Marble Reliefs from the Julio-Claudian Sebasteion* (*Aphrodisias* VI; Darmstadt, Mainz 2013) 13-23 nos. Ded 1-7 (ph.; English translations); cf. *BE* (2014) no. 23. Each of the Sebasteion's four component buildings (Propylon, Temple, North and South Buildings) had architraval inscriptions the majority of which are preserved. S. presents the epigraphic evidence, some of it previously published (our

lemmata nos. 846-849). The building project was undertaken by two Aphrodisian families: one was responsible for the Propylon and the North Building, the other for the Temple and the South Building. S. describes the family who sponsored the Temple and the South Building as being at the top of the local aristocracy and gives a family tree reconstructed through texts from the Sebasteion and from other findspots in Aphrodisias. The family of Διογένης, Ἄτταλος, and Ἀτταλίς was much more prominent than the one of Εὐσεβής and Μένανδρος who sponsored the Propylon and the North Building, who are barely known from outside the complex; the two families were not related. Work on the site started simultaneously at the opposite ends of the complex (Propylon, Temple) under the reign of Tiberius. The latest securely datable element of the North Building is a relief of Nero and Agrippina in its third story. By the time this story was built, Nero was emperor as is shown in the reliefs (C 8, C 26, C-bases 8 and 10).

843: 15 no. Ded 1. Dedication on the west facade of the Propylon, 14-37 A.D. Inscribed on the upper two fasciae of two white marble architrave-frieze blocks (A and B). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1571.

A (north aedicula)
Ἀφροδίτηι, θεοῖς Σεβαστοῖς, τῶι δήμωι | τὸ πρόπυλον καὶ τὰς ἐν αὐτῶι τιμάς

B (south aedicula)
[Εὐσ]εβὴς Φιλόπατρις καὶ Μένανδρος | [οἱ Μεν]άνδρου τοῦ Εὐνίκου καὶ [Ἀ]πφιὰς Μ[ενά]νδρου

Cf. our lemma no. 844: the text is almost identical, but the format and spatial organization are different, ed.pr.

844: 15-17 no. Ded 2. Dedication on the east facade of the Propylon, 14-37 A.D. Inscribed on five white marble architrave-frieze blocks (A-E), most of them broken into mendable fragments. L. 1 on the frieze, L. 2 on the top fascia of the architrave. Block C carries a later (4th cent. A.D.?) inscription, now erased, on the two lower fasciae. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1572.

1 vacat Ἀφρο[δί]τηι, θεοῖς Σ[εβ]α[στ]οῖς ·, τῶι δήμωι · τὸ πρόπυλον καὶ τὰς ἐν αὐτῶι τιμά[ς vacat]
2 vacat Εὐσεβὴς Φιλό[π]ατρις καὶ Μένανδρος οἱ Μενάνδρου τοῦ Εὐνίκου καὶ Ἀπφιὰς Μενάνδρου, γ[υν]ὴ Εὐσεβοῦς

Date: As the main and earliest group of statue bases from the Propylon is clearly Tiberian in date, the activity of the two brothers should also belong to this period, ed.pr. '| 2. Eunikos, the grandfather of the brothers according to the counting of generations must have been born in the first half of the 1st cent. B.C. He was probably named for a local victory or a Roman victory over Mithridates; for further epigraphic evidence in the city for the Mithridatic Wars see *Aphrodisias and Rome* 2-3 and *I.Aphr* 8.2-3. Apphias was

probably the daughter of Eusebes' brother Menandros, i.e. she was married to her uncle, ed.pr. || 2 in fine γυνὴ Εὐσεβοῦς was omitted in Ded 1 (cf. our lemma no. 843) because it did not fit neatly, ed.pr.

845: 17 no. Ded 3. **Dedication of the North Building.** Four inscribed white marble architrave-frieze blocks (A-D) from the west end; L. 1 on the frieze, LL. 2-3 on the upper two fasciae of the architrave. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1573.

1 vacat Ἀφροδίτηι, θεοῖς Σεβαστοῖς Ὀλυμπίοις · καὶ τῶι δήμωι · Εὐσε[βὴ]ς Φι[λ]όπατρις καὶ
Μένανδρος οἱ Μενάνδρου vacat
2 vacat τοῦ Εὐνίκου · καὶ Ἀπφιὰς Μενάνδρου, γυνὴ Εὐσεβοῦς, ἀνέθηκαν ἐκ τῶν ἰδίων· star ὑπὸ
σεισμῶν δὲ κατενεχθέντα καὶ ἀχρηωθέντα v
3 vacat πάλιν ἐκ τῶν ἰδίων star Ἀπφιὰς σὺν καὶ Τατᾳ τῇ θυγατρὶ καὶ Μενάνδρῳ καὶ Εὐσεβεῖ,
τοῖς ἐγγόνοις, τελέσασα ἀποκαθέστησεν [v]

The inscription is punctuated by dots ('roughly equivalent to a comma') and by stars ('roughly equivalent to a full stop'), ed.pr. | for further commentary see the app.cr. of our lemma no. 846.

846: 17/18 no. Ded 4. **Dedication of the North Building, after 54 or 60 A.D. (?).** *I.Aphr.* 9.1. Six blocks and fifteen fragments of the white marble Doric architrave of the main facade carry the inscription written in one line: the sequence can be safely reconstructed from the text in our lemma no. 845.

[vacat Ἀφροδίτῃ, θεοῖς Σεβαστοῖς Ὀλυμπίοις καὶ τῷ δήμῳ] star Εὐσεβὴς Φιλό[πατρις καὶ
Μέν]νδρος οἱ Μενάν[δρου τοῦ Εὐνί]κου [καὶ Ἀπ]φιὰς Μενάν[δρου, γυνὴ Εὐσε]βοῦς ·
ἀνέθη[κα]ν ἐκ τῶν ἰδ[ίων]· star ὑπὸ σεισ[μῶ]ν δ[ὲ κατενεχθέντα καὶ ἀχρηω]θέν[τ]α πά[λ]ιν ἐκ
τῶν ἰδίων · Ἀπφιὰς v σὺν καὶ Τατᾳ τῇ θυγατρὶ v καὶ Μενάνδρῳ κ[α]ὶ Εὐσεβεῖ, τοῖς ἐγγόνοις,
τελέσασα ἀποκαθέστησεν vacat

Punctuated by dots and stars, ed.pr. || the epithet Olympios for the Roman emperors is one of the earliest attestations of this sort, 'a piece of colourful local rhetoric ... . The phrase captures well the local conception of imperial power as part of a wider set of traditional divine power', ed.pr. || the text records two building phases, one original, carried out by the brothers Eusebes and Menandros, and a second one after the building was 'thrown down and made useless' by earthquake (ὑπὸ σεισμῶν δὲ κατενεχθέντα καὶ ἀχρηωθέντα); the rebuilding was carried out by Eusebes' wife Apphias with their daughter and grandsons. Of the earthquakes recorded in ancient sources the ones of 42 A.D. in Smyrna and Ephesos and 46 [illegible] in Miletus could fit (cf. N.Ambraseys, *Earthquakes in the Mediterranean and Middle East: a multidisciplinary study of seismicity up to 1900* [Cambridge 2009] 105-118 [for earthquakes in Asia Minor cf. also several articles in J. Borsch, L.Carrara (edd.), *Erdbeben in der Antike: Deutungen – Folgen – Repräsentationen Bedrohte Ordnungen* 4; Tübingen 2016), Carbon]), or perhaps 'one known in later sources', ed.pr. The formulation τελέσασα ἀποκαθέστησεν ('completed and restored') indicates that the building was unfinished at the time of the earthquake and that Apphias took the role of its final dedicant, ed.pr.

847: 19 no. Ded 5. **Dedication of the South Building.** *SEG* XXXI 914; J.M.Reynolds, *StudClas* 24 (1986) 110. Six blocks of the white marble Doric architrave (east end) with an inscription written in one line: the text on block A is complete and is continued on block B (preserved in two pieces), but thereafter the fragments are disconnected. The discovery of fragment C (of the fourth block) has prompted revision of the previously published restoration. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1574.

Ἀφροδείτηι – θεοῖς Σεβαστοῖς – τῶι δήμωι [Ἄτταλος Μενάνδρου τ]οῦ [Ἀττάλου καὶ Ἀτταλὶς
Μενεκράτους τ]οῦ Ἄνδρω[νος Ἄ]πφιον vacat

Ἀφροδείτηι stop Θεοῖς Σεβαστοῖς stop τ[ῶι δήμωι ..?.. Ἀτταλὶς? Μενεκράτους τ]οῦ Ἄνδρω[νος Ἄ]πφιον? ..., *SEG*. The addition of the small fragment C shows that Attalos, son of Menandros, son of Attalos, dedicated this part of the South building together with his wife Attalis Apphion, not she alone, as thought earlier. They also appear together in other dedications (*I.Aphr.* 1.7 and 1.8). Attalis, daughter of Menekrates, can be safely restored from a combination of Ded 6 (see our lemma no. 848) and from a statue base for her (*SEG* XXXI 900), ed.pr.

848: 19-21 no. Ded 6. **Dedication of the South Building, 41-54 or immediately after 54 A.D.** *SEG* XXXI 913; *I.Aphr.* 9.25. Six blocks of the white marble Doric architrave (west end); inscription on the two fasciae.

1 Ἀφροδίτηι star ΘΕνΙΣΕΒΑΣΤ 6-7 letters vacat ΙΩΙ Κλαυδίωι Κ[αί]σαρι star τῶι δήμωι dolphin
Τιβέριος Κλαύδιος Διογένης φιλοπάτρης, ἃ ἐπηγγείλατο
2 vacat Διογένης, ὁ πατὴ[ρ α]ὐτοῦ, καὶ Ἀτταλὶς v καὶ ὑπὲρ Ἀττάλου τοῦ θείου τὸ καθ' ἑαυτὸν
μέρος v ἀποκα[θ]έστησεν vacat

1. After ΘΕ, neither Θεοῖς Σεβαστοῖς nor Θεᾶι Σεβαστῆι ('to goddess Augusta', i.e. Livia) nor Θεῶι Σεβαστῶι are fully satisfying, ed.pr., who suggests that although Θεὸς Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ would be an unusual way of giving Claudius' names and titles, 'it is an interpretation that does least violation to what is inscribed on the architrave'. Under this assumption also the title and its unusual order could be interpreted as an attempt to render into Greek the new status and title of the recently consecrated emperor. The hesitation might then be due to the uncertainty both about Claudius' new status and how it should be expressed in Greek. 'This would have the implication that the dedication was inscribed precisely in AD 54, which would fit well with what else we know of the chronology of the South Building'. None of the possible restorations explains the significant lacunae in the inscription. In any case there remain 'some obscurities and questions' about the process of the dedication that cannot be answered: The basic scene is that Ti. Claudius Diogenes, who had received citizenship from Claudius, dedicated ('restored') the building that had been begun by his family (his father Diogenes and his aunt Attalis) in the previous generation. This family also sponsored the temple at the east end of the complex (cf. our lemma no. 849).

849: 21-23 no. Ded 7. **Dedication of the Sebasteion Temple, 14-37 A.D.** *SEG* XXX 1248 (C only); *An.Ép.* 1980 no. 872; J.M.Reynolds, *StudClas* 24 (1986) 110 n. 12; *I.Aphr.* 9.112. Five fragments

(A-E) of Ionic-Corinthian white marble architrave blocks with three fasciae carry the three-line inscription. Of the family members making the dedication, only the name of Ἀτταλὶς Ἄπφιον, 'working on behalf of her presumably now dead husband Ἄτταλος', is preserved (cf. above for her further activities). At the end of L. 2, S. restores τοῦ ἀν[δρός] (τοῦ AN[..?..], *I.Aphr.*, translated 'her [husband ...]').

850. Aphrodisias. Inscriptions on the reliefs from the North Building of the Sebasteion, 20-54 A.D. Cf. *SEG* XXXI 926/927; LXI 846. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 71 122 (ph.; dr., English translations), republishes the inscriptions of the reliefs with gods and emperors of the third Corinthian story (A 1-4) and with the peoples (ἔθνη) of the Augustan world in the second, Ionic story (B 1-10). We give a comparatio numerorum (incl. references to more recent *SEG*-lemmata) for the inscriptions on the A- and B-bases.

CIG	Smith
2740	A 1
2756	A 4
SEG	
XXX 1244	A 1
XXXI 922	A 2/3
923	B 4
924	B 17
925	B 14
926	B 2
927	B 3
928	B 23
929	B 24
930	B 26

SEG	Smith
XXXV 1082	B 2-4, 14, 17, 25/26
XLII 990	B 1, 5, 7/8
LVI 1190	B 7
LVIII 1182	B 2/3
LXI 846	B 1-3, 5, 7/8
MAMA	
VIII 416	A 4
I.Aphr.	
9.2	B 23
9.3	B 24
9.5 (L. 1: wrong brackets)	B 25
9.8	B 4

I.Aphr.	Smith
9.9	B 3
9.10	B 17
9.11	B 14
9.12	B 10
9.17	B 22
9.18	B 1
9.20	B 2
9.21	B 12
9.22	B 5
9.23	B 7
9.24	B 8
12.7	A 4
12.11	A 1

851. Aphrodisias. Mason's marks on reliefs from the North Building of the Sebasteion, 20-54 A.D. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 102/103 (dr.), reports mason's marks on two bases of the B-group. **A** (102 B-base 6): Base with a bearded mask and a garland: ZH. – **B** (103 B-base 9): Base with a mask of an unbearded African: EP vac. EY

852. Aphrodisias. Inscriptions on statue bases from the Propylon of the Sebasteion, 20-30 and 37-41 A.D. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 55-70 (dr.; English translations), republishes the inscriptions of the statuary program: 13 low bases build the Tiberian group (P-bases 1-13); three tall bases were set up under Caligula (P-bases 14-16). We give a comparatio numerorum.

SEG	Smith
XXX 1244	P 4
1247	P 3
1249	P 5
1250	P 15
1251	P 16
1252	P 14
XXXI 915	P 13
XXXII 1098	P 15
XXXV 1082	P 15
XXXVI 988	P 1

SEG	Smith
XXXVI 989	P 2
MAMA	
VIII 431	P 4
I.Aphr.	
9.26	P 13
9.27	P 7
9.28	P 10
9.29	P 6
9.30	P 8
9.31	P 11

I.Aphr.	Smith
9.32	P 9
9.33	P 16
9.34	P 1
9.35	P 2
9.36	P 12
9.37	P 15
9.38	P 14
9.39	P 5
9.40	P 3
12.902	P 4

853. Aphrodisias. Inscriptions on the reliefs from the South Building of the Sebasteion, ca. 30-54 A.D. or immediately thereafter. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 123-195 (ph.; English translations), republishes the inscriptions accompanying the reliefs with gods and emperors of the third, Corinthian story (C-bases 7-12); we give a comparatio numerorum:

SEG	Smith
XXXI 916	pp. 143/144 C 9 with C-base 11
917	pp. 139/140 C 7 with C-base 9
918	pp. 145-147 C 10 with C-base 12
919	p. 181 C-base 8
920	pp. 140-143 C 8 with C-base 10
921	p. 181 C-base 7
XXXV 1082	pp. 139/140 C 7 with C-base 9, pp. 140-143 C 8 with C-base 10,

SEG	Smith
XXXV 1082	pp. 145-147 C 10 with C-base 12
I.Aphr.	
9.13	p. 181 C-base 7
9.14	pp. 140-143 C 8 with C-base 10
9.15	pp. 139/140 C 7 with C-base 9
9.16	pp. 143/144 C 9 with C-base 11
9.41	pp. 145-147 C 10 with C-base 12
9.42	p. 181 C-base 8

854. Aphrodisias. Inscriptions on a 'Dionysiac' relief from the South Building of the Sebasteion, ca. 30-54 A.D. or immediately thereafter. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 234/235 (ph.; dr.), publishes four fragments of a relief from the second, Ionic story (D 26). It depicts three sleeping maenads and two male figures and shows remains of two inscriptions. **A**: engraved behind a standing silen, and later erased: 'It seems to have contained about five or six letters of which only a possible initial gamma is legible'. **B**: below the central maenad: [- ? -]ΑΓΑΥ[-]; Ἀγαύ[η] may be suggested as the name of a 'generic' maenad (as opposed to the famous bearer of that name, Pentheus' mother, from Euripides, *Bacchae*).

855. Aphrodisias. Honorary inscription for Apollonios Papias, 1st cent. A.D. Edd.pr. W.Kubitschek, W. Reichel, *Anzeiger der Kaiserlichen Akademie in Wien* (1893) 96 no. 24 (found built into the mosque of Bucak Köy, ca. 22 km north of Aphrodisias). Republished by K.Buresch, *Aus Lydien* (Leipzig 1898) 176 (L. 1 only); J.C.G.Anderson, *JHS* 17 (1897) 397; *La Carie* 352; cf. also *SEG* XLVIII 1346. A.Chaniotis, *art.cit.*

(cf. our lemma no. 841) 216/217 (ph.; English translation), republishes the inscription and reports that the lower part of the block (now missing LL. 1-3 and broken at right) was brought to the museum of Aphrodisias in 2003; the block probably is a 'pierre errante' taken from Aphrodisias to Bucak.

[Ἡ βουλ]ὴ καὶ ὁ δῆμος ἐτίμησ[αν]
[πάσ]αις ταῖς μείσταις καὶ κα[λ]-
[λίσταις τιμαῖς Ἀπο]λλώνι[ο]ν [Ἀ]-
θηναγόρου Παπίαν ἄνδρα ἀ[γα]-
θὸν καὶ φιλόπατριν γενόμε[νον]
καὶ διὰ γένους πάσῃ ἀρετῇ [διε]-
νηνοχότα vacat

Underlined letters seen by earlier editors || 3-4. the honorand Apollonios Papias is also on record in *I.Aphr.* 2.523 LL. 10-12 as stephanephoros (and is also on record in other inscriptions, at least eleven times; see our lemma no. 841), C.

856. **Aphrodisias. Acclamation for a pantomime, 4th-6th cent. A.D.** Roueché, *Performers* 42/43 no. 12 (*SEG* LVIII 1163; *I.Aphr.* 2.2). C.P.Jones, *EA* 46 (2013) 169-171, argues that in LL. 1-2 (αὖξι Οὐρανία ἡ μεγάλη τύχη τοῦ δούλου σου) it is Aphrodite's favor which 'had brought to Χρυσόμαλλος [L. 4; a pantomime] "good fortune" in competition with rivals' (170) and in L. 4 ὁ τήξας τὸ μάρμαρον should be read 'he who melted the marble' (Roueché read πήξας and translated fixed the marble'). The pantomime's performance was so phenomenal that 'it "melted" even the marble of the building'.

857. **Aphrodisias. List of Jewish donors, 4th/5th cent. A.D.** W.Ameling, *IJO* II 14 (*SEG* XXXVI 970, LXI 844*). J.Carleton Paget, in C.K.Rothschild, J.Schröter (edd.), *The rise and expansion of Christianity in the first three centuries of the common era* (Tübingen 2013) 25-28, offers some brief reflections on the nature of θεοσεβεῖς in this inscription and elsewhere. 'The designation was clearly applied to individuals who --- gave political support to the Jews, perhaps in a desire to increase their own status within their communities, without this necessarily implying any religious affiliation' (27). In the Aphrodisian text the term was used 'in a vague and non-technical sense' (26).

858. **Aphrodisias. Epitaph of M. Aur. Epagathos, his wife Aur. Attalis and their son Menodotos. 220-230 A.D.** Inscription on the front of a marble sarcophagus found in 2004 during a rescue excavation in the southeast necropolis, near a chamber tomb. On both ends of the lid a representation of two reclining figures (Psyche [left] and Hypnos [right]). On the body of the sarcophagus two Nikai support two fruited garlands; a pair of Erotes supports a tabula ansata; on either side of the tabula two portrait busts, in the lunette above the garland; in the left lunette the bust of a boy wearing a himation; in the right lunette the bust of a woman dressed in chiton and himation, with a hairstyle similar to that of Iulia Domna. Inscription along the top (L. 1) and the base of the lid (LL. 2/3), the top of the body (L. 4) and in the tabula ansata (LL. 5-21). Ed.pr. A.Chaniotis in C.Brélaz, S.Fachard (edd.), *Pratiques militaires et art de la guerre. Études offertes à Pierre Ducrey* (*Revue des Études militaires anciennes* 6 [2013]) 151-158 (ph.; English translation). Greek text and French translation in B. Salway, *An.Ép.* (2013) [2016] no. 1575. Cf. P. Hamon's summary in *BE* (2014) no. 428.

Ἡ σορὸς καὶ ἡ ὑποκειμένη ἰσώστη καὶ ὁ τόπος καθ' οὗ ἐπίκει[ν]ται εἰσὶν Μάρ. Αὐρ. Ἐπαγάθου τοῦ Μηνοδό-
(του) τοῦ Μηνοδότου τοῦ Ἐπαγάθου τοῦ Μηνοδότου τοῦ ΑΠΦΟΙΟΚΕΣΑΒΑΝΟΣ, ἐνῇ
σορῷ κεκήδευται Μηνόδοτος ὁ υἱὸς αὐτοῦ· κηδευθήσεται δὲ καὶ Ἐπάγα-
θος ὁ προγεγραμμένος καὶ Αὐρ. Ἀτταλὶς ἡ γυνὴ αὐτοῦ· ἕτερος δὲ οὐδεὶς ἔξει ἐξουσίαν ἐνθάψα[ι]
τινὰ ἢ ἐνθάψαι τινὰ [τῶ]ν ἐνταφέντων
οὔτε διὰ ψηφίσματος ἢ ἄκτου
βουλῆς ἢ ἐντεύξεως ἡγε-
μονικῆς, ἐπεὶ ὁ παρὰ ταῦ-
τα τι πυήσας ἔστω ἀσε-
βὴς καὶ ἐπάρατος καὶ τυμ-
βωρύχος καὶ προσαποτεί-
σάτω θεᾷ Ἀφροδείτῃ ἀργυ-
ρίου Ϟ ,βφ καὶ τῷ κατὰ τό-
πον ἑκατοντάρχῳ Ϟ ,α, ὧν
τὸ τρίτον ἔστω τοῦ ἐκδι-
κήσαντος· ταύτης τῆς ἐπι-
γραφῆς ἀντίγραφον ἀπε-
τέθη εἰς τὸ χρεοφυλάκι-
ον ἐπὶ στεφανηφόρου
τὸ ις' Τιβ(ερίου) Κλαυ(δίου) Ἀττάλου Ἰ-
ουλιανοῦ μηνὸς ᵒ ζ' ᵒ

ὑποκειμένη ἰσώστη: 'the niche under it', ed.pr. || 1-4 the individuals were previously unattested, ed.pr. | 2. in fine the reading is certain but makes no sense; therefore, a scribal error must be assumed; τοῦ Ἀπφ(ίου) ὁ κὲ Σαβανος (from σάβανον 'linen cloth'); the nickname should be in the genitive, ed.pr. || 6-8. for these formulas, attested only in Aphrodisias, cf. e.g. *SEG* LIV 1059 [with K.Harter-Uibopuu, *Tyche* 28 (2013) 77/78, Pleket]; though the city officially was free, autonomous and 'outside the province', the Aphrodisians had occasionally experienced interventions of Roman authorities in the financial domain, ed.pr. || 13-14. a κατὰ τόπον ἑκατόνταρχος was not previously mentioned as recipient of a fine, ed.pr., who assumes that at the time 'a Roman centurion, presumably commanding a contingent of the Roman army, was present at Aphrodisias or in its vicinity' (154); this kind of centurio has its parallels in the Egyptian centurions ἐπὶ τῶν τόπων and κατὰ τόπους (police duties) and the centuriones regionarii, ed.pr., who refers to *I.Aphr.* 1.168 (ἑκατόνταρχον λεγιωνάριον); on 154-156 ed.pr. reconsiders other evidence for Roman centurions in the city: two ἑκατόνταρχοι φρουμεντάριοι (*SEG* XXXI 905 I, II; *I.Aphr.* 12.931/932, dated in *I.Aphr.* to the period shortly after ca. 250 A.D., close to the creation of the province Caria/Phrygia; the new text shows that an earlier date is possible) and a τόπος φρουμ(ενταρίου) in the Aphrodisian stadium (*I.Aphr.* 10.2). The presence of Roman soldiers ('peacekeeping troops'; 156) in the city started already under the Severans and is part of 'the process that integrated Aphrodisians into the system of provincial administration and ultimately made Aphrodisias the capital of a Roman province' (156) [for funerary fines in Aphrodisias see now A.Rupp, 'Verbote und Strafzahlungen auf Grabinschriften am Beispiel von Aphrodisias', *Zeitschrift für Altorientalische und Biblische Rechtsgeschichte* 21 (2015) 143-158, Pleket] || 19-21. this stephanephoros is on record in another inscription from Aphrodisias (*BCH* 14 [1890] 607 no. 3; cf. L.Robert, *Ét.Anat.* 101 note 1), where now the complete name can be restored: ἐπὶ στεφανηφόρου Τιβ(ερίου) Κλαυδ]ίου Ἀττάλου Ἰουλιανοῦ, ed.pr., who suggests that the repeated occupation of the office (16 times!) was the result of an endowment (αἰώνιος στεφανηφορία); the man is to be related to the senators Τιβ. Κλ.

Ἀντώνιος Ἄτταλος and the latter's son Τιβ. Κλ. Ἀντώνιος Διογένης Ἰουλιανός.

859. **Aphrodisias. Grave epigram for a young woman, 4th cent. A.D. (or later).** *ALA* 154. Republished by C.P.Jones, *EA* 46 (2013) 172-175 (ph.; English translation).

Ψυχὴ σῶμα λιποῦσα τὸ [πήλινον e.g. - ⏑ – –]
εὔλυτος ἐς μακάρων ἱερὸν γέ[νος - ⏑ – –]
ὀκτωκαιδεκάτῳ τετρατο[ν ⏑ – ⏑ – –]
πάντ᾽ ἀπανηναμένη ἤθεα [- ⏑ – –]
Ῥώμης καὶ Φαρίης ξυνὸν γένο[ς - ⏑ – –]
καλήν, μιλιχίην, ἐρατήν, πινυ[τόφρονα, – –,]
ἕρμα σαοφροσύνης, κούρην κρ[ύφεν οὗτος ὁ τύμβος· e.g.]
ψυχὴ ἀθαν(ά)τοισιν ὁμέστιος οὐ[ρανὸν ἥκει, e.g.]
ἑδομένη φορέειν βρότεον vacat [δέμας - ⏑ – –]

J. emphasizes that the text is not only pagan (so *ALA*) but shows strong signs of Neoplatonism || 1. πήλινον: cf. *SEG* XXXII 1302 (τὸν πήλινον χιτῶνα), J. |' 2. εὔλυτος: 'easily released'; in fine γέ[νος: 'a tempting supplement', J. 3. the line gives the woman's age, *ALA* and J. | 4. a pentameter; παντάπαν ἦν ἀμενη(ν)ὴ Θεα- –, *ALA* ('impossible', J.) || 5. Ῥωμ-: the new Rome on the Bosporus; Φαρίη: Alexandreia, J., referring to *AP* 7.612 || 6. in fine πινυ[τήν- –], *ALA* || 7. in fine κούρην ΚΡ[- –], *ALA* | 8. ΑΘΑΝΤΟΙΣΙΝ, lapis; in fine ΟΥ[- –], *ALA*.

860. **Bargylia and Kindya.** As part of a wider discussion of settlements and fortifications in Caria, I.Pimouguet-Pédarros, in *Euploia* 162, argues that 'l'abandon de l'établissement lélège de Kyndia [sic (Sığırtmaç Kalesi) au profit de celui de Bargylia (Assarlık), en position maritime, peut être mis en relation avec la réorganisation territoriale de Mausole dans ce secteur', while noting that there is no concrete epigraphic evidence for this from Bargylia itself (see 162 note 50). For the dossier concerning Kindya [not yet 'abandoned', Carbon] and Mylasa at the time of Mausolus, see also our lemma no. 911.

861. **Gergakome.** Cf. *SEG* XXVIII 836, XLV 1511, LVIII 1207/1208. In a detailed study, S.Szidat, *MDAI(A)* 63 (2013) 379–420, provides a new interpretation of the distinctive site and inscriptions of Gerga/Gergas/Gergakome (33 are known, all from the Imperial period; dr. of some of the relevant documents at 382 fig. 4, 403 fig. 14, and 405 fig. 15). After a discussion of previous analyses and etymologies, he proposes that Γεργα is a 'doricizing' form ('dorisierende Form', 413) of the name Γοργω. The toponym Κέρκυρα/Κόρκυρα is compared, noting its possible parallel to the word γόργυρα (cf. *SEG* XII 391, for which S. argues that the γοργύρην χρυσῆν dedicated to Hera on Samos designates a Γοργόνειος or a representation of the Gorgon); the so-called 'temple of Artemis' in Korkyra may also have been dedicated to Gorgon, who is depicted on the pediment [a connection of γόργυρα (underground drain or water course) with Γοργώ and related words is rejected as 'implausible' by R.Beekes, *Etymological Dictionary of Greek* (Leiden Boston 2010) 283 284. Carbon]. Further comparisons involve Κερκάς, attested as a toponym near Argos (see

SEG XXXIII 295) and in Boiotia (*Suda* s.v.), as well as a pair of inscriptions relating to the Gorgoromeis in Lykaonia (ΓΟΡΓ[Ο]ΡΩΜΕΩΝ, ΓΟΡΓΟΡΩΜΩ[Ν]: A.S.Hall, *AS* 21 [1971] 125-166). Both Γεργακωμη and Γοργορωμη are to be interpreted as signifying 'Dorf der Gorgo' (388). Attempts to explain the 'doricizing' form Γεργα depend on its antiquarian connotations in the 2nd and 3rd cent. A.D. ('vermittelt ... die dorische Form Γεργας allgemein Altertümlichkeit', 387), as well as on the apparent links of mythological kinship between nearby Alabanda and Sparta (including a coin of 248 A.D. labelled ΑΛΑΒΑΝΔΕΩΝ ΛΑΚΕΔΑΙΜΟΝΙΩΝ, 412). In an extensive discussion of iconographical types at Gergakome and of the idea of 'Gorgon's gaze' turning its beholders into stone, S. identifies statue A, representing a female goddess and found on the principal terrace of the sanctuary, as Athena depicted with a breastplate (a Γοργόνειος), instead of as a 'Muttergöttin'; statues B and C as warrior Giants turned into stone; other features of the site, both constructed and natural, contributed to the overall composition of petrified figures, including the inscription ΓΕΡΓΑ ΕΝΒΟΛΟ, which most likely designated a rocky spur by the creek at the site (406) [if correct, this would point to a topographical rather than architectural or other meaning of ΕΝΒΟΛΟ (= ἔμβολον/ἔμβολος?), Carbon]. The inscription mentioning Μαρσ[ύ]ας is interpreted as a dedication to the river-god (407); however, Marsyas is a local god with no admitted connection to the myths of the Gorgon (cf. 408). The whole configuration of the sanctuary, as a Gigantomachy or Titanomachy, is thought 'to illustrate the repression of the Carian population in the Imperial era as a result of Panhellenic ambitions' (414/415). For a brief comment on this overall hypothesis, with some reservations, see M.Sève, *BE* (2015) no. 39.

862. **Halikarnassos. Water supply and cults.** P.Pedersen, in Henry, *4th century Karia* 33-64, as part of an appendix concerning the terrace of the Mausoleum, discusses the supply of water for the eastern part of the city (61/62) and mentions (cf. also fig. 18) the late Hellenistic relief depicting Hermes leading three Nymphs towards the god Acheloos (*SEG* XVI 648), now in the Bodrum Museum. This dedication to the Anaktes, Nymphs, and Naiads was found in the neighborhood southwest of the Mausoleum (Eskiçeşme) and should be related to a source of water specific to this area.

863. **Halikarnassos. Foundation of Poseidonios, ca. 280-240 B.C.** *Syll.*³ 1044 (*LSAM* 72; *SEG* XVII 637; cf. *SEG* XLIV 871, comp. num.; cf. now also J.-M.Carbon, S.Peels, *Collection of Greek Ritual Norms* 104 http://cgrn.ulg.ac.be/file/104)). Republished by J.-M.Carbon in *Cities and Priests* 99-114 (ph.; Greek text; English translation), after examination of the stone and a squeeze and consultation of J. and L. Robert's notes in the Fonds Louis Robert in Paris. We note some differences between *Syll.*³ and Carbon's text, ignoring differences in dotted or undotted letters and in bracketing:

L. 1: χρήσαϛ[θα]ι (*Syll.*³: [χρ]ησα[μέν]ου); L. 16: ὁμουροῦντα (*Syll.*³: ὁμορροῦντα); L. 18: ἤμυσυ (*Syll.*³: ἡμ̣υσυ); L. 46: πρὸ τοῦ δείπνου (*Syll.*³: πρὸ τοῦ δήμου); L. 52: ὑπὸ θεὸν καὶ ἄνθρωπον (*Syll.*³: ὑπὸ θεῶν καὶ ἀνθρώπων). There are clear *paragraphoi* in the left margin between LL. 11 and 12 and between LL. 22 and 23. A line by line commentary includes remarks on Apollo Τελεμεσσοῦ μεδέων (LL. 7-8); the Ἀγαθὸς Δαίμων of Ποσειδώνιος and the Ἀγαθὴ Τύχη of his parents (LL. 9 and 34); the ὑποθήκη (cf. L. 12: ὑπέθηκεν and in L. 25 ὑποθήκη) of Poseidonios; the ἐνηρόσιον (L. 18). Cf. our lemma no. 1845.

864. Halikarnassos. Epigram praising the city ('the pride of Halikarnassos'), late Hellenistic. *SEG* XLVIII 1330 (ed.pr.); LXI 854*. J.N.Bremmer, in S.M.Trzaskoma, R.S.Smith (edd.), *Writing Myth: Mythography in the ancient world* (Leuven-Paris-Walpole, MA 2013) 55-73, comments on LL. 5-14 (58-62; English translation), especially the role of the Κουρῆτες (the πάρεδροι in L. 6) in the birth of Zeus (LL. 7-9), appropriated by Halikarnassos, which 'promoted itself as Zeus' own country' (61; competition with Crete, where the Kouretes are at home in most mythographical variants; the 'earth-born' Kouretes (γηγενέων in L. 5) 'fitted the tradition of Carian autochthony above Cretan or other influence' (62)). LL. 15-22 (English translation) are dealt with on 62-66, with special reference to the myth of Σαλμακις (name with Anatolian component; she civilizes wild people; a version at variance with the tradition of the effeminizing effect of Salmakis' spring) and Ἑρμαφρόδιτος, who was reared by Salmakis and was the inventor of marriage. On 67 72 discussion of LL. 23-32 (English translation) on the 'Greek colonisers ('founders'): Βελλεροφόντης, Κράναος (Athenian), Ἐνδυμίων (from Ἄπις, i.e., the Peloponnese; in the 3rd cent. B.C. his Carian roots begin to be emphasized; Halikarnassos claimed for itself 'an important mythological figure from the neighbourhood' [i.e., Herakleia under Latmos]) and the Troizenian Ἄνθης (cf. the Halikarnassian family of the Ἀνθεάδαι [*Syll.*³ 1020] and Troizen as μητρόπολις of Halikarnassos [*IG* IV 750 LL. 27-28]).]). See also id., in U.Dill, C.Walde (edd.), *Antike Mythen. Medien, Transformationen und Konstruktionen* (Berlin/New York 2009) 292-312, for an earlier study on this text.

865. Halikarnassos. Honorary decree for Augustus, after 2 B.C. *GIBM* 894; *SEG* IV 201. F.J.Long, in *op.cit.* (see our lemma no. 1836) 292-295 (English translation) sees in the inscription a number of specific lexical and conceptual correspondences with the Epistle to the Ephesians, inter alia the idea of surpassing (ὑπερβάλλω, ὑπεραίρω), the achievement and fulfilling of hopes (LL. 7/8: οὗ ἡ πρόνοια τας πάντων [ἐλπίδ]ας οὐκ ἐπλήρωσε μόνον ἀλλὰ καὶ ὑπερῆρεν; in Ephesians this fulfilling is connected with the prayers of all), and the notion that humans are vessels to be filled (ἐμπίμπλημι) with divine spectacles and realities, including sacrifices and hymns ('a significant feature of Ephesians is the locus of divine presence in the community of believers' [295]). See also our lemmata nos. 982 and 1827.

866. Halikarnassos. Honorary inscription for Marcus Aurelius, 175-180 A.D. *SEG* XLIV 874. M Christol, T.Drew Bear, in *Les voyages* (see our lemma no. 1780) 142-144 (dr.), republish the inscription (cf. iid., *BSAF* (2004-2005) 322-330 (dr.)).

[Αὐτοκράτ]ορα Καίσ[αρα]
[M. Αὐρήλιον] Ἄντων[εῖνον]
[Σεβαστὸν Γ]ερμανι[κὸν Σαρ]-
[ματικὸν τὸν ἴ]διον εὐ[εργέτην]
vacat [ἡ π]όλις vacat

[- - Αὐτοκράτ]ορα Καίσ[αρα - - | - - - - π]άντω[ν - - - - | - - - - Γ]ερμανι[κ- - - - | - - -]ΔΙΟΝΕΥ[- - - ‖ - - - - π]όλις [- - - -]. *SEG* after ed.pr. W. Blümel, with P.Herrmann's remark: '2. perhaps rather [ ] Ἄντων[εῖνον -]' ‖ the inscription may have to be related to the emperor's voyage in the east (but not to a visit in Halikarnassos), C. D. B. [see our lemma no. 1789].

867-868. Vacant.

869. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563, LIII 1198, LX 1109. W.Mack, *Topoi* (*Lyon*) 18.1 (2013) 95-100, argues that the text should not be interpreted as 'a unilateral act of communal imposition' but rather comes close to an 'interstate treaty' emphasizing 'the mutual accommodation of interests and especially fairness' (96). In support of this view he analyzes various clauses in the text. Brief reflections on the nature of the text, which looks like a treaty but describes itself as a ψήφισμα/δόγμα. M. rejects the view that the name of the new tribe (Ἀσανδρίς) reflected the role of the satrap Ἄσανδρος in bringing about this merger and concludes that the text 'allude(s) to processes of negotiation and - - - represent(s) the accommodation of the two communities' interests' (100).

870. Hyllarima. Honorary decree for Dionysios and his mother Parthenion, Imperial period. Edd. pr. G.Deschamps, G.Cousin, *BCH* 18 (1894) 39-41 no. 4. G.Bockisch, in Henry, *4th century Karia* 135/136, republishes the inscription, misidentifying it as pertaining to the city and the cults of Alinda and repeating inaccuracies in the text of edd.pr. [We give here the text of the inscription adapted from the corrected version of A.Wilhelm, *Neue Beiträge* III (1913) 43-48, and incorporating notes by Robert, *Ét.Anat.* 513 note 1 (on LL. 11/12 and 17) and *BE* (1976) no. 640 (on LL. 9, 12, 15/16); for a French translation and some commentary, see A.Laumonier, *Les cultes indigènes en Carie* (Paris 1958) 458. The text will also be included in a forthcoming corpus of the inscriptions of Hyllarima by P.Debord (no. 17), Carbon.]

[- - - - - - -]ΜΑΛ[- - - - - - - - - - - - οὐδε]-
[μιᾶς] φισάμενος δαπ[άν]ης τά τε [πρὸς]
[τοὺς] θεοὺς εὐσεβῶς ⟨ἔχων?⟩ μετὰ πάσης [ἐκ]-
[τεν]ε[ί]ας? διετέλεσεν ⟨ἓν?⟩ τε [τ]α⟨ῖς⟩ θυ[σίαι]ς κα[ὶ]
[π]αννυχίσιν καὶ πανηγύρεσιν ἱεροπρεπῶς
[π]άντα ποιήσας τά τε μυστήρια καὶ τῶν
συννάων θεῶν μετὰ πάσης δισιδαιμ[ο]-
νίας καὶ εὐωχίας ἐπιτελέσας· ἐφ' οἷς ἅ-
[π]ασιν ὁ δῆμος [- ca. 5 -] ἀποδεχόμενος τὴν
προαίρεσιν αὐτοῦ καὶ ε[ἰς ἀμοιβ]ὴν ὧν παρέ[σ]-
[χ]ηται καὶ προτροπὴν τῶν μελλόντων ὁμο-
θυμαδὸν ἐπηνέχθη τιμ[ᾶ]ν· διὸ δεδό-
χθαι κυρωθέντος τοῦδε τοῦ ψηφίσ-
ματος ἐσ[τεφανῶσ]θ[αι] Δι⟨ο⟩νύσι-
ον Διονυσίο[υ] τὸ[ν] προγεγραμμέ-
νον καὶ Ἀριστονίκην Διονυσίου τὴν
[ἰ]έριαν καὶ Παρθένιον θέσει [.]ΟΙΛ[.?]
[τὴ]ν μητέρα τῆς ἱερίας ἐπ̣[ὶ? - - -]

Date: 3rd cent. B.C., B., B. [probably early centuries A.D., given forms like ἱέρων (L. 17) and the letters in the ph. of the text in P. Roos, *MDAI(I)* 25 (1975) 338 and pl. 61 no. 4 || the exact cult concerned is unknown, but since it involved a group of σύνναοι θεοί, as well as mysteries and all-night celebrations (LL. 5-7), a connection with the dedication found at Hyllarima that mentions [Ἀπόλλω]νι καὶ Ἑκάτηι καὶ τοῖς συννάοις [θεοῖς], made by a man who undertook the priesthood along with his mother (A.Laumonier, *BCH* 58 [1934] 378 no. 41) is attractive; for these gods at Hyllarima, cf. also *SEG* LV 1113 A and C | 1. letters no longer visible on the ph. in Roos, Carbon] | 2. ΔΑΙΙ[ΑΕ]ΙΣ, edd.pr.; δαπ[άνη]ς, W. || 3. εὐσεβῶ⟨ν⟩ ⟨ἔχων?⟩, W. | 4. ΓΕΡΑΤΑΟΥΙ..ΣΙΑ, edd.pr.; ⟨ἔν?⟩ [τ]ε [τ]α⟨ῖς⟩ θυ[σίαι]ς [κ]α[ί], W.; [regrettably, this reading cannot be controlled on the ph. || 14. I read ἐστεφαγῶσθαι from the photo, Carbon] || 15. [initio, I read Διονυσίου on the ph., Carbon] τὸ[ν] or τὸ[μ], *BE* | 17. θέσει [.]ΟΙΛ[- - -], W. [from the ph., the final lacuna, if any, can only be the width of one letter maximum; I read the traces θέσει [.]ΟΙΛ from the ph. as probably a name, perhaps Θευξένου, Carbon].

871. **Iasos. Decrees: Chronology and Topography.** R.Fabiani, M.Nafissi, in *Iasos e il suo territorio* - - (cf. our lemma no. 879) 37-60, focus on the places and especially the monuments chosen by the demos for publication of the numerous decrees (most of them for foreigners, only four or five concern citizens; all in all ca. 90 honorary decrees have been found during the excavations). Free-standing stelai or so-called παραστάδες (door-posts or large pilasters placed against walls of temples and other public buildings) were used for publication of the decrees. Decrees in honor of foreign judges and their home cities appear to have been inscribed on stelai in the temple of Artemis Astias, the main deity of the city. Later decrees which ratify the gift of citizenship to the judges already announced in earlier decrees were engraved on a παραστάς, together with many other decrees [we do not summarize the findings about the chronology of Iasian decrees: cf. R.Fabiani, *I decreti onorari di Iasos. Cronologia e storia* (Munich 2015), Pleket].

872. **Iasos. Gymnasion and presbyteroi.** P.Fröhlich, in *Groupes et Associations* 59-111, lists twelve cities in which πρεσβύτεροι are attested (whether or not as a group; nearly all from the 2nd cent. B.C. and rarely later than the 1st cent. A.D.) and four cities in which they are specifically attested as associations (Chios, Samos, Metropolis, Iasos; all late Hellenistic). In an Appendix on 105-111 he presents the Greek texts and French translations of eight inscriptions; for the texts from Iasos he examined the squeezes in the Fonds Louis Robert; this resulted in a number of minor changes which do not affect the meaning of the texts and which we do not reproduce.

The eight texts in the Appendix are: *SEG* XLV 1520 (c) (no. 3; Iasos); *I.Iasos* 23 (no. 1), 93 (no. 2) and 250 (no. 4; cf. *SEG* LX 1113, comp. num. and in fine); *IG* XII.6.133 (no. 5; Samos); *Syll.*^{3} 1068 (no. 6; Patmos); *CIG* 2220 (no. 7; Chios) and 2221 (no. 8; *SEG* XXVI 1021; Chios). Two other inscriptions, not included in the appendix but very relevant for the Iasian presbyteroi are *I.Iasos* 245 and 246 (both foundations). In 245 L. 30 in fine F. (74 note 65) proposes γλῳ[κισμόν] instead of γ(ε)[ρας κτλ.]. None of the Iasian texts recording the presbyteroi is prior to the years 175-150 B.C. The texts from Metropolis, not included in the appendix and briefly discussed on 64/65, are: *SEG* XLIX 1522; *I.Eph.* 3488 (*SEG* LVIII 1339) and *I.Metropolis* 1 B LL. 38-40 (*SEG* LIII 1312 B).

Detailed analysis of the texts collected in the appendix and others, with special reference to the following items: functionaries of the presbuteroi (e.g. διοικηταί); election procedures (secret voting); income of the pr. (especially revenues from donations); relations between city and pr.; activities (gymnasial, cultic; banquets; in Chios there was a πρεσβυτικόν [*IGR* IV 1703] [in Carian Nysa on the Maeander there was a γεροντικόν; see now M.Kadioğlu, *Das Gerontikon von Nysa am Maander* (Darmstadt 2014), Pleket]); relation between the πρεσβυτικόν and the Ὀμηρικόν; age-limits (older than 30); number of πρεσβύτεροι; physical training in the gymnasia (no *obligation* to train in the gymnasia or to prepare for war in the urban army; eventually training as special association but initio perhaps as part of οἱ ἀλειφόμενοι or οἱ μετέχοντες; see e.g. *SEG* XXXIII 696 [Amorgos; 2nd/1st cent. B.C. according to F. on 86 note 109] and XXXV 598 [Larissa], *IG* XII Suppl. 122 [Eresos; μετὰ τῶν νέων καὶ τῶν ἀλειφομένων; ca. 200 B.C.], *CIG* 3085 [Teos; ἔφηβοι καὶ οἱ μετέχοντες τοῦ γυμνασίου; late Hellenistic], *IG* XIV 256 [*IGDS* 161; Gela; ἔφηβοι, οἱ νεώτεροι, οἱ ἄλλοι οἱ ἀποδυόμενοι εἰς τὸ γυμνάσιον; 1st cent. B.C.]); rise of special associations of pr. in the late Hellenistic period (but not necessarily in all poleis): see e.g. *SEG* XLIII 370 (LI 786) and 371 (Amphipolis), LVII 1269 (Pergamon); financing of their activities, rarely by the city (though in Pergamon we hear about public funds earmarked i.a. for the ἄλειμμα τῶν πρεσβυτέρων: *SEG* LVII 1269 in fine) and mostly by the pr. themselves (donations; money given by gymnasiarchs), which may have prompted them to organize themselves in associations; in document no. 5 of the appendix we read about οἱ ἀλειφόμενοι τῶν πρεσβυτέρων; apparently not *all* pr. were members of the associations; pr. as groups of 'notables locaux (96) searching for 'social capital' and for money, and founded in the 2nd cent. B.C., in close cooperation with the civic authorities and with the νέοι as model. Brief reflections on the polis as a big family with the pr. as parents and the youngsters as children (cf. *I.Priene* 117 LL. 55-58), on a 'survalorisation publique de l'ancienneté - - - et son institutionnalisation par la naissance de ces groupes de *presbytéroi*, peut-être de patéres, et, plus tard ou ailleurs, des gérousiai' (103; brief analysis of *IG* XII Suppl. 139 A LL. 13 and B LL. 18/19), and on the relation between the πρεσβύτεροι and the γερουσίαι from the Imperial period [cf. also M.Paganini's summary in *Topoi (Lyon)* 18.2 (2013) 490/491; for a new inscription mentioning οἱ πρεσβύτεροι as a group responsible for the erection of a stele with a decree of the demos, cf. *Gephyra* 12 (2015) 191-198; for the relation between gymnasiarch and gerousia see now J.-M. Carbon, S.Isager, P.Pedersen, *ZPE* 201 (2017) 178-182 (Halikarnassos); cf. also our lemma no. 960, Pleket].

873. **Iasos. Resident foreigners.** Cf. *SEG* XLIV 889, LI 1505, LV 1115. F.Delrieux, in id., O.Mariaud (edd.), *Communautés nouvelles dans l'Antiquité grecque. Mouvements, Intégrations et Représentations* (Chambéry 2013) 155-202 (cf. P.Hamon, *BE* (2014) no. 443: 'longue mais peu instructive'), examines the terminology used to indicate resident foreigners (to be distinguished from temporary residents: ξένοι παρεπιδημοῦντες)): οἱ ἐν τῇ πόλει κατοικοῦντες; μέτοικοι (relation with πάροικοι; brief discussion of *I.Iasos* 408 [French translation; not mercenaries but μέτοικοι] and 220 [French translation; μέτοικοι versus ξένοι and ἀστοί]). In the 2nd cent. B.C. the evidence for resident foreigners grows considerably: see especially *I.Iasos* 160-167 and 170-218 (*SEG* LVII 1088-1091; list of contributors to the financing of the Dionysia, many μέτοικοι among them; brief discussion of *I.Iasos* 191 (Greek text; French translation)). On 165-174 tabular survey and analysis of all attested resident foreigners, divided over three periods (ca. 200-160, 160-140, and 140-100 B.C.; 81 persons, many from the Black Sea and the Levant; brief comment on *I.Iasos* 2 (soldiers of a garrison staying in the city after the departure of their units) and on the economic potential of Iasos enabling the city to accommodate numerous foreigners).

On 180-185 reflections on the presence of Romans and Italians in Iasos from the 1st cent. B.C. onward (cf. already *SEG* XXXIV 889 for their presence in Iasos and LII 762 and 1050 for their presence in Rhodes and Kaunos). In *I.Iasos* 90 (beginning of the 1st century A.D.) we have οἱ Ῥωμαῖοι οἱ ἐν Ἰασῶι πραγμα-

τευόμενοι ('une communauté à part entière' (182); but see P.Hamon, *loc.cit.*: 'D. parle fort improprement de la "communauté étrangère" et tente, assez vainement, de retracer les étapes de la "mise en place d'une aussi vaste toile", qui s'explique par l'attractivité du port').

874. Iasos. **Honorary decree for the three sons of Peldemis, 367/366-361/360 B.C.?** *SEG* XXXVI 983 (*SEG* XXXVIII 1059 is a later copy of this text). R.Fabiani, in *Euploia* 317-330, reprints the Greek text (ph.; also of *SEG* XXXVIII 1059). She briefly discusses *I.Mylasa* 2 in which 'the sons of Πελδεμις (the same as the three in *SEG* XXXVI 983) are punished for having defiled the statue of Hekatomnos in 361/360 B.C. during the satrapy of the latter's son Maussollos. F. argues that SEG XXXVI 983 precedes those events of 360/361 B.C. in Mylasa and is likely to have been issued after the Conference of Susa (367/366 B.C.; end of the King's Peace and beginning of an anti-Persian Athenian policy). F. examines the ideological background of the ἐπιβουλή against Maussollos. Athens is likely to have revitalized the connection with Iasos. The man who proposed the honorary decree for Peldemis' sons (*SEG* XXXVI 983) probably is a descendant of the homonym who was honored by Athens ca. 400 B.C. (*SEG* LI 1506 (and 67); copied in Iasos in the 2nd cent. B.C.). Both cases concern people with distinct anti-Persian feelings. In *SEG* XXXVI 983 an anti-Persian (and anti-Hekatomnid) group in Iasos pushed through a decree honoring three men who a few years later conspired against Maussollos; the same people are likely to have urged the republishing of the earlier Athenian decree honoring three Iasians who likewise had been anti-Persian. In the end, however, the philo-Hekatomnid faction prevailed and managed to have the conspirators against Maussollos ([τ]ῶν ἀν[δρ]ῶν τῶν ἐπιβουλευσαντω[ν Μαυσώλλωι καὶ τῆι Ἰασέων πόλει; *I.Iasos* 1 LL. 2-3) killed or exiled and their possessions confiscated [for *I.Iasos* 1 see our lemma no. 875]. Similar developments took place in Erythrai (*I.Erythrai* 7: positive relations with Athens in 366/365 B.C.; Maussollos is honored in *I.Erythrai* 8 [*Syll.*³ 168] and Idrieus is honored in *SEG* XXXI 969). [On *I.Erythrai* 8 and other honors for Hekatomnids see our lemma no. 886, Corsten.]

875. Iasos. **List of possessions confiscated and sold after a conspiracy against Maussollos, ca. 360-350 B.C.** *I.Iasos* 1 (see also our lemma no. 874 in fine). F.Delrieux, in M.-C.Ferriès, F.Delrieux (edd.), *Spolier et confisquer dans les mondes grec et romain* (Chambéry 2013) 209-265, reprints the text of *I.Iasos* 1 (ph.; detailed app.cr.; French translation; 211-215 [cf. also our lemma no. 874 in fine]). In an Appendix on 248-250, D. publishes his revised edition of the text after examination of the stone in the Louvre and of a series of new photos. Differences are underlined and 'insignifiantes: l'apport épigraphique est donc inexistant' (P.Hamon, *BE* 2014 no. 39). We do not reproduce these insignificant differences.

D. observes that the text records three sales in two years. For the first sale the purchaser, the nature of the possession, the former owner, the price (in staters) and the μνήμονες ('guarantors') are mentioned; for the two other sales it is only the purchaser, the possession and the price (in staters) that are recorded. In the two later sales the prices are on the whole lower and may have to be related to 'biens mobiliers'. D. adduces various other inscriptions (see infra) which contain prices of real estate and concludes that the Iasian prices were in comparison very low. D. suggests that the Iasian staters were Persian gold dareikoi. Payments may have been realized in silver drachmas struck under Maussollos. Detailed discussion (Greek text; French translation) of *SEG* XXXVII 917 (Erythrai); LV 957 (Chios *Syll.*³ 46 (*SEG* XLIII 713; detailed app.cr.; Halikarnassos).

876. Iasos. **Honorary epigram for Idrieus, 344/343-341/340 B.C.** Cf. *SEG* LX 1110 sub (3). Large limestone block found during excavations in the western stoa of the agora; part of a large base consisting of at least four other blocks supporting statues of Aba, sister and wife of Hekatomnos and mother of Idrieus (for her see our lemma no. 878); Hekatomnos; and Idrieus and his sister/wife Ada [for this monument cf. N.Masturzo, in *Epigrafi di Iasos* 27-61, Pleket]; on top a dowel-hole; inscription on the front. Ed.pr. M. Nafissi, in *Euploia* 303-315 (ph.; French translation; here designated N. 1). Revised text by id., in *Epigrafi di Iasos* 65/66 and 70-92 (ph.; dr.; Italian translation; here designated N. 2). See also id., in E.Winter, K. Zimmermann (edd.), *Zwischen Satrapen und Dynasten: Kleinasien im 4. Jahrhundert v. Chr.* (*AMS* 76; Bonn 2015) 21-48. We print the text of N. 2 (p. 65).

Αὔξοντες . [..] . [.. βα]σιλεῖς κλεινοὺς παρὰ θνητοῖς
στῆσαν τουσ[...]ασεῖς πρῶτοι ἐπ' εὐτυχίαις·
σώισαντος π[α]τρίαν ἀρχὴν Ἰδριέω[ς [- ca. 5-6 -] . α .]
[ἐκ] δεινῶν παθέων ἤγαγε ἐς εὐνομίαν

Date: monument and epigram probably date from 344/343-341/340 B.C., the erasure (L. 3) from 341/340-336/335 B.C. (satrapy of Pixodaros). N. 1 and 2 || 1. [πόλω οἱ βα]σιλεῖς, N. 1; τ[μ]α[ῖς βα]σιλεῖς, N. 2; [Καρῶν βα]σιλεῖς, C.Marek apud N. 2 - ιαῖς is compatible with 'il labili segni rimasti' and with 'spazio a disposizione' (74) and has parallels in e.g. *SEG* XLVIII 716 bis and *IG* IX.1².2.238; 'the kings' are the Hekatomnids, who in fact were satraps of the Persians; the Iasians preferred to ignore the situation of dependence on (the governor of) the Persian king, N. 2 | 2. τοὺς [Ἰα]σ̣έ[ας], N. 1; τουσ[ὲ Ἰ]ασεῖς, N. 2 and G.Petzl apud N. 2; in N. 1 βασιλεῖς (L. 1) is subject, in N. 2 object; ἐπ' εὐτυχίαις: 'pour des temps heureux', N. 1; '(the kings were first) to bring to prosperity the Iasians', N. 2 on 73; 'per il loro buon successo', N. 2 ('un valore finale'; on 83 parallels for this expression); the Iasians presented themselves as the first who erected statues of the Hekatomnids ἐπ' εὐτυχίαις, N. 2, who does not exclude that the Hekatomnids 'fossero destinatari del sacrifici' (85); he refers to *SEG* LVIII 1220 (θυσίαι for Maussollos) and to the Μαυσσολεῖον in Iasos || 3. initio: 'dopo che Idrieo salvò il potere paterno', N. 2, perhaps a reference to the conspiracy against Maussollos in the 360s/350s B.C., probably in 357-355 B.C. (*I.Mylasa* 2; *I.Iasos* 1 [on which see now R.Fabiani, in E.Winter, K.Zimmermann (edd.), *op.cit.* 49-70, and eadem in the article summarized in our lemma no. 874, Pleket]); the δεινὰ πάθεα in L. 4 may refer to the hardships suffered by the Iasians during that event; in fine [Ἑκατόμνω], N. 1; transition from gen. abs. (with Idrieus in the gen.) to a verb ἤγαγε (L. 4 with Idrieus as subject, N. 1 [but see P.Hamon, *BE* (2014) no. 441: 'passage incongru du génitif absolu à un verbe conjugué sans sujet exprimé', Pleket]; Ἰδριέω[ς [Ἀδα Κἀ]ρας], N. 2, with detailed discussion of the relation between Iasos and the Carians and the reason why the reference to the Carians was erased later: the concept of sovereign power exercised by the βασίλισσα Ada over the Carians may have been difficult to swallow for the free polis of Iasos [see also Fabiani, *art.cit.* (cf. our lemma no. 874) 329, who suggests connecting the erasure with the 'renewed publication of a decree which honoured those who in Mylasa had insulted the statue of Hecatomnos', Pleket] || 4. εὐνομία: 'bon ordre', N. 1; 'buon governo' N. 2, guaranteed by the Hekatomnids and undoubtedly also by the supremacy of the city elite | in N. 1 and 2 detailed commentary on brother-sister marriages among the Hekatomnids (the idea of the superiority of the family was predominant).

877. Iasos. **Honorary decree for Theodoros, ca. 330-320 B.C.** *I.Iasos* 52. R.Fabiani, *art.cit.* (cf. our lemma no. 874) 327, offers a new restoration of LL. 1-3 (here 'F. 1'). In *Epigrafi di Iasos* 163-202 (ph.), she presents a new text of the entire inscription (here 'F. 2'). Cf. also J.-M.Carbon, *EA* 49 (2016) 67-69.

[Ἐπὶ στ]εφανηφ[όρου Μιννίωνος]
[το]ῦ Θεοδότου, μ[ηνὸς - - - - - - -]·
[πρ]υτάνεων γν[ώμη· ἔδοξεν τῆι]
[βο]υλῆι καὶ τῶι δή[μωι· ἐπειδὴ]
Θεόδωρος Ἡγύλ[λου ἀνὴρ καλὸς]
καὶ ἀγαθὸς περὶ [τὴν πόλιν ἐστί],
δεδόσθαι αὐτῶι [ἱερωσύνην]
Διὸς Ἰδριέως καὶ Ἡ[ρας· εἶναι]
δὲ αὐτῶι καὶ προε[δρίαν ἐν ἀγῶσι]
πᾶσιν, δεδόσθαι δὲ [αὐτῶι καὶ]
ἀτέλεαν πάντων τ[ῶν ἐκ τοῦ νόμου]
εἰς τὸν ἅπαντα χρόν[ον καὶ αὐτῶι]
καὶ ἐγγόνοις vacat
vacat

Date: 330-320 B.C., F. 2 | Arrian (*An.* 1.18.2) reported that Alexander the Great introduced democracy in the cities of Asia. In Iasos, however, the regime 'essenzialmente oligarchica' (191) which flourished under the Hekatomnids continued to exist, F. 2 | 1-2. [- - - - - - -]σφα[- - - - - | -] Θεοδότου M[- - -], *I.Iasos*; Minnion and Gorgos, sons of Theodotos, had a personal relationship with Alexander the Great and are likely to have been supporters of the Hekatomnids; there was 'a very clear political and ideological continuity in the civic life of Iasos between the Hekatomnid period and that of Alexander (328), F. 1; C. suggests that in L. 2 in fine ca. 9 letters are missing and that the month may have been Φυλαιών or Ἀδωνιεύς 'though any certainty is elusive' || 5-6. Θεόδωρος Ἡγύλ[λου ἀνὴρ ἐστι καλὸς] | καὶ ἀγαθὸς περ[ὶ τὴν πόλιν τῶν Ἰασέων], *I.Iasos*; F. 2 suggests that Hegyllos, son of Theodoros and stephanephoros ca. 300 B.C. (*I.Iasos* 45 and 69) is the son of the Theodoros in *I.Iasos* 52, and that Hegyllos, son of Οὐλιάδης and on record in *I.Iasos* 1 as ἄρχων (during the satrapy of Maussollos), perhaps was the father of our Theodoros || 7-8. δεδόσθαι αὐτῶ[ι πολιτείαν καὶ ἱερωσύνην (?)] | Διὸς Ἰδριέως καὶ Ἡ[ρας Ἄδας (?)· εἶναι], *I.Iasos*; F. 2 argues that Zeus' epithet Ἰδριεύς is derived from the toponym Ἰδριάς (part of Caria) and has nothing to do with the Hekatomnid Idrieus, brother of Maussollos and son of the couple Aba-Hekatomnos, as a result 'l'ipotesi di un culto divino per il satrapo mi sembra improbabile' (179); see also *SEG* LI 1551; C. suggests [ἱερωσύνην] in L. 7 | 9. προε[δρίαν ἐν τοῖς ἀγῶσι], *I.Iasos* || 10-13. δεδόσθαι δὲ [αὐτῶι καὶ - - -] | ἀτέλεαν πάντων τ[ῶν ἡ πόλις κυρία ἐστίν] | εἰς τὸν ἅπαντα χρόν[ον· ὑπάρχειν δὲ ταῦτα] | καὶ ἐγγόνοις, *I.Iasos*; F. 2 provides various parallels for the expression πάντων τῶν ἐκ τοῦ νόμου and suggests that exemption of liturgies is included in πάντων, referring to *IG* II² 1140 and *LSAM* 11; C. suggests restoring L. 11 as follows: πάντων· τ[αῦτα δὲ εἶναι].

878. Iasos. Honorary inscription of Aba, 4th cent. B.C. or later. Cf. Robert, *Sinuri* p. 100 (ph. of a squeeze; 'unknown provenance'). Limestone statue base inscribed on two sides; now in the Archaeological Museum in Istanbul; probably part of a larger monument consisting of at least four other blocks (cf. our lemma no. 876); at left a cutting for a clamp connecting the block with an adjacent block; on top a dowel-hole for a statue; on a lateral side, *SEG* LX 1115 (Iasos; now republished by M.Nafissi in the publications mentioned infra, on 306/307 and 68-70, respectively; in L. 7 N. gives [Ἰασ]ἑ[ων -] (*SEG* [Ἰασέων])); on the front the inscription for Aba. Ed.pr. M.Nafissi in *Euploia* 305/306 (ph.) and in *Epigrafi di Iasos* 66-68 (ph.): Ἄβα νν Ὑσσαλδώμου

Date: 4th cent. B.C., R; 'piu tardo', M., who refers to *SEG* XXXVI 983 | Aba: wife and sister of Hekatomnos, mother of Maussollos, Artemisia, Idrieus and Ada, N. [see also *SEG* LXI 871, Carbon].

879. Iasos. Sale of the priesthood of the mother of the Gods (and of the Meter Phrygia), end of the 3rd cent. B.C. Cf. *SEG* LXII 829. Two joining fragments of a limestone stele broken below and found in the western stoa of the agora. Mentioned (without Greek text) and briefly discussed by G. Maddoli, in

D.Baldoni, F.Berti, M.Giuman (edd.), *Iasos e il suo territorio* (Atti del convegno internazionale per i cinquanta anni della Missione Archeologica Italiana, Istanbul, 26-28 Febbraio 2011; Rome 2013) 75-80 ph., briefly mentioned in *SEG* LXI 946 app.cr. ad LL. 1-2). Ed.pr. G.Maddoli, in *Epigrafi di Iasos* 101-118 (ph.; Italian translation).

[- - - - - -]τ]ῆς ἱερωσύν[ης] τῆς τῶν Θ[εῶν Μητ]ρός·
ἀγαθῆι τύχηι· ἐπὶ στεφανηφόρου Ἀπόλλων[ος] τοῦ μὲ-
τὰ Ἑκαταῖον, μηνὸς Θαργηλιῶνος ἕκτηι ἐπὶ δέκα,
κατὰ τάδε πωλοῦσιν οἱ νεωποῖαι οἱ περὶ Λάμ-
πιτον Ἱπποκράτους τὴν ἱερωσύνην τὴν τῶν Θε-
ῶν Μητρός· ἡ δὲ πριαμένη ἱερήσεται κατὰ τὸν νό-
μον καὶ τὴν διαγραφήν· vac. κατὰ τάδε πωλεῖται ἡ
[ἱ]ερεωσύνη τῆς τῶν Θεῶν Μητρός· ἡ πριαμένη ἱερή-
σεται ἕως ἂν ζῆι κατὰ τὸν ὑπάρχοντα νόμον, ἱε-
ρήσεται δὲ καὶ τῆς Φρυγίας Μητρὸς ἡ αὐτή· κατὰ τάδε
θύσει μηνὸς Ἀληθιῶνος τριακάδι καὶ πέμψει τὴμ πομ-
πὴν ἐκ τοῦ πρυτανείου· λήψεται δὲ ὧν ἂν ἡ πόλις θύηι ἑνὸς ἱερε[ί]-
ου οὗ ἂν βούληται σκέλος τὸ δεξιὸν καὶ τῆς κεφαλῆς τὸ ἥμι-
συ καὶ γλῶσσαν καὶ ἐγκέφαλον καὶ τράχηλον καὶ ὠμοπλάτην
καὶ πλευρᾶς ἐπὶ τρία ὀστᾶ δεξιά· ὧν δ' ἂν οἱ ἰδιῶται θύωσιν, λήψε-
ται ἀφ' ἑνὸς ἱερείου κωλέα[ν]· λήψεται δὲ καὶ τὰ παρατιθέμε[να]
πάντα ἐπὶ τὴν τράπεζα[ν] ἡ ἱέρεια πλὴν χρυσίου ἢ ἀργυρ[ίου ἢ]
[ἱ]ματισμοῦ· τούτων δὲ ὅ [τ]ι ἂν [τ]ις ἀνατιθῆι ἀπογρ̣αφ[έτω ἡ ἱέ]-
ρεια πρὸς τοὺς νεωποίας καὶ εἴσω παρεχέτω [τοῦ ναοῦ ἕως ἡ πό]-
λις περὶ αὐτῶν βουλεύσηται· νν οἱ δὲ νεωποῖαι κ[αταγραφέσθων]
[κ]αὶ ἀντιγραφέσθω ὁ τῆς β[ουλ]ῆς γραμματε[ύς· δοῦναι δὲ τοὺς]
[ν]εωποίας τοῖς πρυτά[νεσι εἰ]ς β[οῦ]ν δρ̣αχ[μὰς - - - - ca. 14 - - - -]
πέντε καὶ εἰς αἶγα δρα[χμὰς -]
καὶ εἰς ἔλατρα κ̣α[ὶ - - - - - - - - - - - - - - - - - - -

list, viz. ca. 375-350 B.C.; F. adduces various other inscriptions (as yet unpublished) which mention members of this family, which was active for at least ca. 150 years, Pleket] || 6-7. 'secondo la legge e il contratto', ed.pr. (cf. his 'scrittura contractuale' (114)); the hieros nomos contains general rules for all cults, the διαγραφή specific rules for a specific cult ed.pr. refers to *IG* XII.4.1. 298 and *SEG* L 766 LL. 35-45 for the relation between (ἱερὸς) νόμος and διαγραφή; cf. *SEG* LXI 940 for διαγραφή as 'Pflichtenheft' | 9-10. for the relation between the Meter Theon and the Meter Phrygia (Kybele) (for the latter see *I.Iasos* 229) ed.pr. refers to the Prienian inscription *SEG* LXI 946; in the latter and in the new Iasian text the two deities are distinct entities [cf. also M.Nafissi, in *Epigrafi di Iasos* 119-136, for comment on the relation between the Mother of the Gods and the Meter Phrygia in the context of a dedication from Iasos to Βασίλεια and a dedication from an extra-mural sanctuary of the Μήτηρ Θεῶν, carrying the title Βασίλεια Διδυμαία, Pleket] || 11-12. for the πρυτανεῖον cf. the role of the prytaneis in L. 22, ed.pr., who underlines the civic character of the Meter Theon cult and the absence of ecstatic elements typical of the cult of the Meter Phrygia, and refers to *SEG* LXI 946 for a similar relation between procession and prytaneion | 13-15. for the various parts of the sacrificial animal ed.pr. refers to Le Guen-Pollet's article summarized in *SEG* XLI 1850 | 15. 'e le costole sotto il terzo osso dalla parte destra', ed.pr., a more detailed rendering of what in other texts is called τρίπλευρον/τρίπλευρα (*LSCG* 70 and 93; *LSAM* 12) [read instead πλευρὰς ἐπὶ κτλ., 'portions of the side on three right bones', i.e. three right ribs and their meat; see now *CGRN* 196 (http://cgrn.ulg.ac.be /file/196/), Carbon] || 16-17 for the difference between parts of the animal and precious objects put on the sacrificial table ed.pr. refers to *I.Iasos* 220 and *SEG* 1047 | 19. 'tenga (sc. l'elenco a disposizione all' interno [del tempio]', ed.pr.; P.Hamon, *loc.cit.*: 'on attendrait plutôt quelque chose comme "conserver"' | 20. in fine possibly κ[αταγραφόντων] or π[αραλαβόντων], H., *loc.cit.* || 21-25. ed.pr. suggests that it is a percentage of the value of each sacrificial victim that the neopoiai are to pay to the prytaneis; H., *loc.cit.* argues that the neopoiai pay the price of the victims to the prytaneis from public funds.

880. Iasos. Dedication to Herakles Prophylax, 1st cent. A.D. (Julio-Claudian period). Cf. *SEG* LIX 1205. White marble altar moulded above and below, found in the western stoa of the agora. Ed.pr. F.Berti, in F. Raviola et al. (edd.), *L'indagine e la rima. Scritti per Lorenzo Braccesi* (Hesperia 30; Rome 2013) 209-220 (ph.). Greek text and French translation in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1580.

vv Ἡρακλεῖ vac.
Προφύλακι Θεῷ
vac. ἐπηκόῳ vac.
Τίτος Κορνήλι-
ος Πωλλίων εὐ-
χαριστήριον τὸν
ναὸν ἔχρεισεν
καὶ ἐκόσμησεν
καὶ τὸν βωμὸν
vv ἐποίησεν vv

2. For Προφύλαξ cf. *I.Iasos* 108/109, ed.pr. || 4-5. T. Cornelius Pollio: previously unattested, ed.pr., who refers to other Cornelii in Iasos | 7. ναόν· a chapel found in the center of the western stoa; ἔχρ(ε)ισεν: from χρίω ('to coat', *LSJ* s.v., ed.pr. refers to *La Carie* 363/364, and Robert, *Hellenica* XI/XII 460-463 [for a new example of chreisis see now H.Malay G.Petzl, *New religious texts from Lydia* (cf. our lemma no. 1178 app.cr. in fine) 51 no. 11, Pleket] || 9-10. 'le verbe ποιεῖν est inattendu un latinisme (*fecit*)?', P.Hamon, *BE* (2014) no. 442, Pleket].

881. Iasos. Incertum, Imperial period. Fragment of a marble table, found in the western stoa on the agora. Ed.pr. F.Berti, in *Tout vendre* 108 (text in majuscules; ph.): [---]ου ἀγορανόμων [---]

Dedicace d'agoranomes', M.Sève, *BE* (2013) no. 22 || on 107, ed.pr. refers to the topos-inscription *I Iasos* 261 (Greek text; ph.), which attests the lease of parts of the stoa.

882-883. Idyma (area of: Akyaka/Inişdibi). Two epitaphs, ca. 50 B.C.-50 A.D. Edd.pr. G.Ünver, A. Ṣaman, *Gephyra* 10 (2013) 135-140 nos. 1/2 (ph.; English translation), publish the following texts. The stones were brought to the museum in Muğla; the lower part of no. 1 was missing but was found later, built into the wall of a building in the area of Inişdibi. The region of Inişdibi was probably the necropolis of Idyma. Brief discussion of the location of Idyma.

882: 136-138 no. 1. **Epitaph of Soteris and her daughter Athenaïs.** White marble stele moulded above and below; below the lower moulding a tenon. Between LL. 4 and 5 an arched niche flanked by pilasters; within the niche representation of a woman (Soteris) holding the hand of a girl (Athenaïs).

vacat Ὑπὲρ vacat
Σωτηρίδος Κῶας v
Μόσσχος δ' Ῥόδιος
ὑπὲρ τῆς τροφοῦς
καὶ Ἀρτεμῆς Κῷος ὑπὲρ vv
τῆς μητρὸς καὶ ὑπὲρ Ἀθηνα-
εἴδος τῆς ἀδελφῆς καὶ Ἀρι-v
στόβουλος Παυσανία Ἰδύ-v
μιος ὑπὲρ τῆς γυναικὸς κα[ὶ]
ὑπὲρ τῆς προγόνου μνήμης
ἕνεκεν vacat

4. τροφοῦς: 'his foster mother', edd.pr.; Moschos was Soteris' threptos, P.Hamon, *BE* (2014) no. 445 || 5. Ἀρτέμης = Ἀρτε(ί)μης, H., *loc.cit.* [the form Ἀρτεμῆς is actually quite common and needs no correcting, pace H., Carbon] || 10. προγόνου: 'stepdaughter', edd.pr., who refer to *TAM* II 370 and *TAM* V.1.682; on 137 a stemma of the family. Aristoboulos (LL. 7/8) was Soteris' second husband and the stepfather of Artemes and Athenaïs. Soteris' first husband (a Koan citizen) is not mentioned, edd.pr.

883: 138-140 no. 2. **Epitaph of Theonis.** White marble stele with tenon; moulded above and below; inscription on a panel below a rectangular niche; in the niche representation of a woman (Theonis) wearing a peplos and sitting on a stool; with her right hand she points to a standing man (Zethos) clad in a himation; the relief seems older (ca. 150-100 B.C.) than the inscription; the stele may not have been made to order.

[Ὑ]πὲρ Θε[ω]νίδος Ἀρχιδάμου vv
[Ἀ]θηναίας, [Ζ]ήθος Ἐπαφροδίτου
Μύνδιος ὁ ἀνὴρ αὐτῆς καὶ Δημ-
[ή]τρι(ο)ς Ζήθου Μύνδιος ὁ υἱὸς αὐ-
τῆς ὑπὲρ αὐτῆς μνήμης ἕνεκεν
καὶ φιλοστοργείας τῆς εἰς αὐτήν

3-4. A Δημήτριος from Myndos in *SEG* XVIII 446 (*HTC* no. 73), edd.pr. | 4. ΤΡΙΣ, lapis; in fine υἱές, edd.pr. [the ph. shows ΥΕΙΟΣ, Pleket] || 6. φιλοστοργίας, edd.pr. [the ph. shows ΓΕΙΑΣ, Pleket] | on 140 no. 3 (ph.), edd.pr. publish an anepigraphic marble slab showing in a framed field a man lying on a couch,

holding in his raised right hand an unidentifiable object (rhyton? or drinking cup?); a snake crawls up from his calves (ca. 100-75 B.C.).

884. **Idyma (area of: Çatalçam/Akyaka). Mosaic inscription (?), 6th cent. A.D.** Rectangular panel of a mosaic floor in front of the bema in a basilica; in the panel a damaged inscription, mentioned by H.Özyurt Özcan, *Olba* 21 (2013) 462 and 469 (ph.; dr.) with some remarks provided by S.Şahin; no text we read from the transcription.

[-------]ΙΟ.ΓΟ.Α
[---]ΜΙΑΚΕΙCΑΥΝ
[---]ΟCΤΑ[..]Η[.]ΟΤ

4 [---]ΑΙΙΙΑCΟΥΚΟ...
[-].Ἰσάκου Ο[---]
[--]ΕΙ.ΟΝΟΛΟΝ.Α

4. Perhaps Πιασου, genitive of a personal name, or rather ἀπ' Ἰασοῦ?, S. [cf. a name Πιασ- in, e.g., *I.Olbia* 94, Carbon ...]. Ἰσάκου is probably the genitive of a name Ἴσακος, S. [cf. Ισακος in C.A.M.Glucker, *The City of Gaza* (see *SEG* XXXVII 1483) no. 26; or a form of Ισακούω from a potentially metrical text?, Carbon] | 6. ΟΝΟΛΟΝ: probably [τ]ὸν ὅλον, S.

885. **Kastabos (Rhodian Peraia). Dedication, Hellenistic (?).** Cf. *SEG* XXXII 1113. W.Held, in *Euploia* 93-100, discusses the κοινὸν τὸ Χερσονασίων, the sanctuary of Ἡμίθεα at Kastabos, and its epigraphic record. Comments on the following inscriptions: dedication of a ναός by Philion son of Philondas (*I.Rhod.Per.* 451/Bresson, *Recueil Pérée* 38; according to H., not relating to the temple of Hemithea itself); inscription mentioning the architects of the temple (*I.Rhod.Per.* 452/Bresson, *Recueil Pérée* 3...; roof tiles with the stamp TYMNIA, perhaps of a manufacturer called Θόας (J.M. Cook, W.H.Plommer *The Sanctuary of Hemithea at Kastabos* [Cambridge 1966] 47-51 and 60-61 [G.E. Bean]). H. argues that, though Rhodian from ca. 300 B.C., 'Kastabos ist (...) – auch unter rhodischer Herrschaft – ein dezidiert chersonesisches Heiligtum' (96) [see also the decree referring to substantial enhancement of the sanctuary of Hemithea in ca. 150 B.C., whose precise source and authority remain a matter of some debate: Rhodes (*SEG* XIV 640; cf. *I.Rhod.Per.* 401), Bybassos (Bresson, *Recueil Pérée* 44), or even Amos, where the inscription appears to have been set up (cf. also *SEG* XXIX 1064/1065), Carbon].

On 96 (ph.), H. reports on a new inscribed plinth for a column, 'wohl eine individuelle Säulenwidmung', which he interprets as evidence that many Chersonasians contributed to the building of the temple: [---]ΤΑΙΣΤΥΛΩΙ

Undated by ed.pr. [Hellenistic?, Carbon] | perhaps to be read as [... basis σὺν] τᾶι στύλωι; for the occasionally feminine gender of στῦλος, cf. especially inscriptions from Epidauros, such as *SEG* XXV 394 C L. 10; a similar fragment of an inscribed plinth, with a fragment of the column preserved above it, is recorded by G.E.Bean, in J.M.Cook, W.H.Plommer *op.cit.* 59-60 no. 4 (ph.), Carbon].

886. **Kaunos. Honorary inscription for a Hekatomnid, 4th cent. B.C.** *I.Kaunos* 46 (*SEG* LV 1118; J.Ma, in *Epigraphical Approaches* 165-179, especially 165/166 (dr.), proposes the following restoration: [Ἀρτεμισίαν Ἑ]κατόμ[νω | Καύνιοι] ἀ[νέθ]ηκ[αν] vac. (*I.Kaunos*: [Μαύσσωλλος Ἑ]κατόμ[νω | τῶι δεῖ

2 ...ἐθ]ηκ[εν] vac.). M. refers to *I.Kaunos* 47 and 48 (bronze statues set up by the Kaunians for Hekatomnos and Maussollos, respectively). Artemisia is Maussollos' wife (Artemisia II), and the statue referenced in *I.Kaunos* 56 was a marble one. M. compares *I.Erythrai* 8 (*Syll.*³ 168): Maussollos received a bronze, Artemisia a marble statue. The date of the Kaunian statues for Hekatomnids is unclear. Cf. our lemma no. 1869.

887. **Kaunos. Decree, 269/268 B.C.** *I.Kaunos* 4. Yu.N.Kuzmin, *Voprosy Epigrafiki* VI (2012) 337-350 (in Russian; English summary), argues that the 'Babylonian' regnal years were not used by Antigonos Monophthalmos and Demetrios Poliorketes in Asia Minor and Greece, and that the decree should be dated to the 15th year of Antigonos Gonatas rather than of Antigonos Monophthalmos. Use of regnal years for dating shows that Kaunos was a part of the Antigonid realm and not just temporarily occupied.

888. **Kaunos. Honorary inscription for Aulus Afranius, 1st cent. B.C.** *I.Kaunos* 112. M.Malavolta, *Picus* 33 (2013) 83-116, presents a prosopographical study of L. Afranius, cos. 60 B.C., in which he refers to his earlier article (M.Malavolta, *Quinta Miscellanea greca e romana* [1977] 251-303) and to further publications on this man. On 85-93 M. proposes a new interpretation of *I.Kaunos* 112 (ph.). In L. 10 he restores Α[ὖλ]ου instead of α[ὐτ]οῦ and follows F.Coarelli's suggestion (in F.Coarelli, D.Musti, H.Solin, *Delo e l'Italia. Raccolta di studi* [Rome 1983] 137) that the Αὖλος Ἀφρ[άνι]ος Λευκίου υἱός who is honored in this inscription is not the consul's son, but his uncle [cf. *An.Ép.* (2013) [2016] nos. 74 and 1649: '... il serait étrange que l'on attribue les évergésies non au patron mentionné précédemment avec son gentilice et sa filiation, mais à un fils de la personne honorée, nommé par son seul prénom' (O.Salomies), Corsten].

889. **Kaunos. Dedication to Vespasian, late 70s A.D.** *I.Kaunos* 123. Republished by M.Adak, M. Wilson, *Gephyra* 9 (2012) 13, who suggest the following reconstruction of the text. Cf. O.Salomies, *An. Ép.* (2012) [2015] no. 1682.

[Αὐτοκράτορι Σεβαστῷ Καίσ]αρι Οὐεσπασιανῷ αὐτοκράτορι τὸ ε'
[ὑπατῷ τὸ β' διὰ Γν. Αὐιδίου Κέλερος] Ῥ̣ουτιλίου Λούππου Φισκιλίου
[Φίρμου πρεσβευτοῦ αὐτοῦ καὶ ἀντιστρατήγου] vacat

Καίσ]αρι Οὐεσπασιανῷ αὐτοκράτορι τὸ ε' | [ὁ δῆμος ὁ Καυνίων διὰ] Ῥ̣ουτιλίου Λούππου Φισκιλίου vacat [- - vacat? - -], cf. Marek in *I.Kaunos*, who suggested that Rutilius Lupus may have been a Kaunian citizen || 1. fifth acclamation as imperator: late 70 A.D. || 2. for the complete name of the governor [for whom cf. also our lemma no. 1314, Corsten], with the elements Rutilius and Lupus, see *SEG* LXII 1286, A., W. || the text shows that Kaunos belonged to Lycia, A., W.

890-891. **Keramos (area of Belentepe). Epitaphs, 2nd cent. B.C.** A.Kızıl, in *Euploia* 375/376 and 381, briefly reports on two inscribed ostothekai of local limestone.

890: 375/376 (ph.) and 381 no. 17 (transliteration). On one side of the triangular pediment of the lid of a rectangular ostotheke, found in the dromos of a tomb. No text, we read from the ph.: Ἀπολλωνίου

891: 375/376 (ph.) and 381 no. 19 (transliteration). On the center of the narrow side of an ostotheke found in the burial chamber of a tomb. No text, we read from the ph.: Εὐφραινούσης

[The female name Εὐφραίνουσα is found e.g. on Thera (*IG* XII.3.504; XII Suppl. 1658), Thasos (*IG* XII.8.484), and at Knidos (*I.Knidos* 519; 657), it does not seem to be otherwise attested in this Ionic form Carbon.]

892. **Kindya and Bargylia.** See our lemma no. 860.

893. **Knidos. Published and unpublished inscriptions.** Bruns Özgan, *Knidos*, mentions *I.Knidos* 47 (ph.; 89-91) and *SEG* LV 1122 (ph.; Greek text; German translation; 157-159). – On 72, B. Ö. provides a list of inscriptions found in the small theater: the texts in our lemma no. 901, *I.Knidos* 46, 81, 86, 101, 111 112, 172, and 253; on 102, a list of inscriptions re-used in the church: *I.Knidos* 47 (see above), 83-85, 162 (found in the church, but possibly brought from another spot), and 266; on 153/154, she republishes *SEG* LV 1123, and on 175/176 *SEG* XLVII 1573 (both with ph. and German translation); on 244-247, a list of inscriptions in the area of the street leading to the harbor: the new texts in our lemmata nos. 894-899 and *SEG* LIII 1224.

894-899. **Knidos. Honorary inscriptions, 4th-1st cent. B.C.** Found by the street leading to the harbor. Ed.pr. Bruns Özgan, *Knidos* 244-247, who remarks that also *I.Knidos* 113-115, 117/118 and 121 122 found in the surroundings of this street, were presumably also erected there.

894: 244 (ph.). **Honorary inscription for an unknown person with sculptor's signature, ca. 300 B.C.** Fragmentary light-gray limestone block from a statue base; the first two lines of the text, containing the honorary inscription, are erased, leaving only the artist's signature.

Παρμενίσκος Κ[νίδιος] ἐποίησε

The artist is unknown, ed.pr.

895: 245 (ph.). **Honorary inscription (?) for [-]anax with sculptor's signature, late 3rd cent. B.C.** Light-pink limestone statue base, broken in two parts. Reading by W.Blümel apud ed.pr

[- -]άναξ Καλλιτέλευς
[- B]ουλαγόρας [---]AN[--]
[-----]νίκου τοῦ
[-----]ΟΣΚΑ[-----]

[-----]ΑΑ[---]ΤΟΥΤΟ[---]
[- - -]ΛΑ[---]ΟΥ· θεοῖς
[Καλλιά]δης Σθέννιδος Ἀθηναῖο[ς]

7. The sculptor Kalliades is known from *I.Lindos* 103 L. 22 and *SEG* XLIX 1075, B. [his activity is dated by N.Badoud, *Temps de Rhodes* (Munich 2015) 279 no. 34, to ca. 260-250 B.C., with further references, Carbon].

896: 246 (ph.). **Honorary inscription for [-]okritos, 4th-3rd cent. B.C.** Fragment of a statue base; on the top a depression.

[---]όκριτος [-----]
[Ἀρι]στοφάνη[ς---]

[---]τευς A[------]
[---]ΑΣΕΝΕΚ[----]

4. e.g. [---]ασεν ἐκ [τῶν ἰδίων] or [εὐνοί]ας ἕνεκ[α], ed.pr.

897: 246 (ph.). **Honorary inscription for Hermokles with sculptor's signature, ca. 200-150 B.C.** *I.Knidos* 116. The lower part of the block, missing in *I.Knidos*, has been found during the excavations; it contains the artist's signature: Ζηνόδοτος Μενίππου ἐποίησε

The sculptor is known from *I.Knidos* 16 (*SEG* XXXIX 1118), 171, 177, and 187, ed.pr.

898: 246/247 (ph.). **Honorary inscription with sculptor's signature, 2nd-1st cent. B.C.** Light-gray limestone block, missing its upper right corner. Reading by W.Blümel apud ed.pr.

Μένης Ἀπολ[-----]
vacat Μαι[------]
Ἀθανάδωρ[ος-----]
Ἀθαναγόρα[ς-----]

εὐεργετηθ[έντες? --]
vacat of ca. 5 lines
vac. Εὐκλέους Συρακόσιος
vacat ἐποίησε vacat

Ed.pr. interprets the text as an honorary inscription for Athanadoros, son (?) of Athanagoras (LL. 3-4), set up by Menes (L. 1) [however, the name of the father of Athanadoros is expected in the missing right half of L. 3, and Athanagoras in L. 4 would then be a second person; was Menes the honorand, and were Athanadoros and Athanagoras honoring Menes, having received benefactions from him (L. 5)?, Corsten] | [1-2. Μένης Ἀπολ[λ- - - Μάγνης ἀπὸ] Μαι[άνδρου], Chaniotis] | 6. Εὐκλέους is a genitive; thus, the artist's name is missing; space before Εὐκλέους is vacat, B.

899: 247. **Honorary inscription for Kleisis, undated.** Limestone ashlar block, built into the wall of the 'Hafentorstraße'.

Κλεισίδος
τᾶς Κλεισιππίδα,

Ἐπιγένευς
γυναι[κός]

2. Cf. *SEG* XLV 786 no. 10 for a Κλεισιπίδας from Knidos on an amphora stamp found in Pella (mid-2nd cent. B.C.), ed.pr. | [3. Ἐπιγένευς: genitive of Ἐπιγένης, Corsten].

900. **Knidos. Honorary inscription for the demos of Rhodes, 1st cent. B.C.–1st cent. A.D.** Marble statue base, found in the portico north of the temple of Dionysos; inscription in a recessed and only roughly smoothed field on the front (obviously a secondary inscription after erasure of the original one); on the heavily damaged top surface beddings for perhaps two statues (demos of Knidos and of Rhodes?). Ed.pr. Bruns Özgan, *Knidos* 171-174 (ph.; text in majuscules).

vacat Ὁ δᾶμος vacat | τὸν δᾶμον τὸν Ῥοδίων | vacat θεοῖς vacat

901. **Knidos. Building inscription, early 2nd cent. A.D.?** Bruns Özgan, *Knidos*, mentions the following fragments of the building inscription on the architrave of the small theater (for the date see pp. 66-71): 1) 40, cf. 72: fragment, presumably belonging to the same architrave as *I.Knidos* 253, both now in the British Museum: [- - -]ΛΙΟ[- - -] – 2) 68/69 (ph.), cf. 72: [- - -] Νέρουα Τρ[αϊαν- - -], interpreted as a part of the name of Trajan (less likely Hadrian) [the tau has strangely been incised across the preceding alpha, Corsten].

902. **Knidos. Building inscription, 117-138 A.D. (?).** Cf. *SEG* LVIII 1219, LIX 1206 in fine. Numerous fragments from the colorful marble revetment of the facade of a large portico to the north of the temple of Dionysos, among them several of blue marble, in which large letters (20 cm high) were first carved and then inlaid with red limestone. The fragments are difficult to reassemble but they seem most probably to have belonged to the building inscription of the stoa, mentioning the donors, among them several names that occur in the family of the famous Θεόπομπος, and the dedicatees. Ed.pr. Bruns Özgan, *Knidos* 147-152 (ph.; majuscule transcription). She illustrates two joining (?) pieces with ΣΣΤΟΑ [surely [- -]Σ στοα[ ], Carbon]; other fragments preserve the letters ΙΣΚΟΥ and ΠΡΟΣ.

In front of the exedra of Symmachos (within the portico), two fragments with ΣΥ|ΜΜ were found (probably parts of a form of the name Σύμμαχος, cf. *SEG* LIX 1206), and Ἀριστοκλείδας ὁ καὶ Ἀθαναγόρας can be reconstructed from a combination of numerous fragments (cf. *SEG* LIX 1206 [however, in the ph. ('Abb. 129') the fragments as laid out read at the end: ΑΘΑΝΑΝΙ, M.Sève, *BE* (2014) no. 21]); a further fragment preserves Σ followed by a wreath.

Near the western part of the stoa, to the left of the exedra, several fragments, apparently belonging to the names of the dedicatees, came to light: ΑΠΟΛΛΩΝΙΚΑΡ ('Απόλλωνι Καρ[νείῳ]) and ΑΔΡΙΑΝΩ ('Αδριανῷ). B. Ö. suggests that the last name was part of Hadrian's titulature (not Antoninus Pius').

903. **Knidos. Building inscription, mid-2nd cent. A.D.** Block of an architrave with three fasciae, presumably part of a monumental gate, found by the street leading to the harbor; inscription on the upper and middle fasciae. Mentioned by Bruns Özgan, *Knidos* 243 (ph.).

[- - - - -]δοξοτάτῳ καὶ ΕΝΑΡ[- - - - - | - - - - -]ΥΤΟΝ vacat

Part of an imperial titulature, B. Ö. [perhaps something such as [- - ἐν]δοξοτάτῳ καὶ ἐναρ[γεστάτῳ - - -] or ἐναρ[έτῳ - - -], Corsten]

904. **Knidos. Dedication of a fountain house, not later than the mid-1st cent. B.C.** *SEG* LV 1124 (partial text read from a ph.). Architrave of a fountain house; inscription on the three fasciae. Ed.pr. Bruns Özgan, *Knidos* 221-223 (ph.; German translation).

Βουλακράτης Κλειτοφῶνος ἐπιμεληθεὶς τᾶς εἰσαγωγᾶς [καὶ]
[τ]οῦ εἰς Παρθενίαν ὑδραγωγήματος καὶ τελειώσας τὸ ἔργον
vacat τὰν κράναν ἀνέθη[κε] τῶι δάμωι vacat

1. Βουλακράτης may have been ἐπιμελητὴς τῶν κρηνῶν, ed.pr. || 2. Παρθενία was perhaps a city quarter of Knidos; the fountain may have been fed from the aqueduct, leading to that area, ed.pr. [A.Chaniotis in *SEG* LV 1124 suggests that Παρθενία was the name of a fountain, Corsten] || 3. τᾶν κρανᾶν, M. Sève, *BE* (2014) no. 21.

905. **Knidos. Inscriptions with measurements, 4th cent. B.C.** Inscriptions on the upper edge of blocks of the front wall of a building of unknown function near the western stoa. The text consists of measurement terms, separated by vertical strokes, giving the length indicated by each of the terms [cf. MAMA XI 254, Chaniotis]. Ed.pr. Bruns Özgan, *Knidos* 160-162 (cf. ead., in *Euploia* 44/45; ph.).

A. πούς (ph.; 29.6 cm, this 'seems to correspond with the units used in Priene', 29.44 cm, i.e. the Ionic foot' employed in the construction of the temple of Athena, ed.pr.) [a correspondence with the Mausoleion is perhaps less likely, contrary to what ed.pr. suggests in *Euploia*, since the foot used there is reported as [illegible] cm long; on the difficulties and the variability of metrological standards, see notably M. Wilson Jones, *AJA* 104 (2000) 73-93 and 105 (2001) 675-713, Carbon]. – B. πάχυς (ph.; 51.3 cm) [for πῆχυς, a form already attested in Aeolic [illegible] but here clearly in Doric, Carbon]. – C. ὄργυα (176.7 cm).

In *Euploia*, B. Ö. comments: 'The placing of the standard measures suggests that it [the western building eventually integrated into the stoa in the 2nd cent. A.D.] was an important public building at a much frequented place like an agora'. The inscriptions, all thought to 'show characteristics of the 4th century B.C.' are used to corroborate the preferred date for the 'new building program' at Knidos (Tekir) which began under the Hekatomnids ('beginning of the second half of the 4th century') and 'widely completed when Alexander's troops arrived'. As a comparison, one of the earliest bases found in the harbor street is adduced, that of the statue of the *damiourgos* Ἐπίων son of Εὔφρων (*SEG* LIII 1224; ph.) [the base *SEG* LIII 1224 was dated to the 4th or 3rd cent. B.C. by W.Blümel; the style of the letters of the metrological inscriptions shows notable similarities with *I.Priene* 156 (*I.Priene* (2014) 149; 334 or 324/323 B.C., or perhaps even later; see our lemma no. 978 and *SEG* LX 1280); it is therefore possible that these metrological inscriptions were added sometime in the last third of the 4th cent., or even in the early 3rd cent. B.C., Carbon].

906. Knidos. Graffiti, Imperial and early Christian periods. Bruns Özgan, *Knidos* 109, mentions two graffiti in the church, which was built on top of the temple of Dionysos: 1) on the southernmost upper edge of the podium: ΑΒΓΔ (earlier than the church, since it is covered by the wall of the southern nave) – 2) in the floor of the church: † Ἰωάνν(ης) (ph.).

907. Labraunda. Honorary decree for Olympichos, ca. 240-220 B.C. (copy of ca. 150-100 B.C.). *SEG* LVIII 1220, LXII 834. W.Ameling, *ZPE* 187 (2013) 215-219, argues that the altar of Maussollos (LL. 8-10: ἱδρύσασθαι δὲ | [καὶ αὐτῶι (scil. Olympichos) ἀπέναν]τι τῆς εἰκόνος βωμὸν λευκοῦ λίθου | [ὅμοιον τῶι τοῦ Μαυ]σσώλλου) points to cultic honors for the dynast, accorded to him by Mylasa (cf. LL. 13/14 and 29-30) for benefactions towards the city and still remembered in the 3rd cent. B.C. A. compares these honors with cultic honors in Iasos (*SEG* LVII 1056-1058, where a Μαυσσωλλεῖον is mentioned) and places them in the context of the deifications of humans known from the Greek world before Alexander the Great.

P.Hamon, *BE* (2014) no. 434, prefers to restore in L. 23 [ἐν ἑκάστηι? τριε]τηρίδι instead of [ἐν τῆι πεντα ε]τηρίδι (*SEG* LVIII 1220), referring to C.P.Jones, *Chiron* 4 (1974) 187/188; in addition, he points out that in L. 24 the restoration [τοῖς ... κτ]ίσταις does not accord with ὑμνεῖσθαι in L. 22.

908. Mylasa. Public space. C.Williamson, in C.P.Dickenson, O.M.van Nijf (edd.), *Public space in the post-classical city* (Proceedings of a one day colloquium held at Fransum, 23rd July 2007; Leuven, Paris, Walpole MA, 2013) 1-36, studies two sanctuaries in Mylasa's χώρα (Zeus in Labraunda, and Sinuri whose temple was situated ca. 15 km southeast of Mylasa): 'how public were they, who was the public and what went on there?' (2). Numerous inscriptions are mentioned in passing, shedding light on the relation between the Hekatomnids, the priests in Labraunda and Mylasa. After the Hekatomnid period, when Labraunda was an 'extended palace', 'the focus --- was --- transferred to Mylasa' (18); Sinuri 'operated at the level of the συγγένεια, which became a subdivision of the polis' (30). [Cf. now also C. Williamson, in M.P.De Hoz, J.P.Sánchez Hernández, C.Molino Valero (edd.), *Between Tarhuntas and Zeus Polieus. Cultural crossroads in the temples and cults of Graeco-Roman Anatolia* (Leuven, Paris, Bristol 2016) 75-99, Pleket.]

909. Mylasa. Dedication of Eutychos and the Temenitai, late Hellenistic. *SEG* LIV 1107. J.M. Carbon, *EA* 46 (2013) 27-33 (ph.; English translation), suggests that, given the representation of a dolphin on a pillar above the inscription, the marble altar may have been dedicated to a 'dolphin-like' deity: Apollo and more specifically Apollo Delphinios. Τεμενῖται are well-attested at Miletos, all sharing in the cult of Apollo, especially Apollo Didymeus, but they may well have 'modelled themselves on ... the Delphinion', where in addition to Apollo Delphinios many other deities were worshipped (ἐντεμενιοι θεοί; cf. our lemma no. 975). The Mylasan Temenitai are likely to have worshipped Apollo, whether called Τεμενίτης or, 'more compelling', Δελφίνιος. C. presents evidence for dolphins on pillars being dedicated to Apollo. P.Hamon, *BE* (2014) no. 433: 'La présence de ce culte à Mylasa reste mystérieuse'. Cf. also A.Chaniotis, *EBGR* (2013) no. 30, Carbon; Greek text, ph., English translation and commentary now also in W.Blümel, R.van Bremen, J.-M.Carbon, *A guide to inscriptions in Milas and its museum* (Istanbul 2014) 37 no. 23, Corsten.]

910. Nysa (area of). Honorary decree for Claudia Cognita (LL. 1-84) and a list of golden objects offered by her (LL. 85-90), 1st cent. A.D. *SEG* LX 1130. M.Ricl, *Ancient West and East* 13 (2013) 295-302, comments on and translates the inscription. The τραπεζῶναι did not hire out tables for cultic purposes but leased cult tables from the city and subsequently leased them out for the display of offerings; when the latter were sold by the city, they cashed a percentage: 'such auctions would convert the dead capital into liquid cash'. The objects previously dedicated by Claudia were excluded by the city authorities from this procedure and from the future profit of the trapezonai. [A.Chaniotis, *EBGR* (2013) no. 98 (cf. also P.Hamon, *BE* (2014) no. 430), points out that the expression τῶν ἐνπειπτόντων εἰς τοὺς τραπεζῶνας (LL. 44-46) does not mean 'those falling within the province of the trapezonai (or falling within the responsibility of the trapezonai)' but 'the proceeds of the trapezonai'. For new inscriptions from Nysa see S.H.Öztaner, E.N.Akdoğu Arca, N.Gökalp Özdil, Ç. Aşkit (et alii; edd.), *In memoriam Filiz Öktem* (Ankara 2014) 225-245, and N.Gökalp Özdil, *Philia* 1 (2015) 146-152; see also M. Dana, *REG* 129 (2016) 267-304; M.Kadıoğlu, *Das Gerontikon von Nysa am Mäander* (Darmstadt 2014); E.N. Akdoğu Arca, *Philia* 2 (2016) 152-162; N.Gökalp Özdil, *ibidem* 163-176, Pleket.]

911. Sekköy. Agreement between Mylasa and Kindya concerning the purchase or transfer of a plot of land, 353/352 B.C. *SEG* XL 991 (to be incorporated in *I.Mylasa* as no. 11; *HTC* no. 90; cf. *SEG* LI 1486, comp. num. on p. 434). R.van Bremen, *EA* 46 (2013) 1-26 (ph. of SEG XL 991, especially of passages in LL. 1-7, and 992; map), begins by focusing on LL. 1-7 and after close scrutiny of ph. and squeeze offers the following text. Cf. P.Hamon's brief summary in *BE* (2014) no. 432 [the text now also in W. Blümel, R.van Bremen, J.-M.Carbon, *A guide to inscriptions in Milas and its museum* (Istanbul 2014) no. 39, Pleket].

["Ετει ἕκτωι Ἀρτα]ξέρξεως βασιλεύοντ[ο]ς, Μαυσσώλλ[ο]υ vacat
[ἐξαιθραπεύον]τος, μηνὸς [Ἀρ]τεμισιῶνος· Ζεὺς Οσογωλλις καὶ Μυλασε[ῖς]
[? ἐπρίαντο π]αρὰ Κινδυέων Ἀκτὴν καὶ τὰ πρὸς τῆι Ἀκτῆι καὶ τὸ ὄρος
4 [--ca. 8-9 --]Ι ἀπὸ θαλά[σ]σης ὡς οἱ ο(ὖ)ρ̣οι ἑστήκασιν, καὶ κώμη[ν?] vacat
[--ca. 8-9 --]δος ὡς ἡ ὁδὸς φέρει, ἀργυρίο στατήρων δισχιλίων
[καὶ - ca. 4 -κ]οσίων· καὶ ὅτε τοὺς οὔρους περιηγέοντο Κινδυεῖς
[--ca. 7 --]σι παρῆσαν ἀπὸ πόλεων· Κασωλαβεῖς Ἑρμῶναξ vacat

1 40th year of Artaxerxes: 353/352 B.C., according to the Babylonian calendar, v.B. (cf. 4 note 13) | 3. ἀρ[χή]ν and ἀ[ρχ]ῆι, Şahin and Descat (see below); in *A guide* - - - v.Br. suggests Ἀρυηγ (Carian toponym); ὄρος: 'mountain' 4. initio: 'the missing word(s) I am not able to restore', v.B., who adds that before ἀπό an iota or eta should be read, 'suggesting either a verbal form or the dative ending of a feminine noun specifying the location of the ὄρος'; med., the stone has OPOI: ὅροι 'boundary markers'); since, however, in L. 6 we have τοὺς οὔρους, v.B. suggests reading ο(ὖ)ρ̣οι; the mason may have been influenced by τὸ ὄρος in L. 3 | 5. initio, perhaps the genitive ending of a Carian personal name like Ἀρυασσις, Ιμβρασσις vel sim., v.B., who finds a restoration [τῆς or τὴν Ἀρτέμι]δος less attractive || 6. initio: [καὶ πεντακ]οσίων, Descat (see infra) but according to v.B. [τετρα-, ἑπτα- or ὀκταχ]οσίων are equally possible || 7. initio, [τῆι περιήγη]σι?, Blümel (see *SEG*, app. cr.); perhaps [Μυλασεῦ]σι, v.B. || v.B. suggests that the stone originally came from Mylasa, as initially proposed by Blümel, that the inscription was inscribed at the sanctuary of Zeus Osogollis (cf. L. 2), who was 'a prominent party to the transaction', and that *SEG* XL 992 perhaps dealt with a similar acquisition, perhaps of adjoining land. 'The purchase(s) represent efforts of the Mylaseis to gain direct access to the sea, and to establish a port --- of their own at a considerable distance from their city' (11).

On the location of Ἀκτή, the ὄρος and the θάλασσα see v.B. on 11-17 (with a set of excellent maps): the sea is the so-called 'Little Sea' (cf. *SEG* LVII 1085) and the Akte is 'a headland right opposite the northern entrance to the Little Sea'; on 19/20 remarks on the location of the temple of Artemis Kindyas; on 20-21 comments on the price of the transaction: the 'silver staters' (L. 5) were probably tetradrachms of Maussollos and the equivalent of at least between 10,000 and 11,200 drachmai, 'a small price for what was a substantial acquisition', certainly when compared with, inter alia, prices for estates and houses in Halikarnassos (*SEG* XLIII 713, with letter forms 'quite similar to those of *I.Mylasa* 11 and 12' (20 note 63)), Magnesia (*I.Magnesia* 8) and Priene (*I.Priene* 6). The context for the purchase of land near the Little Sea and Kindya may have been the merger of Kindya into its neighbor Bargylia, probably between 353/352 and ca. 280 B.C.; loss of territory may have made 'such a merger inevitable' (22). On 22 brief reflections on the status of the delegations (not necessarily present as members of the Carian Κοινόν but as parties 'most directly affected by the transactions' and perhaps even 'summoned by the satrap') and on 23-26 a brief study of Ζεὺς Οσογωλλις, who is known to have carried the double name Οσογωλλις Ζηνοποσειδών. The acquisition of land and a port near the Little Sea may have provided an appropriate context for this combination of Osogollis with Zenoposeidon.

Simultaneously R.Descat published his contribution 'Mylasa, les dieux et le village carien au 4e siècle: retour sur I.Mylasa 11' in Henry, *4th Century Karia* 91-100. In *EA* 47 (2014) 53-72 D. returned to this dossier. We present D.'s text of LL. 1-7, as given in *EA* (2014), and attempt to briefly summarize his interpretation. D.'s text of LL. 1-3 in *EA* (2014) is the same as in Henry, *4th Century Karia* (2013). In the apparat we note the differences in LL. 4-7 between D(escat) (2013) and (2014).

[Ἔτει ἕκτωι Ἀρτα]ξέρξευς βασιλεύοντ[ο]ς, Μαυσσώλλ[ο]υ vacat
[ἐξαιθραπεύον]τος, μηνὸς [Ἀρ]τεμισιῶνος· Ζεὺς Οσογωλλις καὶ Μυλασε[ῖς]
[παρέλαβον π]αρὰ Κινδυέων ἀρ[χ]ὴν καὶ τὰ πρὸς τῆι ἀ[ρχ]ῆι καὶ τὸ ὄρος
4 [παρεδείχθ]η ἀπὸ [Τ]αλα[γρ]ή[ς] ὡς οἱ ὅροι ἑστήκασιν καὶ κώμη
[ἣν τῆς μερί]δος ὡς ἡ [ὁ]δὸς φέρει ἀργυρίο στατήρων δισχιλίων
[καὶ πεντα? ὁκτα?κ]οσίων· καὶ ὅτε τοὺς οὔρους περιηγέοντο Κινδυεῖς
[τοῖς μάρτυ]σι παρῆσαν ἀπὸ πόλεων

4. Initio [προσετάχθ]η is also possible, D. (2014); ἀπὸ [Τ]αλα[γρ]ή[ας] ἐπὶ ὅροι ἑστήκασιν, D. (2013) || 4-6. καὶ κώμη ca. 9 - -]ΔΟΣΩΣΗ [ἐ]δό[θη] ἱερεῖ ἀργυρίο στατήρων δισχιλίων | [καὶ πεντα?κ]οσίων, D. (2013) || 7. initio, D. (2014) considers [τοῖς κρίμα]σι ('présents lors des sentences') but prefers [τοῖς μάρτυ]σι or [ἐν τε μάρτυ]σι || D. (2013) translates LL. 3-6 as follows: 'ont reçu de la part des Kindyéens l'autorité et ce qui l'accompagne et la montagne a été attribuée depuis Talagrèa où se trouvent les bornes et le village - - - DOSÔSE a été remis au prêtre pour 2500 (?) statères d'argent'; D. (2014) offers the following translation of LL. 3-7: 'ont reçu de la part des Kindyéens un (droit) d'autorité et ce qui accompagne le (droit) d'autorité; la montagne a donc été attribuée depuis Talagrè, selon l'emplacement des bornes et un village fait toujours partie du lot, où la route conduit, d'une valeur de 2500 (?) (à) 2800 (?) statères d'argent. Quand les Kindyeens ont fait le tour des bornes, étaient présents comme témoins, (les représentants) des cités suivantes'.

D. (2014) argues that the stone is not a 'pierre errante' (as argued by v.B.) but comes from an ancient site, viz. of the city of the [- -]ρεις (he refers to *HTC* pp. 222-237 and *I.Mylasa* 12). The city may have been that of the [Ταλαγ]ρεῖς (cf. ἀπὸ [Τ]αλα[γρ]ή[ς] in D. (2014) L. 4). D. (2013 and 2014) does not believe in a purchase of land by Mylasa (cf. v.B.) but in what he calls a 'transfer d'autorité'. According to D. (2014

I.Mylasa 12 (*SEG* XL 992; *HTC* no. 91) contains the decision of the 'autorité responsable' to give (or to sell?) the land to another owner, whereas *I.Mylasa* 11 concerns 'le processus administratif d'entrée en possession', with a mention of the boundaries and the witnesses. The transfer of 'autorité' is to be related to the gift of land and a village belonging to royal land; the 'value' of the village (LL. 4-6) is its 'valeur fiscale'.

In an Appendix on 67-72, D. (2014) comments on the term μέρις as part of a royal territory (*I.Ilion* 3 L. 32; *I.Priene* 12 (*I.Priene* (2014) 27) LL. 23-24); in the latter D. prefers the reading πλὴγ γῆς μερίδος to the correction πλὴν τῆς μερίδος: 'sauf de terre de lot, expression très voisine de celle de "sauf de terre" puisque l'on sait que la terre royale est donnée en lots' (69). The honorand in *I.Priene* 12 receives ἀτέλειαν παντωμ πλὴγ γῆς μερίδος. Which tax is levied on the piece of land? D.'s (2014) answer is: 'L'impôt sur la *terre* est le tribut royal' (and not a direct tax of the city on landed property: cf. *SEG* XLI 994; LIII 2168). Brief remarks on *I.Priene* 18 (*I.Priene* (2014) 29-31; *SEG* XXX 1360) conclude the Appendix. Cf. the comment of P.Hamon, *BE* (2014) no. 432, with criticism of D. (2013) and a preference for van Bremen's interpretation.

912. **Stratonikeia. Priests as 'builders' of the city.** C.G.Williamson, in *Cities and Priests* 209-237, focusses on priests who functioned in the surrounding communities of Lagina and Panamara and in that capacity played a cardinal role in the development of the polis and its community. They were 'region-builders' or 'civic producers' (i.e., producers of 'civic identity'; 210/211). Priests, coming from a variety of demes (originally the surrounding communities) and belonging to elite families, increasingly acted as benefactors (distributions of money and oil; (ritual) banquets; shows). – The article is entirely based on inscriptions, which are discussed in passing and are too numerous to be listed here. On 225-231 some cases are discussed in more detail: the priesthood of Leon (*I.Stratonikeia* 7; *SEG* XLV 1556/1557; cf. *SEG* LIV 1170); the 'priest of the letters' (*I.Stratonikeia* 22-39 b) inviting several cities in the region to participate in the cult at Panamara; Μᾶρκος Σεμπρώνιος Κλήμης, priest of both Zeus and Hekate and a true benefactor (*I.Stratonikeia* 289). The priests promoted 'the identity of the polis both internally to the hybrid and scattered constituent communities, and externally to the wider region, securing Stratonikeia's place on the map of the Greek world' (233). [Cf. also Williamson's article 'Sanctuaries as turning points in territorial formation. Lagina, Panamara and the development of Stratonikeia' in F. Pirson (ed.), *Manifestationen von Macht und Hierarchie in Stadtraum und Landschaft* (Byzas 13; Istanbul 2012) 113-150, Pleket.]

913. **Tralleis. Epitaph and epigram of Seikilos with signs of musical notation, 2nd cent.** A.D. *I.Tralleis* 219; *SEG* LX 1144*. A.Civelek, in *Studies Zoroğlu* 155-159 (ph.; English and Turkish translation), republishes the inscription and dates it to the period between 127/128 and 149/150 A.D. (with reference to F.Pohlmann, M.L.West, *Documents of Ancient Greek Music: The Extant Melodies and Fragments* [New York 2001] 90).

IONIA

914. **Ionia. Simple names.** After some preliminary reflections on the definition and origin of simple names ('quite a number — make perfect sense if interpreted as appellatives of young children'; quite a few of the latter were not insulting names but terms of endearment) and on the relation between simple- and nicknames, J.Curbera, in *Personal Names* 107-143, discusses in some detail the following names: Ἀκκῆς, Ἀλπαλῆ, Βάβων, Βάλλαρος (cf. also Βαλλᾶς; Βαλλικῶν, Βάλλις, Βαλλίων; referring to βαλλίον ('penis')), Βαστᾶς, Βάταλος, Βάτιον (cf. also Βατιάς, Βατίνα, Βατῖς, Βατύλη, Βατυλλίς, Βάτυλον, Βατων, Βαῦς (cf. Βαύας), Βιλλᾶς, Βισθᾶς, names formed on the stem Βιτ(τ) (e.g. Βίτι(ν)να, Βίττον, Βι(τ)τώ, Βίττα-λος, Βιττάρη (or -ος), Βίττη, Βίττων), Βόα/Βόας, Βο(τ)τᾶς (cf. also e.g. Βοτῆς, Βοτίας, Βότων, Βότιλλα), Βουταλῖνος, Βουτᾶς, Γελλίας, Γρῦττος, Κίλλος (cf. also Κιλλᾶς, Κίλλης, Κιλλάρα, Κίλλαρον, Κιλλίων, Κιλλώ, Κίλλων), Κίρων, Κολλυβᾶς, Κοννίων (cf. also Κόνναρος, Κονναρίων, Κοννᾶς, Κόννις), Κῶκος (cf. also Κωκᾶς, Κωκίων, Κώκαρος [cf. also our lemma no. 1245, Corsten]), Κωλώτης (cf. also Κωλωτίων), Μιννίων (cf. also Μίνναρος, Μιννᾶς, Μίννακος, Μιννίς, Μίννος/Μίνη, Μιννώ), Μιτύλος (Μίτυς), Μυσχῆς (cf. also Μυσχίδης, Μυσχων), Μυτᾶς (cf. Μυττῆς, Μύττιον), Νάννιχος (cf. also Ναννώ, Νανναρίων, Ναννάς), Νόσσος (cf. also Νοσσίς, Νοσσίκας, Νοσσίων, Νόσσυλος, Νόσσων), Πάταικος (cf. also Παταΐκιος, Παταικίων, Παταικίσκος, Πόσθων (cf. also Ποσθαλίων, Ποσθίων, Πόσθυλος), Σάλαρος (cf. also Σάλιος, Σάλλιον), Σαννᾶς (cf. also Σανναῖος, Σάννιος, Σαννίων, Σαννιάδης), Σμόρδος (cf. Σμόρδων), Σύρφαξ, Φίτταλος (cf. also Φίττακος, Φιττω, Φόρυς (cf. also Φορύσκος, Φορυσκίδης), Χορηγίων, Ψυχᾶς (cf. also Ψυχάριον).

915. **Didyma. Oracular functionaries.** Cf. our lemma no. 950.

916. **Didyma. Honorary inscription for a victor in the boys' pankration at the Great Didymeia, Imperial period.** *I.Didyma* 176. On the basis of a ph. of this inscription on the internet (https://www.flickr.com/photos/guraydere/5038844031), J.Sosin, *ZPE* 186 (2013) 163/164, revises the reading of LL. 1-6.

[..].o..[-----]
[.?]ου Αὐρ(ηλίου) Π.[..ου]
γικήσαντα [τὰ]
Μεγάλα Διδ[ύ]-
μεια παίδω[ν]
παγκράτιο[ν]

o. Above the preserved text ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησεν is to be restored, S. || 1-2. name (in the accusative) and patronymic (and, perhaps, papponymic) of the honorand, S.; .. Κ̣ρ̣ῖν[του ....]ου Αὐρ. Π̣ρ̣Ι...., *I.Didyma* [I seem to see the lower part of a round letter after the Π, Corsten] || 3-5. γικήσαντα Διδ[ύ]μεια παίδων, *I.Didyma*; L. 4 must have been overlooked by the ed., being confused by the similar beginnings of LL. 4 and 5, S.

917. **Dios Hieron. Epitaph, 3rd cent. A.D.** Marble sarcophagus with garlands supported by bulls and rams' heads; built into the Koca Çeşme in Birgi; inscription below the garlands. **Ed.pr.** M.Ricl, *EA* 46 (2013) 41/42 no. 8 (ph.; English translation).

Τ̣ο[ῦτο τὸ] ἠρῷον καὶ ἡ ἐπικειμένη σορὸς καὶ ἡ ἐν αὐτῷ
--------- ------- ---------- ------ ----

2 Initio e.g. εἰσωστή, πυρία or ὀστοθήκη, ed.pr.

918. **Ephesos. Physical characteristics of inscriptions, Imperial period.** Cf. *SEG* XLVII 1617, XLIX 1453, LI 2313, LII 1891, LVI 1220, LVIII 1305, LX 1154, 1299. A.S.Graham, *AJA* 117 (2013) 382-412, aims to provide methodological criteria for assessing the material and visual presentation of inscriptions, using monumental texts in particular (many bilingual in Latin and Greek) from Ephesos: essential are the appearance of the text (interconnected features, e.g. spacing, indentation, decoration, the dedicatory formula [more standardized in the 2nd than the 1st cent. A.D.]), and its physical, architectural context. In the 'monumental landscape' of the city, discussion of *I.Ephesos* 235 (ph.), 404, 424 (Nymphaeum of Trajan; ph.), 429 (so-called Temple of Hadrian; ph.), 459 ('conveys ... images of Greek and Latin writing as visually distinct traditions'; ph.), 1522 (comment on the difficulty of 'recreating the image of this bilingual inscription from a published text', given the lack of interpunction, spaces [vacats], and the use of other conventions [e.g. minuscules rather than majuscules] in the edition; ph.), 2033, 2034 and 2037 (dedications of vaults at the theater), 3003 (Neronian dedication of the east hall of the Tetragonos Agora), 3006 (bilingual arch of Mazaeus and Mithridates, with 'dramatic differences between the Latin and the Greek text'; ph.), 3008, 3092, 5101 (Library of Celsus, 'a more "balanced" image of bilingualism'; ph.), 5102/5103 (ph.). G. suggests that, in addition to providing high-quality images, epigraphic corpora (both print and digital) should account more fully for the display of inscriptions as monuments, and further grapple with their 'reception' by ancient and modern viewers. Cf. also M.Sève, *BE* (2014) no. 18.

919. **Ephesos. Naukleroi and harbor.** After a brief sketch of Ephesos as an important market and commercial center, F.Kirbihler, in *Gens de mer* 111-126, focuses on the people involved in sea-borne transport and commerce (vastly under-represented in the epigraphical sources and heavily criticized in literary sources), especially the ναύκληροι ('souvent --- des responsables du transport de la marchandise, parfois propriétaires du navire et de la marchandise', 114) and their link with Ephesian institutions. The main themes are: (A) importance and maintenance of the harbor; (B) attestation of naukleroi (who also had a statio in Ostia: *IGUR* 26 (*IG* XIV 1052)) and membership of the βουλή; (C) their relations with the Ephesian elite.

Ad (A): tabular survey of inscriptions pertaining to repair work and dredging of the harbor (*I.Eph.* 23, 274, 2061, 3066, 3071; *SEG* XXXIV 1094) and to the λιμενάρχης/ἐμποριάρχης (*I.Eph.* 558, 802; *SEG* XXXIV 1093, 1107). Ad (B): tabular survey of ναύκληροι: five βουλευταί (two of them also νεοποιός); association of naukleroi with reserved seats in the theater, and responsible, together with νεοποιοί and a στολος Ἐφεσίων, for the administration of a foundation (*I.Eph.* 20, 542, 678, 946, 1487/1488, 1617(?), 1984(a)). Naukleroi who hold magistracies are not attested. Ad (C): notables investing in commerce, loans to naukleroi; slaves/freedmen employed in commerce by their masters); special comment on *I.Eph.* 678. – Conclusion: naukleroi belong to the 'rangs inférieurs du conseil' and are 'très loin de dominer une cité pourtant réputée marchande' (126) [on the Ephesian ναύκληροι see also our lemma no. 974].

920. Ephesos. Customs law of Asia, 62 A.D. *SEG* XXXIX 1180, LXII 872* (cf. also our lemma no. 1811). A.Hartmann, *EA* 46 (2013) 188-204, comments on § 51 of the law concerning the import and export of slaves into and from Asia and in particular on the clause in L. 119: τὸ σῶμα τοῦτο τῆι τῶν κοινωνῶν σφραγεῖδι σφραγισθὲν ἐξαγέτω καὶ εἰσαγέτω. H. accepts C.Schäfer's view that the words do not refer to branding ('Brandmarkungen') or tattooing but perhaps to a lead seal on the slave's collar. He discards some pieces of evidence adduced by S. and emphasizes that 'definitive Erklärungen — nicht möglich [sind]' (193). H. suggests that the Latin version was 'signo signatum' (and not 'stigmate inscriptum'; so in the Oxford edition of 2008; cf. *SEG* LVIII 1304). In short, S. was right but not all his arguments were convincing.

T.Spagnuolo Vigorita, in M.Cassia, C.Giuffrida, C.Molè, A.Pinzone (edd.), *Pignora amicitiae. Scritti di storia antica e storiografia offerti a Mario Mazza* (Catania 2012) II 113-127, examines the re-translation into the original Latin by D.Knibbe, *JÖAI* 69 (2000) 147-173 (*SEG* L 1159). He suggests the following equations: τελῶνες and δημοσιῶνες = publicani; ἐποίκιον = aedificium; παραφυλακή = custodia; τελώνιον = statio; ἐπίτροπος usually translates procurator (as an assistant to a publicanus), but in the Neronian addition it refers to the emperor's procurator; ὁ τῆς μισθώσεως νόμος = lex locationis (which equals the lex censoria, translated in the Greek text as τειμευτητικὸς νόμος); πραῖδες καὶ ἐνγαῖα = praedes praediaque (L. 102; but later, e.g. L. 110, praedes is translated by ἀνάδοχοι). [M.Corbier, *An.Ép.* (2012) [2015] no. 157, points out that this article was written before the new edition of the law (*SEG* LVIII 1304) appeared. Corsten.]

Cf. D.Nörr, *ZRG* (*Romanistische Abteilung*) 130 (2013) 72-126, providing a long review from a legal perspective of M.Cottier et alii, *The Customs Law of Asia* (see *SEG* LVIII 1304). [See also G.D.Merola, in *Vir Doctus Anatolicus* 627-634, and P.Kritzinger's remarks, *ibid.* 573; as to inscriptions concerning customs dues cf. also G.D. Merola, *Maia* 68.2 (2016) 321-333, Pleket.]

921. Ephesos. Imperial letter on the control of the accounts of ex-magistrates by the curator civitatis (λογιστής), 2nd cent. A.D. *I.Eph.* 15/16 (Oliver, *Greek Constitutions* 160 A, B). E.Guerber, in I.Pimouguet-Pédarros, M.Clavel-Lévêque, F.Ouachour (edd.), *Hommes, cultures et paysages de l'Antiquite a nos jours. Mélanges offerts à Jean Peyras* (Rennes 2012) 259-270 (French translation), comments on the malversations of urban magistrates whose accounts apparently were neither controlled regularly nor deposited in a public archive and who had borrowed money from the city without having repaid it. Brief remarks on the number of known logistai sent to Ephesos (eight), on the jurisdiction of the curator and on the tension between dishonest urban notabilities and a curator and between factions within the urban elite. – In LL. 8/9 G. prefers [ἀπὸ προ]|φάσεως to Oliver's [πρὸ ἀπο]|φάσεως, which implies that appeal is blocked in all circumstances.

922. Ephesos (territory of: Doyranlı, ca. 13 km northeast of Tire, ca. 3.5 km southeast of Derebaşı). Honorary inscription for a centurio legionarius, 2nd/3rd cent. A.D. White marble slab broken into two joining pieces; damaged in the upper left side; very weathered inscription in a recessed framed panel, now in a private house in Doyranlı. Ed.pr. M.Ricl, *EA* 46 (2013) 53/54 no. 25 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1534.

[...]ΛΛΙΗΝΗΙ̣ΡΑΤΙΑΙΑΙΙ[...]
[.....]ΟΝ[.]Ε[.]ΛΛΙΗ[..]
[.....]ΝΕΙ[.] ΝΙ[.]
[....] ἑκατό[νταρχον λεγ]ιωνά-
[ριον----------]Ε̣Ν[..]Σ
[----------]Τ̣ΩΝΕΥ

[----]ΙΟΑΤΟ ἐργαστήριο̣[ν]
[----]ΤΟ[..]ΕΟ[....] α̣ὐτοῦ
[----]ΝΑ[.]Α̣ΝΠΟ[.....]ΟΣ
[γραμματε]ύ̣σαντα καὶ λογιστεύσαντα
[κατὰ τὸ]γ α̣ὐτὸν ἐνιαυτὸν [καὶ γυμ]να-
[σιαρχ]ήσαντα δ̣αψιλῶς κα̣ὶ εὐνοϊκῶς

1. Possibly [.. Σ]αλι̣ηνὴ Γρατία, ed.pr. || 2. perhaps [Σ]αλιή[νῳ], 'name of the honoured person', ed.pr. [in that case, rather in accusative, Pleket]; [Σ]αλιή[νου], *An.Ép.* || [4-5. for the centurio legionarius cf. our lemma no. 858, Pleket]; ἑκατό[νταρχον ῥηγ]ιωνά|[ριον]?, *An.Ép.* || 10-12. functions held in Ephesos, ed.pr. | 'the inscription was most probably erected by the unknown *katoikia* and the individual's wife', ed.pr.

923. Ephesos (territory of: Büyükkale = village of the Bonitai). Honorary inscription for Nonia [. .]isis, 3rd cent. A.D. White marble statue base broken above; originally seen in the garden of the police station; now in the museum of Tire (Thyaira). Ed.pr. M.Ricl, *EA* 46 (2013) 42/43 no. 10 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1531.

[...]ΟΥΤΟΙ[--------]
[ἡ Βω]νειτῶν κατο[ικία]
[ἐτε]ίμησεν Νωνία[ν]
[..]ισιν, θυγατέρα
[Νω]νίου Μελτινιανοῦ
[νεω]ποιοῦ κατὰ τὸ αὐ-
[τ]ὸ ἔτος καὶ Αὐρ. Ζωτι-

κῆς Τρυφω(--) γεναμέ-
νης τῆς Ἀρτέμιδος ἱερεί-
[ας], γυμνασιαρχήσασαν κα[ὶ]
δοῦσαν εἰς τὸ περίστοον Ж ρν'.
[ἀνέ]στησαν δὲ τὴν τειμὴν [Τρυ]-
[φωσ]ιαγὴ μήτηρ σὺν καὶ τ̣ο[ῖς]
[----------]

Initio, probably a date, perhaps after an eponymous priest (cf. *I.Eph.* 3239), ed.pr. | 2. from the same κατοικία originate *I.Eph.* 3232/3233, 3239, 3239 A (priestesses and a gymnasiarch), ed.pr. || 3-4. Νωνία[ν | . .]ισιν: name ending in -ισις (Βρισις, Πεισις, Τεισις) or, less likely, in -ιψις (Λιεις, Μαιεις, Πριεις, Τατιεις), ed.pr. || 8. abbreviation sign after the omega (oblique stroke): Τρύφω(νος), Τρυφώ(σης) or Τρυφω(σιανής); for the latter see LL. 12-13; in *I.Eph.* 3239 A a former priestess Τρυφῶσα, daughter of Artemas, is honored; possibly a member of Nonia's family (her grandmother?), ed.pr.

924. Ephesos. Honorary inscription for Demo Kallinoe, undated. *I.Eph.* 615 A (*I.Tralleis* 87). J. Ma, *Topoi* (*Lyon*) 18 (2013) 567 note 3, suggests reading in L. 2 Δημώ (accusative) instead of ΔΗΜΗ (emended in *I.Eph.* into τὴ⟨ν⟩ μη⟨τέρα⟩?). The honorand's name is Δημὼ Καλλινόη, without a formula like ἡ καί.

925. Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Boundary inscription, Imperial period. Rupestral boundary marker in Uzun Kavak on the Güme Dağı. Ed.pr. M. Ricl, *EA* 46 (2013) 47 no. 18 (ph.): Ὅρος

[For five other rupestral boundary markers with ὅρος from Karateke Köy (ca. 7 km northwest of Tire) see M.Ricl, *Ancient West and East* 14 (2015) 287-290, Pleket.]

926. Ephesos (territory of: in the hills between Boynuyoğun and Çinyeri, ca. 4-5 km east of Tire). Boundary inscription, Imperial period. Rock-cut inscription. Ed.pr. M.Ricl, *EA* 46 (2013) 49 no. 21 (ph.); cf. also M.Ricl, *AST* 29 (2013) 506/507: Ὅρ(ος)

927. Ephesos. Dedications to a Ptolemaic couple, Sarapis and Isis, ca. 217 B.C. A) *I.Eph.* 199 (*SEG* XXXIX 1232, XLIII 749, LX 1152); B) *SEG* XXXIII 942 (XXXIX 1234, LX 1152). A.Meadows, *Gephyra* 10 (2013) 1-12, reviews earlier readings and interpretations of these two texts and proposes his own reading and interpretation. He suggests dating the texts to ca. 217 B.C.

A: *I.Eph.* 199 (*SEG* as indicated above): [Βασιλεῖ Πτ]ολεμαίῳ[ι | καὶ βασιλί]σσηι Ἀρσι|[νόηι καὶ Σ]αράπιδι καὶ | [Εἴσιδι - - - - -]
B: *SEG* XXXIX 1234: Βασιλεῖ Πτ[ολεμαίωι] | καὶ βασιλί[σσηι Ἀρσι|ν]όηι καὶ Σ[αράπιδι καὶ] | Εἴσιδ[ι ὁ δεῖνα - -] || καὶ οἱ ἡγε[μόνες καὶ] | οἱ στρατι[ῶται οἱ τε|τ]αγμένοι [ἐπὶ τῆι | ἄκ]ραι τ[ὸ]γ [βωμὸν | ἀ]νέθηκαν [ἐπὶ ταῖς] || συντελου[μέναις] | αὐτοῖς θυ[σίαις]

M. assigns the texts to the reign of Ptolemy IV Philopator and Arsinoe III on the analogy of e.g. *OGIS* 82 (*SB* 174 and 8866), and discards a connection with Ptolemy Philadelphus and, therefore, the idea of Ptolemaic control of Ephesos in the early 3rd cent. B.C. P.Hamon, *BE* (2014) no. 412, finds the lacuna in l. 4 of B too short for it to contain a name, patronymic and ethnikon.

L.Bricault, in id., R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 7-10 (ph.; French translation), argues that the two fragments in fact belong to one inscription and presents the following text:

Βασιλεῖ Πτολεμαίω[ι] | καὶ βασιλίσσηι Ἀρσι|[ν]όηι καὶ Σαράπιδι καὶ | Εἴσιδ[ι - - - ca. 16-18 - - -] || καὶ οἱ ἡγε[μόνες καὶ] | οἱ στρατι[ῶται οἱ τε|τ]αγμένοι [ἐπὶ τῆι | ἄκ]ραι τὸν [βωμὸν | ἀ]νέθηκαν [ἐπὶ ταῖς] συντελου[μέναις] | αὐτοῖς θυ[σίαις]

B. refers to three other texts which associate the royal couple with Sarapis and Isis: 1) *SB* 586 (*I.Delta* 4); 2) *OGIS* 63 (*RICIS* 401/0101 (*SB* 586 and *OGIS* 63 both concern Ptolemy III and Berenike II Euergetai); 3) *OGIS* 82 (*SB* 174 and 8886 [*I.Pan* — *I.Portes* 106; concerning Ptolemy IV and Arsinoe III). B. agrees with Meadows that the Ephesian text concerns Ptolemy IV and Arsinoe III, and opts for a date ca. 217 B.C. [For these 'dédicaces-doubles' see now E.Fassa, *Kernos* 28 (2015) 133-154, Pleket.]

928. Ephesos (territory of: Derebaşı, ca. 12 km northeast of Tire). Epitaph of Moschion, late Hellenistic. Lower part of a white marble stele with tenon and a broken relief showing from left to right a slave girl, a seated female, the lower part of a three-legged table and the legs of a child servant; found in illegal excavations and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 51/52 no. 23 (ph.; English translation): Μόσχιον Λαρεισαίου γυνή, | Ἀπολλωνίου θυγάτηρ

929. Ephesos (territory of: Doyranlı, ca. 13 km northeast of Tire, ca. 3.5 km southeast of Derebaşı). Epitaph of Hermogenes and Apollonides, late Hellenistic. Limestone pedimental stele broken in the upper right corner; a weathered inscription in a wreath; found in a field and now in a private house in Doyranlı. Ed.pr. M.Ricl, *EA* 46 (2013) 52 no. 24 (ph.; English translation); cf. M.Ricl, *AST* 29 (2013) 505/506 (where the two deceased brothers are said to be 'sons of Hermogenes').

Ἑρμογένης καὶ Ἀπολλω νίδης Ἐμπέδους ἥρωες, | vacat χαίρετε vacat

2. The name of the father is tentatively restored', ed.pr.

930. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Thaleia, Imperial period. White marble slab with framed inscription; built into the fountain of a private house; said to have been found in a nearby field. Ed.pr. M.Ricl, *EA* 46 (2013) 44/45 no. 13 (ph.; English translation).

Μίδας καὶ | Ζοῖς Θαλεί|ᾳ θυγατρὶ | ἰδίᾳ μνεί|ας χάριν ❦

931. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Chreste, Imperial period. White marble slab with inscription in a tabula ansata; below the inscription the outline of a human; originally in a private house and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 45 no. 14 (ph.; English translation): Ἥρᾶς | Χρήστῃ | ἰδίᾳ γυ|ναικί

932. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Herakleides, Imperial period. White marble pedimental stele with tenon, damaged above, perhaps reused; found near a private house; inscription in the lower part of the stele. Ed.pr. M.Ricl, *EA* 46 (2013) 44 no. 12 (ph.; English translation): Ἡρακλείδης Μ|ηνογένου

933. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph, Imperial period. Fragment of a white marble architectural element from a tomb, decorated with stylized palmettes; only the righthand part of the inscription is preserved; found in illegal excavations and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 47 no. 17 (ph.; English translation).

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934. **Ephesos (territory of: Ayaklıkuri, northwest of Tire (Thyaira)). Epitaph of Curtius Euphemos and others, 2nd/3rd cent. A.D.** White marble block (sarcophagus side?) broken on all sides and built into the wall of a private house. Ed.pr. M.Ricl, *EA* 46 (2013) 40 no. 6 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1530.

[----------]
[---]Ι Κόρτιον Εὔφημον, οὓς βούλομαι ταφῆναι, καὶ μηδένα ἕτερον· εἴ τ[ις τολμήσει ἕτερον]
[θεῖναι π]τῶμα ἢ πωλῆσαι ἢ μεταθεῖναι ἢ ἐκκόψαι γράμμα, θήσει τῷ ἱερωτ[άτῳ ταμείῳ Ж -]

1. Initio [Πόπλιο]γ, [Αὐρήλιο]γ or [κα]ὶ (Κόρτιος = Latin Curtius), ed.pr.

935. **Ephesos (territory of: Buruncuk, north of Tire (Thyaira)). Epitaph of M. Aur. Tryphon and M. Aur. Phrougianos, 2nd/3rd cent. A.D.** Limestone slab broken above and at right; built into the wall of a private house; inscription in a slightly recessed and framed field. Ed.pr. M.Ricl, *EA* 46 (2013) 42 no. 9 (ph.; English translation); cf. also M.Ricl, *AST* 29.1 (2013) 506 (brief mention; no text).

Α[----------]
βούλομαι δὲ τ[εθῆναι]
Μᾶρ. Αὐρ. Τρύφω[να τὸν ἀ]-
δελφόν μου κ[αὶ Μᾶρ. Αὐρ.]
Φρουγιανὸν τὸ[ν---]·
τούτου ἀν[τίγραφον]
ἀπετέθη εἰ[ς τὰ ἀρχεῖα]

[2. Or τ[αφῆναι]; see e.g. our lemma no. 934 | 7. the phrase εἰς τὸ ἀρχεῖον, rather than εἰς τὰ ἀρχεῖα, is usual in the funerary inscriptions from Ephesos; only one instance of εἰς τὰ ἀρχεῖα is documented (*I.Ephesos* 2121 L.4), Carbon.]

936. **Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Epitaph of Diophantos' wife and his brother Menodoros, 2nd/3rd cent. A.D.** Square slab; formerly in Çayırlı, present whereabouts unknown; read by ed.pr. M.Ricl, *EA* 46 (2013) 48/49 no. 20 (English translation) from a hand-written copy provided by a person from Hasköy.

[---]ΤΕCO[----------]
[Δι]όφαντο[ς--- -γυ]-
ναικὶ ἰδίᾳ [------ ----- ---]
ρου Ἐφεσίᾳ Κ[----------τεθῆ?]-
ναι τέκνων ἔτι [--- ------ --]
τόδε ὁ Λούκιο[ς ----------]
τεθῆναι εἰς τὴν π̣υ[ρίαν· βούλομαι μη]
δένα ἕτερον τεθῆνα[ι εἰς τὴν πυρίαν]
ἐκείνην· εἰ δέ τις θε[λήσει τεθῆναι]
εἰς τὴν πυρίαν ἐκε[ίνην, δώσει τῇ Ἀλ]-
μουρηνῶν κώμῃ [Ж .. θέλω δὲ καὶ τὸν]
ἀδελφόν μου Μηνό[δωρον τεθῆναι· εἰ]
δέ τις ἕτερος θ[ήσει τινὰ ἐκτὸς τῶν π]-
ρογεγραμμένω[ν ----------]
ΤΕΜΕΛΙΟΥΟ[----------]
ΤΟΝΚΑΙΙ[---------- --]

Ca. 28 letters per line, on the evidence of L. 10, ed.pr. || 5. in fine perhaps ἔτι [ζώντων] or ἔτι [τὰ ζῶντα], ed.pr. 10-11 the village of Almoura was situated at the site of the modern village of Eskioba (formerly Damara), ca. 5 km northwest of Çayırlı; for the inscriptions from Almoura see *I.Eph.* 3250-3264, 3293, ed.pr.

937. **Ephesos. Epitaph of Kospi[nnios], 2nd/3rd cent. A.D.** Lid of an ostotheke with akroteria; the text was perhaps continued on the ostotheke itself; now in the Ephesos Archaeological Museum. Edd. pr. E. Laflı, H.Bru, *DHA* 39.2 (2013) 296/297 no. 8 (ph.; French translation).

Τὸ μνημεῖον ἐστιν Κοσπι[ννίου]

For Κοσπίννιος edd.pr. refer to *IG* V.1.1054 ([Κ]οσπίννιος).

938. **Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Mindius, 3rd cent. A.D.** Marble sarcophagus with three garlands on the front long side, each with a rosette inside, and a garland on each of the narrow sides, also with a rosette; rear side inaccessible; now in the old fountain at the entrance to the mosque. The inscription on the front is *I.Eph.* 3229 and is almost illegible today; the inscription on the narrow left side, probably the beginning of the whole text, was previously unpublished. Ed.pr. M.Ricl, *EA* 46 (2013) 45/46 no. 15 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1532.

Αὕτη ἡ σω[μα]τ̣ο[θήκη καὶ τὸ] | ὑπ' αὐτὴν [..]ΟΙΙ[... κ]ε[ί]μενόν ἐστι vacat ? | Μινδίου [---]

2. [βα]θρ[κόν]?, 'but the word-order is not right', ed.pr.; 'ou peut-être [σύ]στρ[ωμα]?', *An.Ép.* | *I.Eph.* 3229 runs as follows: καὶ τῇ[ς γυν]α[ι]κὸς αὐτοῦ Μιν|δίας Χαρι[τίου || καὶ τέ[κνω]ν [αὐ]τοῦ Μι[νδ]ίου | Ἀσκληπι[ά]δου | [καὶ Μινδίου Ἡ]γου-|[μ]ενοῦ καὶ || Μανδίας | Ἀγριππείνης· | ζῶσιν

939. **Ephesos. Epitaph, undated.** Gray marble ostotheke with garland and two rams' heads; inscription on the upper lid; now in the Ephesos Archaeological Museum. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 297/298 no. 9 (ph.): [-----] | καὶ [---]ΑΡΓΗ

940. **Ephesos. Amphora stamps, Hellenistic to Late Antiquity.** T.Bezeczky, *The Amphorae of Roman Ephesus* (*Forschungen in Ephesos* XV 1; Vienna 2013) 31, lists the producers of Ephesian amphorae: in addition to the Hellenistic Νίκανδρος, Μηνόφαντος, Μηνόφιλος, Ἀρχέτιμος and 'monograms which are hard to define' (cf. *SEG* LIX 1322), he mentions stamps of Παχο(--), or perhaps Πανο(--), and Προμη(--) on Aegean Local 1' amphorae from the middle of the 1st cent. B.C. (see also 87/88 with ph.; dr.) as well as Ε[--] and Μασ( ) on handles of the Agora type F 65-66 amphora or its later variant (see also 66 with ph., dr.), all from the Tetragonos Agora.

Rhodian amphorae found in Ephesos (37/38; ph.; dr.), in Terrace House 2: Ἀριστάρχου; ἐπὶ Κλεωνύ|μου | Δαλίου; ἐπὶ Ἀστυ[μήδ]ευς | [Θεσ]μοφορίου; from the Tetragonos Agora: Ἱεροκλεῦς; Μητροβίου; Μασων (retrograde, omega written upside-down).

Chian amphorae found in Ephesos, Tetragonos Agora (50/51; ph.; dr.): Ματρ(-) (retrograde, alpha inverted); Ματρέ(ας) (retrograde); Ἀπελλεῦς (alpha inverted).

Only one stamp, not easily legible, is known so far from a **Knidian amphora** (54; ph.; dr.): ἐπὶ Ἐχι(-) and in the center Νο(--) (from Terrace House 2).

Koan amphorae found in Ephesos, Tetragonos Agora (57/58; ph.; dr.): Δίων; [Τι]μησίων; [Λ]εωδί[κ]μας).

To the 'Mushroom rim type'/'Nikandros' amphorae found in the Basilike Stoa (cf. *SEG* LIX 1322), B. adds more of this type, found in Terrace House 2 (61/62; ph.; dr.): Μηνοφίλου and Μην[οφίλου]; Ἀρχε τίμου; [.]νεο[..]ατ[- -]; Μηνοφάντου. On 61 with note 233 he mentions a tile from Terrace House 2 that also shows the stamp Μηνοφίλου [see now H.Taeuber, in H.Thür, E.Rathmayr (edd.), *Hanghaus 2 in Ephesos. Die Wohneinheit 6. Baubefund, Ausstattung, Funde* (*Forschungen in Ephesos* VIII 9; Vienna 2014) 342 IKL 27; cf. also the unpublished stamped tile inv.no. 71/131 from Terrace House 2, also reading Μηνοφίλου, mentioned by V.Scheibelreiter-Gail in E.Rathmayr (ed.), *Hanghaus 2 in Ephesos. Die Wohneinheit 7. Baubefund, Ausstattung, Funde* (*Forschungen in Ephesos* VIII 10; Vienna 2016) 531 Z 13, Scheibelreiter-Gail]. On 62, B. presents monogram stamps of the Nikandros group from Terrace House 2 (cf. *SEG* LIX 1322): two monograms; staurogram; N; ΔΙ; ΚΑΞ; [.]ΤΕ[- ? -].

On the Tetragonos Agora the following stamps were also found: 72/73 (ph.; dr.), Ἀγα(- -) (retrograde) on a 'Cup-shaped rim/Dressel 24 predecessor' amphora; on 91 (ph.; dr.), 'Dressel 25' amphora with Ζωΐλου (zeta reverse, upsilon upside-down); on 148 no. 368 (ph.), ΠΦΧΔΙΛ? (probably Greek letters) on a stopper.

941. **Ephesos. Graffiti on amphorae, late 4th-late 6th cent.** A.D. T.Bezeczky, *op.cit.* (cf. our lemma no. 940) 31 (ph.; dr.) and 164, mentions a graffito on a 'Late Roman 3 amphora' that may refer to a spiced wine (*vinum conditum*): κονδ(ῖτον) (S.Ladstätter, in M.Steskal, M.La Torre [edd.], *Das Vediusgymnasium in Ephesos. Archäologie und Baubefund* [*Forschungen in Ephesos* XIV 1, Vienna 2008] 181 K 219). On 168 he publishes an 'Ephesus 56' amphora with M incised on its neck (ph.); Greek M rather than Latin (presuming local production; cf. also the index on 268).

942. **Ephesos. Weights.** See our lemma no. 1881.

943. **Ephesos (territory of: Büyükkale = village of the Bonitai). Incertum, Imperial period.** White marble base (?) broken at right; on the upper surface a clamp cutting; first seen in the garden of the police station, now in the museum of Tire. The inscription is on the profile. Ed.pr. M.Ricl, *EA* 46 (2013) 44 no. 11 (ph.): Ἀγαθῇ τύχῃ

[The ph. shows only what looks like the upper moulding of a base; the shaft of the base seems to be lost and with it the main text of the (honorary?) inscription, Corsten.]

944. **Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Incertum, 3rd cent.** A.D. White marble architrave preserved on all sides except at right; found in a field and now in a private house. Ed.pr. M.Ricl, *EA* 46 (2013) 47/48 no. 19 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1533.

Α(ούκιος) Σε(πτίμιος) Αὐρ(ήλιος) Ἀχιλλείδης ἱπ(πικός), vacat | [βού]λαρχος, ἀγωνοθέτης Ἐφέ[σιος -----]

[1] The same man is already on record in *I.Eph.* 743 (ἔκδικος, βουλάρχης, γραμματεὺς τοῦ δήμου) and 845 (ἱππικὸς φιλοσέβαστος)), ed.pr.

945. **Erythrai. Decrees concerning a statue of the tyrannicide Φιλίτης, ca. 280** B.C. *I.Erythrai* 503 (cf. *SEG* XXIX 1129, XXXII 1143). D.A.Teegarden, *Death to Tyrants! Ancient Greek Democracy and the Struggle against Tyranny* (Princeton 2013) 142-172, offers a detailed commentary on this dossier containing two decrees (Greek text; English translation). T. essentially reprises (147-148) P.Gauthier's interpretation of LL. 5/6 (*SEG* XXXII 1143) as referring to the position or attitude of the statue (νομίζοντες καθόλου τὴν στάσιν καθ' αὐτῶν εἶναι, 'thinking that the placement [of the statue] is entirely against them'). T. emphasizes the symbolism of the mutilation of the statue of the tyrannicide (removal of its sword) and the ensuing neglect of the statue, as well as the proposed countermeasures of the demos, such as the enactment of 'tyrannicide [commemoration] ceremonies' (based on an 'Athenian tyrannicide model', in the case of Harmodios; for the importance of 'collective memory' in the present case; cf. also *SEG* LIX 1956). Adducing numerous inscriptions from Erythrai (inter alia, *I.Erythrai* 6 [cf. *SEG* LVI 1226], 8, 9 [cf. *SEG* LIII 1296], 10, 21 [cf. *SEG* XL 1012], 24, 27, 151 [dated by T. after 340 B.C. or even after the conquest of Alexander, 158 note 39; cf. *SEG* XXXVII 920], *SEG* XXVI 1282, XXXI 969) and from elsewhere (e.g. *IG* I^3 15 [*SEG* LIX 100]), T. proposes the following (admittedly 'circumstantial', 157) chronological reconstruction of the background of the dossier: 'First, the Erythraian democrats erected the statue of Philites following Alexander's conquest of western Asia Minor (i.e., circa 332). Second, the oligarchs removed the sword from the statue in the aftermath of the battle of Ipsos (i.e., post-301). Third, the democrats repaired the statue after the battle of Kouroupedion (i.e., post-281)'. One argument is that 'no extant public inscriptions ... are securely dated to the first two decades of the third century' (159 with note 44; *I.Erythrai* 77, dated 'erstes Drittel des 3. Jahrh. v. Chr.', is argued by T. to belong to the 270s B.C. since it records a dedication by generals to the Δῆμος, which should be compared with two decrees honoring generals for their efforts against the Celts, *I.Erythrai* 24 and 29); therefore, 'it is reasonable to suppose that this epigraphic drought corresponds to a change to a nondemocratic regime in the years following the battle of Ipsos' (160). *I.Erythrai* 29 L. 12 (270s or 260s B.C.) explicitly refers to the preservation of δημοκρατία (161) and the practice of making dedications to the Demos is also argued to have begun after 280 B.C. (162). T. gives a synopsis of the political history of Erythrai in the later 3rd cent. B.C. Cf. also our lemmata nos. 1013 and 1812.

946. **Erythrai. Honorary decree for Polykritos, ca. 270** B.C. *I.Erythrai* 28. A.Matthaiou, *Γραμματεῖον* 2 (2013) 61-63 and 65 (ph.), points out that in L. 22 one should read σιτηγέσιον. Πολύκριτος provided the importers of grain with compensation for the costs of the transport of grain (*I.Erythrai*: σιτηρέσιον ('indemnité de nourriture')). Cf. P.Hamon, *BE* (2014) no. 404.

947. **Erythrai. Posthumous honorary decree for Apollodotos, 2nd cent.** B.C.? *I.Erythrai* 348. P. Frohlich, *art.cit.* (cf. our lemma no. 291) 452, comments on LL. 5-7: the Ionians, i.e., the Ionian Koinon, decide to crown the deceased with a golden wreath and ἀπαντῆσαι ἐπὶ τὴν ἐκφορὰν αὐτοῦ. F. suggests

that the Ionians decided to participate in the funeral of Ἀπολλόδοτος; ἀπαντᾶν means 'escorter', 'participer à' and not 'accueillir' (e.g. a king who is welcomed by the magistrates and other citizen groups).

948. **Erythrai. Chronology of amphora stamps, 4th cent. B.C.** S.Ju.Monakhov, *VDI* 286 (2013) 28-51 (in Russian; summary in English; ph.; dr.), updates the chronology of 5th- to 3rd-cent. B.C. amphora types and stamps based on finds from the North Shore of the Black Sea. For his amphora type II (ca. 375-325 B.C.) four different types of stamps are attested: 1) on one handle ΕΡΥ in a rectangle on the other a club in a rectangle; 2) ΕΡΥ around the letters ΑΔ in ligature; 3) ΑΔ in ligature without the ethnikon; 4) Ἐρυθραῖος in high relief within a circle.

949. **Klaros. Decree of the Ionian League about theoroi to be sent to Kolophon/Klaros, ca. 190 B.C.** Marble stele moulded above and broken below; found in September 1988 but now no longer available on the site or in the museums of Izmir and Selçuk. Mentioned by R.Étienne, F.Prost, in *1. Uluslararası Antik Dönemde Kehanet ve Apollon'un Anadolu Kültleri Sempozyum Bildirileri 17-20 Ağustos 2005, Ege Üniversitesi, Izmir; Arkeoloji Dergisi* 12 (2008) 84/85 (Greek text of LL. 1-21 initio; French translation), on the basis of photos of the stele and squeezes in a dossier made available by R.Étienne, edd.pr. C.Muller F.Prost, *Chiron* 43 (2013) 93-126 (ph.; French translation).

Ἔδοξεν τῶι κοινῶι τῶν Ἰώνων· ἐπειδὴ Κολοφώνιοι,
συγγενεῖς ὄντες καὶ μετέχοντες τῶν θυσιῶν
[.]Ω[-----], τὴν πανήγυριν συνετέλουν πρότερον
ἐγ Κλάρωι καὶ ἀγῶνας τῶι Ἀπόλλωνι τῶι Κλαρίωι
κατὰ πενταετηρίδα, ἐπιγενομένων δὲ πολέμων [--]
[--- ca. 10 ---]ΩΝ, τὰς μὲν θυσίας συνετέλουν τ[ῶι]
θεῶι κατὰ τὰ πάτρια, [τὴν δὲ] πανήγυριν καὶ τοὺς ἀγῶ-
νας οὐκ ἐδύναντο κ̣α̣τ̣ὰ̣ [τοὺς παρ]όντας καιρούς, μετὰ
δὲ ταῦτα Ε̣Ν [-- ca. 8 --] τοῦ θεοῦ ποιήσαντος τὴν ἐπι-
[φάν]ειαν τὴν ἑαυτοῦ κ̣α̣ὶ̣ τὴν ἐνδημίαν τὴν ἐγ Κλάρωι
[δι]ά τε σημείων κ[αὶ ο]ἰωνῶν [δεξι]ῶν, ἐξενεχθέντων δὲ
[Κο]λοφωνίοις καὶ χρησμῶν παρὰ τοῦ θεοῦ δι' ὧν ταύ[τά]
τε δεδήλωται καὶ προστέταχεν Κολοφωνίοις τήν
τε πανήγυριν καὶ τοὺς ἀγῶνας κατὰ πενταετηρί-
δα συντελεῖν ἐγ Κλάρωι κατὰ τὰ πάτρια· Κολοφώνιοι,
[τε] εὐσεβῶς ἔχοντες τὰ πρὸς τοὺς θεοὺς καὶ βουλό-
μενοι πειθαρχεῖν τοῖς τοῦ θεοῦ θεσπίσμασιν καὶ κα-
τακολουθεῖν τοῖς τῶν προγόνων δόγμασιν, ἀποκα-
ταστάντες ἔχουσιν τήν τε πανήγυριν τὴν κατὰ
πενταετηρίδα καὶ τοὺς ἀγῶνας τῶι θεῶι κατὰ τὰ πά-
τρια· ὅπως οὖν φαίνηται τὸ κοινὸν τῶν Ἰώνων διὰ παν-
τὸς εὐσεβῶς διακείμενον πρὸς τὸ θεῖον καὶ σύναυ-
[ξ]ον τὰς τιμὰς τοῦ Ἀπόλλωνος τοῦ Κλαρίου, τύχηι ἀγα-

θῆι, δεδόχθαι Ἴωσιν ἀποστέλλειν εἰς Κλάρον θεωρίαν
κατὰ πενταετηρίδα ὅταν συντελῶσιν Κολοφώνιο[ι]
τήν τε πανήγυριν καὶ τοὺς ἀγῶνας τῶι Ἀπόλλωνι τ[ῶι]
Κλαρίωι, τοὺς δὲ ἀποδειχθέντας θεωροὺς καθ' ἕτο[ς καὶ]
τοὺς εἰς τὸν ἄλλον χρόνον ἀποδεικνυμένους, ἀφι[κομέ]-
νους εἰς Κλάρον, ὅταν ἡ θυσία καθήκηι, συμπομπε[ῦσαί]
τε καὶ θυσίας συντελέσαι τῶι Ἀπόλλωνι τῶι Κλαρίωι
καὶ τῆι Ἀρτέμιδι τῆι Κλαρίαι, καθότι νε[νό]μισται παρὰ
Κολοφωνίοις· [καὶ -- ca. 7 -- τῆς] ἀποδείξεως τῶν θεωρῶν ἐπιμε-
[λεῖσθαι ----------] Ἀπολλωνίδην ΤΗ
[----------]ΝΤΑΤΑΣΠ[...]

Dated by edd.pr. to ca. 190 B.C.: the lettering closely resembles that of *SEG* LX 1245; for the international context see infra ad L. 5 || 1. edd.pr. (98 note 19) list ten decrees of the Ionian League in the 3rd/2nd cent. B.C. | 2. συγγενεῖς: the Apollo temple in Klaros fulfilled 'la fonction confédérale d'un véritable Panionion'; Kolophon belonged to 'la grande famille ionienne', edd.pr. (99) || 3. initio possibly [τ]ὼ[ν καινῶν], É. apud edd.pr. || 5. κατὰ πενταετηρίδα: edd.pr. survey the history of the Κλάρια; ca. 300 B.C. (*IG* II² 3138) they were not yet μεγάλα and, therefore, were an annual local contest; in the course of the 3rd cent. B.C., more likely in the final twenty years, they became μεγάλα, pentaeteric and sacred ('international', 'panhellenic') [but cf. D.Rousset, *BE* (2014) no. 409: 'La reconstitution chronologique est ingénieuse, mais fragile']; πολέμων: edd.pr. opt for the wars against Antiochos III, which ended with the battle of Magnesia and the peace of Apamea (190-188 B.C.); on 102/103 a brief summary of the relations of Kolophon with the Ptolemies, Seleukids and Attalids in the 3rd cent. B.C. || 7. [τὴν] πανήγυρν, É. || 8. κ̣α̣τ̣ὰ̣ [τοὺς] ὄντας καιρούς, É. || 9-10. ἐπιφάνειαν: on 109-114 a survey of the various divine epiphanies on record in Hellenistic epigraphy, in which Apollo plays a major role; ἐνδημίαν: the combination with ἐπιφάνεια 'inédite dans notre documentation' (113), edd.pr. || 11. οἰωνῶν δεξιῶν: 'des présages favorables', edd.pr. [but cf. D. Rousset, *loc.cit.*: 'audacieux supplément']; the οἰωνά reached the worshippers through birds; cf. the functions of ὀρνιθοσκόποι, ὀρνιθοκρίτης and οἰωνοσκόπος, attested elsewhere in the Greek world; for [δεξι]ῶν edd.pr. refer to *I.Eph.* 1678 A LL. 3-4 for this common expression in poetry and religious thought see also *LSJ* s.v. δεξιός (II) citing, inter alia, already Hom. *Il.* XIII 821 and cf. *SEG* XV 517 B, col. I, L. 44: δεξίους ἐπ' ὄ[ρνεις], Carbon] | 12. χρησμῶν: in the corpus of Klarian oracles these are the first ones delivered to Kolophon, edd. pr., with details about the creation and development of the oracular crypt of the Apollo temple and with the suggestion that the final stage of building operations in the crypt may well have been simultaneous with the start of the new panegyris and contest; in fine ταῦ[τά], É. | 16. initio rather [δέ], Rousset, *loc. cit.* | 17. θεσπίσμασιν: 'prescriptions (oraculaires du dieu)', edd.pr. | 21. φάνηται, edd.pr.; φαίνηται, Rousset, *loc.cit.* d'après la photogr.') | 24. θεωρίαν: pilgrims/ ambassadors sent by the League in order to assist with and participate in sacrifices, processions and festivities, edd.pr., with a brief survey of the three categories of θεωροί, between 242 and 189 B.C. various Greek cities were busy upgrading their festivals and asking other cities to recognize the upgraded status | 27 κατ' ἔτος 'cette année', edd.pr. || 29-30. συμπομπε[ύοντας] | ἱερεῖ θυσίας συντελέσαι Ἀπόλλωνι, edd.pr., who read ἱερεῖ 'sans trop de difficultés'; we give D. Rousset's reading, *loc.cit.*, who sees both τε καὶ and τῶι on the ph. | 33. D.Rousset reads ΑΤΑ before and ΤΗΑ ('sans doute le début d'un autre anthroponyme') after Ἀπολλωνίδην.

950. **Klaros. Oracular functionaries.** A.Lampinen, in M.Kajava (ed.), *Studies in ancient oracles and divination* (Rome 2013) 49-88, examines 'the hierarchies of Clarian and Didymaean oracular specialists and their respective functions' (stipulating that they 'played some active and consistent part in the

oracular procedures', 52) and 'the formation and subsequent evolution of the two establishments' (49). Epigraphic evidence 'is substantially relied upon in this paper' (50). Detailed discussion of the function of the Klarian προφήτης/ὑποφήτης (vehicle of prophecy, inspired diviner), χρησμολόγος (*SEG* XLII 1065, also appointed as ὑποφήτης), ἱερεύς, θεσπιῳδός (mediating official giving a poetical form to the oracular utterance) and of the function of the Didymaean προφῆτις ('inspired seer'; *SEG* XXX 1286), πρόμαντις (*Milet* VI.2.546; 'the inspired προφῆτις/πρόμαντις - - - uttered the divine insight', 73), προφήτης (highest official supervising the cult and sanctuary and 'responsible for publicizing the oracular responses', 73), ἱερεύς (*I.Didyma* 83 [Merkelbach-Stauber, *SGO* I 01/19/20]), and ὑποχρήστης (*I.Didyma* 353, 381; 'versifying agent', 78); discussion also of the χρησμογράφιον (a structure for the writing of oracles but separate from the μαντεῖον, *I.Didyma* 31-32). L. questions the received opinion about intense competition between Kolophon and Miletos. On 80-87 L. examines the procedures followed by the Klarian oracle; he argues that there was 'no sudden and planned revamping of the Clarian oracular rite in the Hadrianic period' (84). [Cf. also our lemmata nos. 1851, 1853 and 1859, and, in particular, J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (Paris 2014 Corsten).]

951. **Klaros. Dedication of a column to Apollo Klarios, 2nd cent. B.C. Inscription on a column.** Ed. pr. P.Debord, *REA* 115.1 (2013) 26/27 (ph.; French translation).

Σέλευκος Σελεύκου | πρυτανεύσας | καὶ εὐσεβῶς || ἔχων τὰ πρὸς | τὸν θεὸν | τὸν κίονα | ἀνέθηκε | Ἀπόλλωνι | Κ]λαρίωι vv

952. **Kolophon-on-the-Sea (Notion). Honorary decree for a citizen of Temnos, 1st half of the 3rd cent. B.C.** Lower left corner of a marble stele with parts of two lines from the end of an inscription found in the sanctuary of the Mother in excavations of 1922 and 1925. Ed.pr. B.D.Meritt, *AJPh* 56 (1935) 380/381 no. VI (never in *SEG*) on the basis of notes, squeezes, and transcripts (358): [- - - ἐκ]ληρώθη δὲ ὑπὸ τῶμ [πρυτάνεων? - - -] | Γελέοντας καὶ φυλὴν Σελευκ[- - -] | vacat

In an article on the relation between the Seleukids and Kolophon, P.Debord, *REA* 115.1 (2013) 6, reprints the fragment, incorporating restorations suggested by J. and L.Robert, *Claros* I 66 note 3 and by P.Gauthier, *JS* (2003) 95 no. II bis (in a catalog of decrees from Kolophon and Notion, pp. 90-100): [- - ἐπεκ]ληρώθη δὲ ὑπὸ τῶμ [προέδρων? - -] | Γελέοντας καὶ φυλὴν Σελευκ[ίδα - -] (L. 1 initio, [ἐπεκ]ληρωσ*Claros* I; in fine, [προέδρων], Gauthier). D.Rousset, *JS* (2014) 66-68, suggests restoring the text as follows: [ἐπεκ]ληρώθη δὲ ὑπὸ τῶμ [προέδρων? εἰς (or ἐπὶ) γένος] | Γελέοντας καὶ φυλὴν Σελευκ[ίδα - -]. He assigns this fragment to the end of Meritt's no. VII (*SEG* LIII 1305), as also Meritt in the ed.pr. of *SEG* LIII 1305 (Meritt, *art.cit.* 381-382 no. VII: 'the inscription resembles very much No. VI, with which it may belong. It would be useful to compare the stones themselves' [381]). Rousset adduces various Kolophonian decrees in which new citizens can choose the γένος in which they want to be registered. For the Γελέοντες and the φυλὴ Σελευκίς cf. the new inscriptions published by Rousset, especially text C and D LL. 1-2 and the detailed discussion on 64-76.

953. **Kolophon-on-the-Sea (Notion). Incerta.** E.Lafli, H.Bru, *DHA* 39. 2 (2013) 295/296 nos. 4-7 (ph.), publish several inscriptions. **A:** Κ̣λεόμαχ[ος] (295 no. 4; marble block found in the agora and broken on all sides; 4th/3rd cent. B.C.). – **B:** Κύρι̣ε (295 no. 5; on an orthostate of the fortification wall; 4th-6th cent. A.D.). – **C:** On 296 nos. 6/7 they publish two mason's marks on two blocks belonging to a building on the acropolis: A and Δ.

954-957. **Kolophon. New inscriptions.** After a rapid survey of the relations between Seleukids and Kolophon in the 3rd cent. B.C., P.Debord, *REA* 115.1 (2013) 5-27, (re)publishes the following texts found in Klaros.

954: 12-14 (ph.). **Inscribed lead plaque.** Circular lead piece ('monétiforme'), perhaps a seal or a tessera, found in the Hellenistic layers 'du secteur d'Artémis au niveau de la *peristasis* du temple'; on the front a representation of a dog and the inscription: Δίκτυννα

Δίκτυννα: a Cretan goddess, whose sanctuary was guarded by dogs. Ed.pr. adduces the priests of Ζεὺς Κρηταγενής/Κρηταγενέτας and Δίκτυννα in Carian Euromos and Mylasa and cautiously suggests that Kolophon/Klaros may have belonged to a Seleukid province, together with Caria, and that there was a link between the Seleukids, Crete and Caria [cf. now also C.P. Jones, *JRA* 29 (2016) 939, and A.Chaniotis, in W. Eck, B.Fehér, P.Kovács (edd.), *Studia Epigraphica in memoriam Géza Alföldy* (Antiquitas Reihe 1, Band 61; Bonn 2013) 59-68, Pleket; for a new investigation of this subject, see now N.Cariess Unwin, *Caria and Crete in Antiquity* (Cambridge 2017), esp. chapter 6, Carbon].

955: 14-17 (ph.). **Letter of Laodike III, ca. 200 B.C.** Marble block broken above, below and at right; probably belonging to an anta.

[- - - - - - -Ἀπόλ]λ̣ω̣γ̣ο[ς? -]
Βασίλισσα Λαο[δίκη Κολοφωνίων τῆι βουλῆι καὶ τῶι]
v δήμωι χαίρειν [- τὸ πα]-
4 v ρ' ὑμῶν ψήφισμα [- -]
Ἀπόλλωνος τοῦ Κ̣[λαρίου -]
v σπουδῆς τῶι ἀδε[λφῶι -]
v π̣ερὶ ἐμοῦ γενόμεν[ον? -]
8 [- - -] μάλιστα ἐπ[ὶ? -]

Phi (L. 4: ψήφισμα) strongly resembles the phi in the letter of the Scipiones: *SEG* LX 1245, ed.pr. || 1. probably the end of a Kolophonian decree, in which the city thanked Queen Laodike III for certain privileges, ed.pr., who conjectures that recognition of the Κλάρια (cf. L. 5) as a sacred contest may have been at stake || 6. perhaps the σπουδή of the ambassadors sent to the king, ed.pr.

956: 17/18 = *SEG* XLIX 1505.

957: 18-25 (ph.; French translation). **Honorary decree for the Lukanian Apollonios, end of the 3rd/beginning of the 2nd cent. B.C. Large marble stele moulded above.**

Ἐπὶ τοῦ Ἀπόλλωνος, Κρονιῶνος, vacat
[.]ΟΥ[- - ca. 10 - -]Ε· [πρ]ο[έδ]ρω[ν γνώμ]η· ἐπειδὴ Ἀπολ-
λώνιος [Δ?]ί̣ωνος Λευκανὸς διατ[ρ]ί̣βων π[αρὰ] τῶι
βασιλεῖ Ἀντιόχωι, ἀνὴρ ἀγαθός ἐστιν καὶ εὔ-
νους τῶι δή̣[μωι καὶ χρείας] παρέχεται καὶ κοι-
νῆι τῆι πό̣[λει καὶ ἰδίαι τοῖς ἐντυ]γχάνουσιν
αὐτῶι τῶμ πολιτῶν, ἐ̣[παγγέ]λλ[ε]ται δὲ καὶ εἰς
τὸ λοιπὸν [πᾶ]σαν [ε]ὔ̣[νο]ι̣[αν] καὶ χρεία[ς] παρέ-
ξεσθαι [ε]ἰ̣ς τὰ συμφέροντα τῆι πόλει καθότι
ἂν ἦι δυν[ατός, δεδόχθαι τ]ῆι βουλῆι ἐπαι-
νέσαι Ἀπ[ολλώνιον Δ?]ί̣ωνος Λευκανὸν
[φ]ι̣λοτιμίας ἕ̣[νεκα] καὶ [τῆς εὐ]νοίας ἣν ἔχει
πρὸς τὸν δῆμ[ον· εἶναι] αὐτὸν πρόξενον καὶ
πολίτην τοῦ δήμου [τοῦ Κολ]οφωνίων ἐφ' ἴσηι
καὶ ὁμοί[αι· δεδόσθαι δὲ αὐ]τῶι καὶ γῆς ἔγ-
κτησιν [καὶ οἰκίας καὶ τῶν] ἄλλων πάντων
[με]τουσ[ίαν ὅ]σω[ν] καὶ τοῖς [ἄλλ]οις προξέ-
νοις κα[ὶ πολίταις μέ]τ[εστ]ιν καὶ ἔφοδον
ἐπὶ τὰς ἀρχὰς καὶ [τ]ὴν βου[λὴ]ν καὶ τὸν δῆ-
μον πρώτωι μετὰ τὰ ἱερὰ καὶ εἰσπλουν καὶ
ἔκπλουν ἀσυλεὶ καὶ ἀσπονδεὶ καὶ ἐν πο-
λέμωι καὶ ἐν εἰρήνηι· ταῦτα δὲ εἶναι δε-
δομένα αὐτῶι καὶ ἐκγόνοις· ἀναγράψαι δὲ
[τ]ὸδε τὸ ψήφισμα εἰς στ[ήλ]ην λιθίνην
[κα]ὶ στῆσα[ι] εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
τοῦ Κλαρίου· ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς
[φυλὴν] τοὺς προέδρους τοὺς ἐν τῶι Ἀρτε-
[μισι]ῶνι μηνὶ προεδρεύοντας

[1. Κρονιών: for Kolophon's calendar see now D.Rousset, *JS* (2014) 37/38, Pleket] || 2. initio, a restoration ἔδοξεν τῆι βουλῆι is incompatible with what one can read on the stone, ed.pr., who adds that the mention of πρόεδροι (L. 2) allows for attribution of the decree to Kolophon-on-the-Sea/Notion || 3-4. 'familier du roi Antiochos', ed.pr., who for Λευκανός refers to *SEG* XXXIX 737 B L. 17 (Rhodes) and more in general points out that in the wake of Hannibal's flight to Antiochos III in 195 B.C. a number of Lucanians may have followed his decision; the Lucanians had chosen Hannibal's side in the 2nd Punic War || 9. τὰ συμφεροντα τῆι πόλει: same expression in *Milet* VI.3.1039 LL. 2-3, ed.pr. || [27. initio, ed.pr. restores [φυλήν], but D.Rousset, *JS* (2014) 67, prefers [γένος], adducing five Kolophonian decrees, in which it is stipulated that new citizens can choose the γένος in which they want to be registered; cf. our lemma no. 952, Pleket].

958. **Kolophon. Weights.** See our lemma no. 1881.

959. **Magnesia on the Maeander. Topos-inscriptions, 2nd cent. A.D.** Cf. *SEG* LVII 1126. B.Dreyer, in G.Kökdemir (ed.), *Orhan Bingöl'e 67. Yaş Armağanı/A Festschrift for Orhan Bingöl on the occasion of his 67th birthday* (Ankara 2013) 117-132, reports on the spectacular excavation of the Magnesian stadion, its 27 kerkides, its capacity (ca. 30,000 spectators) and its numerous inscribed seats reserved for individuals (magistrates and others) and associations. The stadion was remodelled in the 1st cent. A.D. in the context of a 'Neubauboom' in the city. No Greek texts but some more or less legible photos of inscriptions and brief indications in German (119-123): Ἀρτέμωνος, στεφανη|φόρου, representatives (theoroi?) from Σμύρ[νη] and Ephesos, ἀσιάρχου, συνεργασίας κηπουρῶν, [συνόδο]υ τοπικῆς τῶ[ν τεχνιτῶν (τῶν)] περὶ [τ]ὸν Διόνυσον (cf. our lemma no. 960 app.cr. ad LL. 5-7); a certain Κλαύδιος Μάρκελλος reserved various rows of seats for his clientela; there are also seats for 'Vogelverkäufer', 'Ziegenfellträger' (a religious sect) and 'Frevler' (?). Cf. P.Hamon, *BE* (2014) no. 415.

See also id., in *Vir Doctus Anatolicus* 291-302: reserved seats for 'Schwarzfärber', 'Fisch- oder Vogelverkäufer', 'Bäcker'; a gladiator relief and the inscription φαμιλίας (supposed to refer to seats reserved for gladiators owned by a private person [doubts apud P.Hamon, *BE* (2015) no. 616, Pleket]); καὶ (Ἰ)ουλίας Τραπάλης; νεωκόροι; Μανδραγορεῖται (from the village of Mandragoreis). Since the village was famous for the production of μανδρακή/'Alraun', D. conjectures that the villagers were privileged as the producers of 'Alraun', i.e., of doping for the athletes [for τόπος-inscriptions in general see now also R.S. Ascough, in T. Corsten, M.Öhler, J.Verheyden (edd.), *Epigraphik und Neues Testament* (Tübingen 2016) 93-110; for topos-inscriptions in the theater of Halikarnassos see P.Pedersen in R.Frederiksen, E.R.Gebhard, A.Sokolicek (edd.), *The architecture of the ancient Greek theatre* (Aarhus, Athens 2015) 293-317; see also our lemmata nos. 1010-1012; cf. also C.Sallou, *ZPE* 202 (2017) 125-154, Pleket].

960. **Magnesia on the Maeander. Epitaph of the flute-player Tib. Claudius Metrodoros, beginning of the 2nd cent. A.D. White marble funerary stele found in the northern necropolis.** Ed.pr. B.Dreyer, *art. cit.* (see our lemma no. 959) 123-125 (ph.; German translation). Greek text and French translation in J.-S. Balzat, *An.Ép.* (2013) [2016] no. 1565.

Τι(βερίου) · Κλ(αυδίου) · Μητρο-
δώρου χοραύ- νν
λου ἱερονίκου καὶ
τεχνίτου ἀπὸ νν
συνόδου τῶν ἀπὸ
Ἰωνίας τε καὶ Ἑλ-
λησπόντου, πυθι-
ονίκου, ἰσθμιονίκου,
νεμεονίκου, στε-
φαν(ώ)θεντα δὲ κὲ
ν τοὺς λοιποὺς ἐν-
δόξο(υ)ς ἀγ(ῶ)νας πάν-
τας τού(ς) τε ἐν Ἀσί-
α, Λυκίᾳ, Παμφυλίᾳ, γυ-
μνασιαρχήσαντα δὲ
καὶ τῶν πρεσβυτέ-
ρ(ω)ν φιλοτίμ(ω)ς

1-2. Previously unattested, ed.pr. || 5-7. this association had a local branch: a σύνοδος τοπική (inscription on reserved seats in the stadion; cf. our lemma no. 959, ed.pr. | 7. λεσπόντου, ed.pr. [a printing error?; the photo shows an eta, Pleket] | 7

9. ed.pr. suggests that participants in the μουσικοὶ ἀγῶνες could not become periodonikai, because the Olympic Games did not have such contests [but ed.pr. does not consider the possibility that other contests may have functioned as a substitute for the Olympics (e.g. Aktia, Heraia/'Argive Shield', Kapitolia), Pleket] || 10-14. ΦΑΝΟ, ΔΟΞΟ, ΑΓΟ, lapis; ed pr writes τού(ς) in L. 13 [the ph. is unclear] and Ἀσία⟨ι⟩, Αυκία⟨ι⟩ and Πανφυλία⟨ι⟩ [no iota adscripta on the ph.å, Pleket]: all other famous contests' (LL. 11-13): 'Bezeichnung der heiligen Kranzagone', ed.pr., who adds that, if the provinces are meant, the text should be dated between Vespasian, who founded the 'Doppelprovinz' Lycia/Pamphylia, and Hadrian/Antoninus Pius, who added Pisidia [for formulas indicating 'all the other contests' won by an athlete/artist cf. our lemma no. 662. If it is true that it is only in Hadrian's time that formulas mentioning explicitly ἀγῶνες (ἡμι)παλαντιαῖοι begin to be used, this could be evidence for dating the Magnesian text to ca. 100 A.D., Pleket] || 17. PON and ΜΟΣ, lapis [for the presbyteroi (LL. 16-17) and the gymnasion cf. our lemma no. 872, Pleket] || a portrait on a 'Doppelherme', found in the southern part of the stadion, is attributed by ed.pr. to Metrodoros (cf. the ph. in the 2016 article mentioned in our lemma no. 959).

961-970. Magnesia on the Maeander. Weights and seals, Imperial and Late Antique periods. P. Weiß, in G.Kökdemir (ed.), *op.cit.* (cf. our lemma no. 959) 677-693 (ph.), (re)publishes ten inscribed weights and lead seals from Magnesia.

961: 679/680 no. 1 (German translation). Weight, 225-250 A.D. Cf. *SEG* LV 1255. Oblique lead plaque; on the obverse a large Δ (= 'four Roman unciae'), flanked by two rows of three circular depressions each; on each corner a control stamp, twice the stamp of the city (A), twice the stamp of the agoranomos (B). In the museum in Aydın. W. substantially confirms the reading of B (*SEG*, after the ph.), but adds minor changes/comments and publishes the control stamp of the city (A). He interprets the two rows of three depressions as indications of its weight (= six old staters?) in a former use; the weight was later re-used and validated by the agoranomos through the preserved stamps.

A) Μα(γνητῶν)

B) Αὐρ(ηλίου) Ἀναξαγόρου Σατορνείλ[ου?] ἀγοραν(όμου)

Dated after contemporaneous coin designs, W. || B. Satorneilos is probably the patronymic; the agoranomos is perhaps identical with a γραμματεύς under Severus Alexander (cf. coins with the portrait of Iulia Mamaea in S.Schultz, *Die Münzprägung von Magnesia am Maander in der römischen Kaiserzeit* [Hildesheim 1975] nos. 295, 298, and 302), W.

962: 680/681 no. 2. Weight, 225-250 A.D. Square lead weight, in a private collection. The obverse shows a Λ or <.

963: 681 no. 3. Weight (?), 225-250 A.D. Square lead weight (?), in Athens. E.Pernice, *Griechische Gewichte* (Berlin 1894) no. 644. On the obverse B, on the handle M – A.

964: 681 683 no. 4 (German translation). Weight, 225-250 A.D. Octagonal lead weight with a small handle, in the Badisches Landesmuseum Karlsruhe. On the obverse a raised border in the field a circle with two crossing ellipses; at their intersection a circle with dot, in the field the letters ΛΙ and A (λί(τρα) α'). Two control stamps with inscriptions, one (A: control stamp of the city) in the field between ΛΙ and A, another (B: control stamp of the agoranomos) on the handle. On the flat bottom a circular inscription within two circles (C).

A) In the center Artemis Leukophryene, crowned by two flying figures of Nike, at her feet two eagles, on either side of her head a star, above her raised arms the letters M – A (for Μαγνητῶν)

B) In the center Athena with a small Nike on her outstretched left hand, inscription around her: Ἀπολλωνίου [τοῦ] Βάσσου ἀγορα|νόμο[υ]

C) Μ(άρκου) Αὐρ(ηλίου) Ἀπολλωνίου τοῦ Βασιλί|δου ἀγορανόμου

965: 685 no. 1 (German translation). Seal ('Städteplombe'), Late Antiquity. Flat lead seal, found in Izvoarele (Romania). V.Culica, *Pontica* 8 (1975) 246-247 no. 61 pl. 14.

Μαγ|νητ(ῶν τῶν πρὸς τῷ) | Με(άνδρῳ)

966: 685/686 no. 2 (German translation). Seal ('Städteplombe'), 4th cent. A.D. Lead seal, found 'wohl in den Donauprovinzen'. Μαγν|ησία (ἡ πρὸς τῷ) Μεά(νδρῳ)

967: 686 no. 3. Seal ('Städteplombe'), 4th cent. A.D. Lead seal, found 'wohl in den Donauprovinzen'. Same stamp as our lemma no. 966.

968: 686 no. 4. Seal ('Städteplombe'), Late Antiquity. Lead seal, found 'wohl in den Donauprovinzen'. Μαγ|νη(τῶν τῶν) or (σία ἡ πρὸς τῷ) Με(άνδρῳ)

969: 686 no. 5. Seal ('Städteplombe'), Late Antiquity. Lead seal, found 'wohl in den Donauprovinzen'. Μαγν|η(τῶν τῶν) or (σία ἡ πρὸς τῷ) Με(άνδρῳ)

970: 686 no. 6. Seal ('Städteplombe'), 5th/6th cent. A.D. Lead seal, found 'wohl in den Donauprovinzen'. Μαγ|(νητῶν τῶν) or (σία ἡ πρὸς τῷ) Μεά(νδρῳ)

971. Metropolis (or Ephesos; area of: Çırpı, between Torbalı and Bayındır). Inscription recording the construction of a water system, 2nd-3rd cent. A.D. (?). *SEG* LIV 1198. A.B.Kuhn, *ZPE* 185 (2013) 185-191, republishes the inscription (English translation) and attempts to place the two otherwise unknown donors of senatorial rank in their social context. 1. Γ. Ἰούλιος Πούλχερ Ποταμωνιανός is likely to have belonged to the family of Γ. Ἰούλιος Πούλχερ from Pergamon (*IGR* IV 276 and 453). – 2. Τ. Φλ. Ἀθηναγόρας Κορνηλιανὸς Φουριανός should be connected with the procurator Τ. Φλ. Ἀθηναγόρας Ἀγαθός (*PIR*² F 223) and his family from Aphrodisias, in particular since persons with the name Τ. Φλ. Ἀθηναγόρας in Asia Minor are unknown outside Aphrodisias. Τ. Φλ. Ἀθηναγόρας Κορνηλιανός in Rome (*SEG* XVI 610; *IGUR* 608), presumably a doctor, may also have been a member of this family, which declined socially after Septimius Severus confiscated its property in 194 A.D. (*Dig.* 22.1.6); this misfortune may have forced Cornelianus to take up the medical profession which was normally incompatible with senato-

rial rank. K. suggests further that T. Φλ. Ἀθηναγόρας Αἰλιανός in Hierapolis (*SEG* LVII 1367) is a member of the same family, a son of T. Φλ. Ἀθηναγόρας Ἀγαθός (perhaps the above-mentioned procurator or a descendant of his) and his wife Φλ. Ἀτταλὶς Αἰλιανή (*LAphr.* 5.212). A conjectural stemma of the family on 190.

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972. Miletos. Cretan mercenaries. *Milet* I.3.33-38 (*Milet* VI.1 pp. 160-163: German translations; commentary; bibliography). P.Baker, in *Belonging and Isolation* 268-291, discusses the vicissitudes of the Cretan mercenaries who in the last third of the 3rd century B.C. (234/233-229/228 B.C.) received plots of land from Miletos in the territory of Myous (recently incorporated into the city's territory) and were enfranchised in two waves (nos. 33-35: first wave; nos. 36-38: second wave). The land was later obtained by Magnesia on the Maeander (*I.Cret.* I.VIII.9 and IV.176 [*I.Magnesia* 65 (b) + 76 and 65 (a) + 75]), which apparently wanted to expel the Cretans. However, the Cretan cities were not prepared to admit them into their midst, except for those who enjoyed the status of metics.

B. suggests that recruitment and enfranchisement were not necessarily occasioned by the threat of an attack by Antiochos Hierax but rather by conflicts between Miletos and neighboring cities about the fertile farmlands in the lower Maeander valley. The military tasks of the Cretan soldiers were ambiguous: on the one hand they were debarred from service in the φρούρια and from the function of φρούραρχος for twenty years; on the other hand they were supposed to protect the city of Miletos and those very same φρούρια (*Milet* I.3.37 (e)) and were even allowed to live in houses 'associées à un fort' (*Milet.* I.3.33 (e)). B. translates τὰς οἰκίας ἐν τῶι χωρίωι as 'habitations associées à un fort'; Herrmann (*Milet* VI.1), however, translates 'auf dem Land' [which seems more appropriate, Pleket; however, the diminutive χωρίον does not mean 'countryside' but should refer to a specific place or area (cf. e.g. our lemmata no. 977 and 980 Carbon]. The Cretans served to populate the countryside and to protect it and the φρούρια against invaders but had to wait twenty years before they were allowed to man the fortresses themselves as real and trustworthy Milesians.

B. underlines the importance of citizen-soldiers in the Hellenistic cities, adducing in passing various inscriptions recording φρούρια and φρούραρχοι. Texts from Erythrai and Priene show that in those cities citizen militias were as important as in Miletos, occasionally supported by mercenaries: le mercenaire était un mal nécessaire pour les cités' (283) [for the training and military culture of the citizen-soldiers in the Hellenistic period see now T.Boulay, *Arès dans la cité. Les* poleis *et la guerre dans l'Asie Mineure hellenistique* (*Studi Ellenistici* 28; Pisa/Rome 2014; cf. *BE* (2016) no. 91; cf. also *SEG* LIV 1916); for Cretan mercenaries in general cf. J.-C.Couvenhes, in id. (ed.), *La Symmachia comme pratique du droit international dans le monde grec. D'Homère à l'époque hellénistique* (Besançon 2016) 177-211, Pleket].

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973. Miletos. Letter of Ptolemy II (A) and two Milesian decrees (B/C), ca. 260 B.C. *Milet* I.3.139 (cf. *Milet* VI.1 pp. 172-174 no. 139, with bibliography, ph. and German translation). A.Bencivenni, in *Parole in Movimento* 299-315, questions the theory of A.Rehm who dated the documents to 262-260 B.C. and suggested that it is Ptolemy 'the son' [sc. of Lysimachos and Arsinoe II; adopted by Ptolemy II and co-regent in 267-259 B.C., Pleket] who defended the city against Antigonid attacks and finally in 259 revolted against his father and was killed in Ephesos (cf. W.Huss, *ZPE* 121 [1998] 229-250). The oath which the Milesians in general and the ephebes in particular were to swear in support of Ptolemy II, his son, and further

descendants pertains to this adopted 'Son', who at the time (before 259 B.C.) assisted the Milesians against the Antigonid attackers. As to the meaning of φιλία and συμμαχία between the city and the king, B. seems to subscribe to the idea that the terms are used by Hellenistic kings in order to designate their sovereignty. On 305-307 and 312-315 B. comments on the function of the ὅρκοι.

B. underlines the unusualness of the oath-procedure. The 'Son' mentioned in the decree [in A and C restored: 'restitution vraisemblable' according to P.Hamon, *BE* 2014 no. 420; B., however, writes that the space on the stone favors the restoration τῶι τ[ε ἐκ|γόνωι] rather than τῶι τ[ε | υἱῶι]), Pleket] is not the adopted, but the natural son of Ptolemy II and his first wife Arsinoe I, in 267 B.C. discarded as his father's successor to be rehabilitated in 259 B.C. during and due to the 'Son's' usurpation in the same year. This natural son was sent to the Aegean area in order to keep the Greek cities in the Ptolemaic sphere of influence. In the oath the Milesians and their ephebes swore to uphold their allegiance to the king and his legitimate descendants (among whom the future Ptolemy III).

In C LL. 33-34 Rehm had corrected the reading καὶ τῶν Αἰγυπτίων ἐ[πι]πλευσάντων ἐπὶ τὴμ πόλιν ἡμῶν into καὶ τῶν [ἐ]ναντίων (on the basis of a squeeze made before the cleaning of the stone; the ἐναντ[ίοι were the Antigonids). B. rejects R.'s correction and argues that 'the Egyptians' were followers of the rebel Ptolemy the 'Son', who was supported by the Aitolian Τίμαρχος. The decree of C was introduced by Παθένους Θαρσαγόρου; he was stephanephoros in the year 260/259 B.C. [Cf. now also A. Coşkun, in *Vir Doctus Anatolicus* 211-233; when he wrote this article, C. did not or could not know Bencivenni's contribution, Pleket.]

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974. Miletos. Letter of Hadrian concerning the association of naukleroi, 131 A.D. Marble block broken below; found in 2011 during excavations in the area of Humeitepe, near the eastern harbor. Edd.pr. N.Ehrhardt, W.Günther, *Chiron* 43 (2013) 199-220 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1578.

Αὐτοκράτωρ Καῖσαρ Θεοῦ
Τραϊανοῦ Παρθικοῦ υἱός,
Θεοῦ Νέρουα υἱωνός, Τραιαν[ὸς]
Ἁδριανὸς Σεβαστὸς ἀρχιερ[εὺς]
μέγιστος, δημαρχικῆς ἐξουσία[ς]
τὸ ιε', · ὕπατος τὸ γ', · πατὴρ
πατρίδος Μιλησίων τοῖς ἄρχουσιν
καὶ τῆι βουλῆι καὶ τῶι δήμωι
vacat χαίρειν· vacat
ναυκλήρων οἶκον ἔχειν <
δίδωμι ὑμῖν καὶ τὸν νόμον
καθ' ὃν ἠξίωσαν συντετάχθαι
βεβαιῶ· vacat ἐπρέσβευεν
Κοσσούτιος Φρόντων
καὶ Αἰλιανὸς Πολίτης ❦
vacat Εὐτυχεῖτε vacat
Ἐπὶ ὑπάτων Σεργίου Λ{ε}αίνα
Π[ον]τιανοῦ καὶ Μ. Ἀντω[νίου]
[Ῥουφίνου ----------]

Horizontal strokes above IE and Γ (L. 6) and M (L. 18) || 10-13. the Ephesian ναύκληροι asked in a petition (ἠξίωσαν) for the right to establish an association (οἶκον); Milesian ambassadors presented the petition to the emperor, who granted the right and, moreover, confirmed the νόμος (L. 11) of the association ('die Statuten'), edd.pr., with parallels for οἶκος as 'association'; the existence of an association presupposes the presence of a significant number of ναύκληροι in Ephesos | 15. Κοσσούτιος Φρόντων: on record in *Milet* I.7.230 as a member of the college of prytaneis (123/124 A.D.), edd.pr., with brief comment on the Cossutii in the Greek East; Αἰλιανὸς Πολίτης: previously unattested, edd.pr., who argue that he was the (grand)father of Αἰλιανὸς Ἀσκληπιάδης Πολίτης, who visited Rome as ambassador in 177 A.D. (*Milet* VI.3.1075); preci-

sely where the ambassadors met Hadrian in the course of 131 A.D. is unknown || 17-19. ΑΕΑΙΝΑ, lapis; the two consules ordinarii of 131 A.D.: M. Sergius Octavianus Laenas Pontianus and M. Antonius Rufinus, edd.pr., who add that after the names of the consuls the precise date and the place where the letter was to be put on display may have been mentioned on 210-218 detailed reflections on the relations between Hadrian and Ephesos, especially on the Antinoös cult in and outside Miletos, on the link between Hadrian, the Panhellenion and Miletos (member of the Panhellenion), on the προφητεία of Hadrian in Didyma between 136 and 138 A.D. (*I.Didyma* 494) and on his στεφανηφορία (*I.Didyma* 106 A) || on 218 note 107 a list of recently published letters of Hadrian [on the Ephesian ναύκληροι, see also our lemma no. 919].

975. **Miletos. Dedication to Apollo Delphinios, ca. 300 B.C.** *Milet* I.3.159. J.-M.Carbon, *EA* 46 (2013) 33/34, proposes the following restoration: [ν? Λέων Ἰνδ]οῦ μολπῶν αἰσυμνήσας | [Ἀπόλλωνι Δε]λφινίῳ καὶ θεοῖς ἐντεμενίοις (*Milet*: [--8--]ου etc.). C. dates the text to 323/322 B.C.

976. **Miletos. Weights.** See our lemmata nos. 1880/1881.

977. **P(h)ygela. From polis to chorion.** J.Ma, *Topoi* (*Lyon*) 18.1 (2013) 69-72, briefly describes the transformation of Phygela as πόλις into a 'village' (χωρίον) of Ephesos. Discussion of *Milet* I.3.142 (*Milet* VI.1 p. 176 no. 142) (Greek text; French translation; πόλις); *I.Eph.* 3111 (Greek text; French translation. χωρίον; cf. also *IG* XII. 3.171).

978. **Priene. Alexander the Great and Priene, 334 B.C. or later.** *I.Priene* 156 (*I.Priene* (2014) 149; cf. *SEG* LV 1272). E.Arena, *Historia* 62 (2013) 48-79, discusses the dedication by Alexander the Great in a broad context, bringing into question the obviousness ('ovvietà') of a date in 334 B.C., and preferring to place the text after Gaugamela in 331, when a dedication to Athena Lindia was made by the sovereign (*I.Lindos* 2 no. XXXVIII), or in 324, after his reception of Greek ambassadors in Babylonia. The letter forms (62-63) might suggest a date in the 320s B.C. Discussion of *I.Priene* 2 (*I.Priene* (2014) 15; 334/333 B.C.) and *I.Priene* 3 (*I.Priene* (2014) 16; for which the date of 296/295 is preferred, representing another phase of construction in the temple; see already *SEG* XLVI 1479); for *I.Priene* 3 L. 7, noting the present participle ἐόν[τα] in L. 4, A. tentatively restores π[αρεχόμε]νον instead of the aorist π[οιησάμε]νον (*I.Priene*), which would properly designate a temple 'in fieri'; independently, W. Blümel and R.Merkelbach, in *I.Priene* (2014) 16, restore the aorist π[αρασχόμε]νον. Cf. also M.Sève in *BE* (2014) no. 19 ('mais peut-on dater si précisément?') and our lemma no. 981.

979. **Priene. Athens and Priene in the period 325-300 B.C.** E.Paganoni, *RSA* 43 (2013) 33-54, discusses the following inscriptions which record connections between Athens and Priene: *I.Priene* 5 (*I.Priene* (2014) 5; 320s B.C. (322/321 B.C. is terminus ante quem); Greek text; Italian translation; kinship and friendship ἐξ ἀρχῆς between the two cities; ἰσοπολιτεία and ἰσοτέλεια for Athenians in Priene; praise for the Athenian στρατηγός in Samos) and *I.Priene* 6 (*I.Priene* (2014) 17; honorary inscription for the Athenian Φιλαῖος; about the same date as *I.Priene* 5; Greek text; Italian translation); *SEG* LIII 96 (Greek text; Italian translation; a Prienian is protected by Athenians who control the cleruchy on Samos, i.e., before 321 B.C.; P. suggests that the city of Priene served as a sort of bridge-head ('*longa manus*', in P.'s words) for an alleged Athenian policy of expansion in Ionia; cf. P.Hamon, *BE* (2014) no. 418: 'une reconstruction que l'état de la documentation ne soutient guère'). P. argues that after the dismantlement of the cleruchy in 321 B.C., there was a re-birth of the relations between Priene and Athens after 307 B.C., witness the contacts between the two cities on record in *SEG* III 86 and *IG* II² 565-567 and according to P. to be interpreted against the background of an Antigonid attempt to incorporate Athens in their Anatolia-oriented policy (cf. Hamon, *loc.cit.*: 'façon là encore hypothétique').

980. **Priene. Priests and priesthoods, Hellenistic.** M.Horster, in *Cities and Priests* 177-208, discusses the role of priests and priesthoods in Hellenistic Priene. She collects the references to priests or priestesses of different deities in Priene and Mt. Mykale and, comparing honorary inscriptions with other text mentioning priests, concludes that the role of cult officials (in particular those who occupied priesthoods that were bought) has been overrated and that the importance of festivals held by regional koina diminished compared to that of the Imperial cult. – H. refers to numerous inscriptions, and quotes in full or in part [the numbers in brackets after *I.Priene* are the corresponding numbers in *I.Priene* (2014)] *IG* XII Suppl. 646; *I.Aphr.* 10.26; *I.Priene* 4 (19/20), 12 (27), 13 (33), 82 (46), 103 (56), 108-111 (64-67), 113 (69), 117 (71), 133 (93), 160 (167), 162 (168), 170 (193), 172/173 (191/192), 174 (144), 186 (201), 195 (196), 201 (146, 362), 202 (147, 360, 384), 203 (148), 205 (205), 364 (417); *I.Priene* (2014) 399; *SEG* LXI 947.

981. **Priene. Edict of Alexander the Great, 334 B.C.** *I.Priene* 1 (*I.Priene* (2014) 1; cf. *SEG* XXX 1358, 1806 [A.J.Heisserer]; XXXV 1143; LX 1280). P.Thonemann, in *Epigraphical Approaches* 23-36 (ph.; Greek text; English translation), proposes some new restorations and presents the following text of LL. 1-15. *I.Priene* (2014) publishes T.'s text; detailed app.cr. in *I.Priene* (2014).

βασιλέως Ἀλ̣[εξάνδ]ρου·
τῶν ἐν Ναυλόχωι κ̣[ατοικούν]-
των, ὅσοι μέν εἰσι̣[ν Ἕλλην]ες, αὐτο̣-
[νό]μους εἶναι κα[ὶ ἐλευθ]έρους,
ἔχ[οντ]ας τὴν τ[ε γῆν κ]αὶ τὰς οἰκί-
ας τὰς ἐν τ[ῇι π]όλει πάσας καὶ τὴν
χώρ̣αν, ὥ[σπερ οἱ] Πριηνέ[ις, ἐντὸς]
[θαλάσσης] κ̣αὶ Σανδέω[ν λόφου·]
τὸ δὲ [- ca. 5 -] κ̣αὶ Μυρσ[--ca. 5-9--]
[κ]αὶ Π.[ca. 3 καὶ τὴν (e.g.) προσοῦσαν] χώραν
[γ]ι̣νώσκω ἐμὴν εἶναι, τοὺς δὲ κα
τοικοῦντας ἐν ταῖς κώμαις ταύ-
ταις φέρειν τοὺς φόρους· τῆς
δὲ συντάξεως ἀφίημι τὴμ Πριη-
νέωμ πόλιν, κτλ.

3. ὅσοι μέν εἰσι [Πριηνεῖ]ς, *I.Priene*; for Ἕλληνες T. refers to *I.Smyrna* 573 LL. 44-45; the 'Greeks' are free Greek residents in Naulochon (LL. 2-3), who were not Prienean citizens; for non-citizens being granted autonomy and freedom on the same terms as citizens he refers to *I.Iasos* 2 LL. 29-31. Alexander's philhellenism pertained not only to the Greek cities but to all ethnic Greeks in Asia Minor | 7-8. Πριηνε[ῖς αὐτοί- | - ca. 8 -] αἷς ἂν δέω[νται ca. 5 -], *I.Priene*; for Σανδέω[ν λόφου] T refers to Thuc. 3.19 (Σάνδιος λόφος, somewhat east of the site of Priene) and suggests that there may have been 'a (putative associated village of *Sanda' (31); the clause 'laid down the boundaries' of Priene's territory, 'within which the favoured fiscal status of Greek landowners at Naulochon (and hence, a fortiori, of the citizens of Priene) was deemed to apply' (32 | 9-10. τὸ δὲ [- ca. 5 -] καὶ Μυρσ[ηλείων | κ]αὶ Π[εδιέων γῆν, τὴν δὲ περὶ] χώραν, Heisserer; T. suggests that δέ in L. 9 corresponds to μέν in L. 3 and that, therefore, the clause in LL. 9ff. would still be referring to the inhabitants of Naulochon; as a result the villages referred to in LL. 9ff. (cf. LL. 12-13 ἐν ταῖς κώμαις ταύ[ταις) are likely to be indigenous villages near Naulochon. The Πεδιεῖς are fully out of place in this context; they do not live in a single village (*Pedion) but are 'Plain-dwellers' (cf. *SEG* LXI 943); moreover, some of the Pediets are known to have *owned* land in the early Hellenistic period (cf. *I.Priene* 3) which is at variance with their territory being claimed by Alexander as his own (L. 11). In LL. 9-10 T. postulates three village toponyms in the accusative | [cf. P.Hamon, *BE* (2014) no. 417, who for the different treatment of Greeks and non Greeks refers to the article summarized in our lemma no. 978; see also Hamon's brief remarks in *REA* 116 (2014) 750-751 ('étude innovatrice' and 'la part d'hypothèse y demeure grande'), Pleket].

M.M.Kholod, in A.Mehl, A.V.Makhlayuk, O.Gabelko (edd.), *Ruthenia Classica Aetatis Novae. A Collection of Works by Russian Scholars in Ancient Greek and Roman History* (Stuttgart 2013) 83-92, discusses the meaning of the term σύνταξις found in the clauses concerning exemptions in LL. 11-15 of this document. Criticizing especially S.Sherwin-White's interpretation of σύνταξις as a sort of 'crown tax' (cf. *SEG* XXXV 1143), K. defends the 'consensus' view (cf. also *SEG* XXXIV 259, XXXIX 1260, XLIX 2510 L 1697, LI 2277, LIX 1989): σύνταξις designated 'regular contributions by the Greek cities in Asia Minor to Alexander while the Panhellenic war with Persia was underway'. K. stresses the difference between σύνταξις ('extraordinary' contributions for military purposes [see the proper sense of a 'levy', Carbon¹]) and φόρος (imposed tribute, or just a regular tax). Particular attention is given to *IG* XI.4.1036 (314-306 B.C. and *I.Iasos* 3 (305 B.C.; cf. *SEG* XXXVII 862, LV 1114). H. proposes that the payment of σύνταξις was remitted after the victory at Ekbatana in 330 B.C. For the date when the edict was inscribed, as proposed by S.Sherwin-White and adopted by K. (285 B.C.; 83 note 4), cf. *SEG* XXXV 1143.

982. **Priene. Edict of P. Fabius Maximus concerning the introduction of a new calendar, ca. 9 B.C.** *SEG* IV 490 (*I.Priene* 105 [*I.Priene* (2014) 14]; *OGIS* 458 II; *RDGE* 65; *SEG* LX 1992 [2]); cf. *MAMA* VI 174/175; *SEG* XV 815 and LVI 1233. F.J.Long, in *op.cit.* (see our lemma no. 1836) 276-279 (English translation of LL. 30-41) compares the structure of the letter that opens of the edict found in many copies (media, initiator, overarching benefactor (πρόνοια), character of divine benefaction (θείως διατάξασα. χαρισαμένη), sphere of benefaction (τὸν βίον ἡμῶν), political ruler (Augustus, Καῖσαρ, σωτήρ, θεός), time frame, political activity (κοσμήσοντα ... εἰρήνην), message (εὐαγγέλια), scope of benefaction, anticipation of benefaction (τῶν προλαβόντων)) with *Eph* 1.3-14 (table on 277). The correspondence between the texts shows how political imperial language and propaganda motives have been appropriated and transformed in order to 'meet the socio-political needs of believers in Asia Minor' (264). See also our lemmata nos. 865 and 1827.

983. **Smyrna. Imperial cult.** On the basis of literary, numismatic and epigraphic sources, M.Kılıç, *Belleten* 76 (2012) 385-402, gives an overview of the origins and the development of the imperial cult in Smyrna.

984. **Smyrna. Epitaphs with honorary inscriptions, 2nd-1st cent. B.C.** A.Klöckner, in *Cities and Priests* 303-353, discusses a group of reliefs on sepulchral stelai showing women in an apparently cultic context. She argues that the reliefs do not show priestesses, but members of a cult association of Demeter. -- K. refers to numerous inscriptions, and reprints the following texts (ph.): *I.Smyrna* 7-10, 15, 29, 81, 86, 103, 514 (the latter with German translation), 888 (commentary); *SEG* XXXIV 1195, XXXV 1147, XXXIX 1269; and quotes in part *I.Beroia* 312; *I.Mylasa* 426; *I.Smyrna* 515, 655; *SEG* LIII 1354; *GV* 764, 1344.

985. **Smyrna. Weights.** See our lemmata nos. 1880/1881.

986. **Teos. Associations.** T.Boulay, in *Groupes et Associations* 251-275, studies the associations, cultic and otherwise, of which membership was voluntary and which are to be distinguished from subdivisions of the citizen body. The first he calls 'groupes de référence', the latter 'groupes d'appartenance' (a categorization borrowed from psychologists and sociologists).

The reference-groups are religious associations, groups associated with the gymnasion and colleges of magistrates. Membership meant investment in 'capital social' and participation in 'réseaux sociaux' (266-268) [the 'usual suspects' in contemporary sociological jargon, Pleket]. The article is interspersed with Greek inscriptions, twelve in number: Greek texts, French translations and brief bibliography. We list them in the order in which B. presents them; between brackets we briefly mention the name of the associations and B.'s number (in bold): *IGR* IV 1567 (*SEG* XVII 515; οἱ το[ῦ Σητα]νείου θεοῦ Διονύσο[υ μύσται]; **no. 1**); *SEG* II 608 (οἱ Σαβαζιασταί; **no. 2**), 610 (οἱ θίασοι πάντες, with οἱ ἔφηβοι καὶ οἱ νέοι; **no. 3**; B. reads Ἐγλακνε (voc.)); *CIG* 3112 (ph.; οἱ θίασοι πάντες, with οἱ ἔφηβοι καὶ οἱ νέοι and ἡ γερουσία; **no. 4**), 3101 (οἱ θίασοι πάντες with οἱ ἔφηβοι, οἱ νέοι; **no. 5**), 3073 (Παναθηναΐσται and Διονυσιασταί; **no. 6**); *SEG* II 609 (οἱ Διασταί engraved in three wreaths; in one crown read now [Π]ρόσοδε Βίθυος Μέντορο[ς] instead of *SEG*'s [ἡ δεῖνα --]ρος, ὁ δὲ Βίθυος; Πρόσοδε is an unpublished reading of L.Robert; **no. 7**); *CIG* 3086 (*SEG* II 600) and *SEG* II 611 (οἱ ἀπάλαιστροι); *CIG* 3085 (οἱ μετέχοντες τοῦ γυμνασίου; cf. our lemma no. 872); *CIG* 3098 (ph.; ἱερατείας παρθένοι, together with οἱ νέοι, οἱ ἔφηβοι; **no. 8** ['girls in the service of a priestess' according to A.Chaniotis, in *Vir Doctus Anatolicus* 203, Pleket]); *LBW* 1558 (οἱ στρατηγοὶ οἱ σὺν Εὐπολέμωι, with οἱ νῦν ἔφηβοι οἱ ὑπὸ γυμνασίαρχον Ζηνόδοτον; **no. 9**); *BCH* 4 (1880) 173/174 no. 33 (οἱ στρατηγοὶ οἱ σὺν Ἀντιόχωι; οἱ γραμματοφύλακες οἱ σὺν Κράτωνι; **no. 10**); *BCH* 4 (1880) 175/176 no. 35 (ἡ Δατύλου συμμορία [*SEG* XXXV 1152]; οἱ παραπρυτάνεις; ὁ θίασος ὁ Ἀναξιπόλιδος; **no. 11**); *BCH* 4 (1880) 164-167 no. 21 (οἱ συνάρχοντες οἱ σὺν Μητροδώρωι Μητροδώρου; ὁ θίασος ὁ Σιμαλίωνος; ὀργεῶνες οἱ σὺν Ἀθηνοδότωι; παραπρυτάνεις οἱ σὺν Μητροδώρωι Ὀνησίμου; Σαμοθρακιασταὶ οἱ σὺν Ἀθηνοδότωι τῶι Μητροδώρου; μῦσται οἱ σὺν Ἀθηνοδότωι Μητροδώρου; Ἀτταλισταὶ οἱ σὺν Κράτωνι Ζωτίχου; this text demonstrates how Athenodotos, son of Metrodoros ('probablement un éminent notable') practiced the 'investissement social d'un citoyen' (268); **no. 12**).

987. Teos. Treaty about a sympoliteia or synoikismos between Teos and an unknown community in the neighborhood, ca. 350-300 B.C. Robert, *OMS* VII 319-332 (ph.; French translation). C.Chandezon, *Topoi* (*Lyon*) 18.1 (2013) 45-48, gives the Greek text and a French translation, comments on the economic activities of this unknown community situated in the interior (ca. 20 km northeast of Teos, now called Ulamiş), and argues that some of the products may well have been exported (wood, charcoal, wool, linen garments). For export of expensive textiles access to the harbor of Teos was indispensable and the treaty granted exemption from customs dues. It is not economic weakness or decline that made absorption by Teos inevitable, but at the same time their participation in commercial networks did not guarantee their political independence.

988. Teos. Letters of Antigonos concerning the sympoliteia with Lebedos, 306-302 B.C. *RC* 3-4 W.Mack, *Topoi* (*Lyon*) 18.1 (2013) 100-104, underlines the importance of 'the accommodation of the interests of both parties within the proposed settlement and (of) the processes of negotiation underlying it' (100; cf. similar terms in our lemma no. 869). The Lebedians, although Lebedos ceased to be a polis in its own right, continued to participate in the festivals at the Panionion, to which only the twelve Ionian cities were permitted to send delegations (cf. the θεωροί which Helisson, after the sympoliteia with Mantinea, was still allowed to send out, as if it was a polis; for theoroi in general see our lemma no. 1871); however, the Lebedians were to be known as Teians. Throughout the text there is 'a lack of coercion'. Antigonos acts as an arbitrator rather than as the holder of 'arbitrary power of ruling' (103). On 111 M. suggests that the sympoliteia was meant to create 'a new unified identity' which resolves 'the tension between the communal identities of the two parties'.

989. Teos. Treaty about a sympoliteia between Teos and Kyrbissos, 3rd cent. B.C. *SEG* XXVI 1306, LIV 1208 bis. On the basis of archaeological evidence, E.Koparal, *Olba* 21 (2013) 45-70, identifies the fortified settlement on the Kocadömen Tepe near Benler/Beyler (18 km northeast of Teos) with ancient Kyrbissos. Cf. P.Hamon, *BE* (2014) no. 405, who refers to an earlier study on Kocadömen Tepe (*NAC* 34 [2005] 107-117 [*SEG* LV 1270]), in which H.Beden, F.Mannucci hesitate between Oroanna and Kyrbissos.

Cf. W.Mack, *Topoi* (*Lyon*) 18.1 (2013) 104-106, for brief reflections on the main characteristics of this sympoliteia. On the one hand M. discerns 'negotiation between two distinct communities'; on the other hand there is a ψήφισμα of only one polis. Contrary to what happened in Herakleia under Latmos (cf. our lemma no. 869), the identity of the small community of Kyrbissos is thoroughly suppressed. There is only one single polis left; Kyrbissos became a χωρίον; nowhere is the term πόλις used to denote that community. The first aspect, viz. that of the successful negotiation of distinct interests belonging to small and large cities, was a matter of ideology, meant to accommodate 'the tension between the desire of the smaller polis to preserve their identity and the need of the larger polis to assert its own primacy'. See also N.Kyriakidis, *ibid.* 133: '- · Mack insiste sur les limites de la politique du rapport de force entre petits et grands acteurs'.

LYDIA

990. Apollonia on the Maeander (area of: Derbent, southeast of Kadıköy)? Honorary decree for Asklepides, between ca. 168-158 B.C. (?). *SEG* XLIX 1540, LIII 1342. On the basis of autopsy of the stone, now in the courtyard of the central mosque in Kadıköy, and of a series of high-resolution photos republished by N.Kaye, R.Souza, *EA* 46 (2013) 91-100.

Γ[ν]ώμη στρατηγῶν καὶ βουλευτῶν· ἐπεὶ Ἀσκληπίδης Θεοφίλου Περγαμηνὸς σ[υν]τεθραμμένος Ἀττάλωι τῶι τοῦ βασιλέως ἀδελφῶι μετήλλαχεν τὸν βίον
4 πολλὰς καὶ μεγάλας παρεισχημένος χρείας, γεγονὼς ἄξιος τῆς συντροφίας ἀμενψιμοίρητον ἑαυτὸν ἐτήρησεν, εὐτάκτως καὶ κοσμίως ἀναστρεφόμενος διὰ παντός, τῆι τε εὐνοίαι ἐν πᾶσιν τοῖς καιροῖς φανε-
8 ρὸν ἑαυτὸν ἐποίει λέγων τε καὶ πράσσων ὑπὲρ τοῦ βασιλέως
[.]A[.]A[..]AI[------- ca. 21-22 -------]N[..]NTHI v
BAΣ[-------- ca. 24 --------]B[.]Δ[...]Σ[...]IN
τοῖς ἐντυγχά[ν]ο[υσιν] ἀόκνως ἐπιδιδοὺς
12 ΠΡΟΣ[.]AN[-- ca. 9-10 --]Ξ[...]TA προϊστάμενος
[.]A[-5-]ENΣ[..]ΞΩI[..]NTAΣ πρὸς τὰ συνφέ-
[ροντα -------- ca. 19 --------]AI γε[γ]ε[ν]ημένος
[---------- ca. 35 ----------]ΙΣΟΥΝ
16 [---------- ca. 23 ----------] δόξαν καὶ ἀρετὴν
[-------- ca. 20-21 --------τὴν] ἑαυτοῦ ἀναστρο-
[φὴν ------- ca. 17 -------τοὺ]ς καλοὺς καὶ ἀγα- v
[θοὺς ------ ca. 15-16 ------]A[- 5-] ἐπισημασίας τῆς
20 [------ ---- ca. 25 ----------γεγ]ονότων AΞ v
[----- ca. 11 ----δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι
[------- ---- ca. 26 ----------τοὺ]ς πολίτας καὶ τοὺς
[-ca. 6-7 -]AΣ[------ ca. 15 16 ------]Σ[..]ΣANTAΣ πᾶσαν
24 [------ -------- ca. 26 ------ ------] τὸ γυμνάσιον ἐν
[-------- ---- ca. 27 --------τ]ὴν ἀγορὰν καὶ τὰ ἐρ-
[γαστήρια ------ ca. 20-21 - ------]TΩTΩNTIMHN
[------- ---- ca. 27-28 ------ ------] ὅπως διαμένηι
28 ἡ μνήμη αὐτῆς [------ ---- ca. 19 -------]ΕΠΙΘΥΟΝ
[--7--]ΓΥΜΝΑΣ[---- ca. 11 ----- καθ' ἕκα]στον ἔτος
[------ -------- ca. 36 ----- -------]ΔHMΩI μηνὶ
T[.]ENMΕ[-------- ca. 20 -------]A[..]TOIΣN[.]
32 ΣA[..]INE[..]Σ[ca. 4]EN[--------- ca. 27 ---- ------]ME
[ca. 4]AN[---- -ca. 22 --------]Σ[.]E[..]H[.]ΠΡΟΣ
[--ca. 8 --]NEΩN[------ ca. 16-17 ---- ----]TΕΠΑΡΑΓΕ
[----- ---------- ca. 34-35 --- -------- -]ΘΗΣΕ

36 [-------- - - ca. 27 ----------στή]λην λευ-
[..]ΥΟΛ[----- · ca. 18 ----------τῶι] τῶν νέων γυ-
[μνα]σ[ίωι [----------ca. 19 --- ---] τὸ ἀνήλωμα
[----------ca. 25----------] ΕΑ τοῦ δήμου
40 [-------ca. 13-------]ΣΜ[- ca. 7 -]Σ[ca. 4]Σ[.]Ο[.] κaθό-
[τι ---ca. 9-10 ----]ΠΡΕΣ[- 5 -]ΣΠ[- ca. 7 -]Σ[..]ΑΠΙΟΥ
traces?

We do not note the difference in isolated letters between *SEG* XLIX 1540 and K., S.'s text; P.Hamon, *BE* (2014) no. 426 writes about 'quelques retouches minimes' and 'restitutions, pour la plupart fragiles'. K., S. have not incorporated Thonemann's suggestions for LL. 16-23 (cf. *SEG* LIII 1342). For the provenance of the stone see *SEG* LIII 1342 (P.Thonemann, Lydian city of Τάβαι) and P.Thonemann, *NC* 168 (2008) 50/51 (city of Sala in Lydia) || 9. initio, [κ]α[ὶ] Α[- - -]?: continuation of the phrases that began in L. 4, K., S. | 9-10. perhaps [ἐ]ν τῆι ν | βασ[ιλικῆι χώραι]? ('très incertain', Hamon, *loc cit*.) || 12. K., S. find no space for the indispensable ἑαυτόν going with ἐπιδιδούς and tentatively suggest προσ[τ]άν[τα ἑαυτόν] in L. 12 initio: 'having eagerly provided himself as a leader'; P.Hamon, *loc.cit.*: 'le complément προσ[τ]άν[τα] est à écarter'; K., S. also suggest πρὸς [π]άν[τας?] | 13. 'ΞΥΡ is also possible', K., S. ||13-14. συνφέ|[ροντα τοῦ δήμου?], K., S.; in fine in L. 14 perhaps [κ]αὶ γε[γ]ε[ν]ημένος?, K., S. | 20-21. [τῶν γεγ]ονότων ἀξ[ίων]?, K., S. | 23. initio: not enough space for [κατεσκευ]τας, K., S., who suggest [οἰκοῦντ]ας || 24. in fine ἐγ, followed by a location or a temporal specification, K., S. || 26. [καὶ ἐσ]τ̣ώτων?, K., S. | 28. initio, no text in *SEG* XLIX 1540 || 28-29. perhaps something like [τοὺς πολίτας] ἐπιθύον|[τας ἐν τῶι γυμνασ[ίωι αὐτὸν ὑμνεῖν], K., S. (with other variants) || 30-31. perhaps [τῶι] δήμωι, with μηνί followed by the month name in L. 31, although 'no month name fits T[.]ΕΝΜΕ', K., S.; perhaps L. 30 in fine [Πα]γήμωι, P.Hamon, *loc.cit.* [J.-M.Carbon in *EA* 47 (2014) 147/148, suggests restoring LL. 27-31 as follows: ὅπως διαμένηι ἡ μνήμη αὐτῆς [εἰς τὸν ἀεὶ? χρόνον - ca. 4? ἐπιθυόν|[τω(ν) ἐν τῶι] γυμνασ[ίωι τῶν νέων καθ' ἕκα]στον ἔτος | [- - - ca. 29 (offerings) - - - ἐν τῶι Πα]γήμωι μηνὶ κτλ., with further suggestions, Carbon] | 33-34. perhaps προσ|[τάτην τῶν] νέων, K., S.; 'tout à fait gratuit', Hamon, *loc.cit.* 34-35. in fine, perhaps παραγε[νόμενος] or παραγε[γόνως], K., S. || 35. in fine, a compound of τίθημι, K., S. || 36-37. perhaps [στή]λην λευ|[κο]θ{ο} λ[ίθου]?, K., S. | 39. [τὸν γραμματ]έα τοῦ δήμου, K., S. || 41. πρεσ[βευτήν] or πρέσ[βεις]?, followed by a name and patronymic, K., S., who in fine try Σ[ερ]απίου, [Α]σ[κλ]απίου and [Π]απίου, preceded by a name. – K., S. prefer Apollonia as the honoring city and suggest that Asklepides may have been the governor of the city (but cf. Hamon, *loc cit* 'il peut s'agir d'un commandement régional plus vaste'); K., S. reject ed.pr.'s idea about Asklepides having been honored by a public funeral and burial in the gymnasion and argue that it would be very surprising to find such honors so early in the 2nd cent. B.C.; contra, P.Hamon, *loc.cit.*, who suggests that we have an exceptional situation of an Attalid functionary passing away far from Pergamon; we have a public ceremony involving the citizens and other inhabitants (LL. 22-24 perhaps a funerary ἐκφορά, during which all participants wear wreaths; the passage about the ἐρ[γαστήρια] (LL. 25-26) may have referred to a cessation of activities and a closing of (work)shops; LL. 28-29 possibly refer to annual ceremonies in the gymnasion; in LL. 40 41 the city may have sent ambassadors to Pergamon to inform the king about all this. H. refers to P.Fröhlich's article, summarized in our lemma no. 1774.

991. Hypaipa (area of: Alanköy, in the hilly area northwest of Hypaipa). List of names, late Hellenistic. *SEG* LX 1290. P.Hamon, *BE* (2014) no. 425, tentatively interprets the list of names as that of 'une association locale' and doubts the name [Κ]υκλιάδου in L. 20.

992. Iulia Gordos. Epitaph of a threpte, late 1st cent. A.D. Marble block re-used in the mosque at Gordes Pazaryeri. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 298/299 no. 10 (ph.; French translation). Republished by P.Thonemann, *Philia* 1 (2015) 86 no. 6 (English translation), whose text we give. Greek text and French translation in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1524.

[Ὁ δεῖνα καὶ ἡ δεῖνα],
[Αὐτοκράτορος Σεβαστοῦ]
Τ̣ίτου Καίσαρο[ς δοῦλοι],
4 [ἐ]τείμησαν Πρ[εῖμαν τὴν]
[ἑ]αυτῶν θρεπτ̣[ήν, καὶ οἱ]
συγγενεῖς πά[ντες]

1-3 { - - - -] | Τ̣ίτου Καίσαρο[ς], edd.pr., who comment: 'Les dédicants -- sont visiblement à mettre en rapport avec l'empereur Titus' || 4. in fine Πᾳ[- - -], edd.pr., who cautiously suggest Πᾳ[γρη] | 5. θρεπτ̣[όν], edd.pr. | T. refers to *TAM* V.1. 692 for another imperial slave from Iulia Gordos.

993-996. Koloe (Kiraz/Akpınar (Tar(i)gye), Upper Kaystros valley). Epitaphs, Imperial period. M. Ricl, *EA* 46 (2013) 36-39 nos. 1-4 (ph.; English translation), (re)publishes the following epitaphs.

993: 36 no. 1. **Epitaph of Marcus, 212/213 or 249/250** A.D. Cf. *SEG* LIX 1381 (F). White marble pedimental stele built into the wall of a private house; damaged below; in the pediment a large wreath.

Ἔτους σϙζ', μηνὸς Ἀπε̣[λ]||vac.λαίου vacat| [Μ]αρκελλεῖνα Μάρκῳ πα[ι|δ]ὶ ἰδίῳ μνείας χάριν

1. Year 297 = 212/213 A.D. (Sullan era) or 249/250 A.D. (Pharsalian era), ed.pr.

994: 37/38 no. 2. **Epitaph of Herodes, 233/234 or 270/271** A.D. Cf. *SEG* LIX 1381 (F). White marble pedimental stele with tenon and side-akroteria; found in a private house.

Ἔτους τιη', μηνὸς | Λῴου· Ἀπολλώνι|ος Ἡρῴδου καὶ Μελ|τίνη Ἀγαθόποδος || Ἡρῴδῃ τέκνῳ μνε(ί)|ας χάριν ἐποίησαν | ❦

1. Year 318 = 233/234 A.D. (Sullan era) or 270/271 A.D. (Pharsalian era), ed.pr. | 5-6. 'or μνέας', ed.pr. [who forgot to transcribe ἐποίησαν, which is clear on the stele, Pleket]

995: 38 no. 3. **Epitaph, 2nd cent.** A.D.? White marble block broken above; seen in a private house and now in the Ödemiş Museum; provisional publication by M.Ricl, *DHA* 35.2 (2009) 191 no. 3 (no ph.; *SEG* LIX 1388; cf. *AST* 28.1 [2011] 350).

[-----|.]ων καὶ Οἰ[- - -| Μ]ελίτωνος Μάρκο[υ]

996: 38/39 no. 4. *SEG* LXI 997. R. opts for use of the Sullan era in L. 7.

997. **Koloe (area of: Çömlekçi, ca. 5 km northeast of Kiraz (Koloe)). Epitaph of Aur. An[---] and others, 237/238 A.D.** White marble block broken at right and damaged in the lower left corner; inscription in a frame (LL. 1 and 17 on the frame, L. 18 below it); found in the fields and now in a private house in Suludere. Ed.pr. M.Ricl, *EA* 46 (2013) 50/51 no. 22 (ph.; English translation).

Ἔτους τ·κ·β'· Αὐρ. Ἀν[.....κατεσκεύ]-
ασεν τὸ ἡρῷον ἑαυτῷ κὲ [Ἀνδρομάχῳ? κ(ὲ)]
Ἀμμιάδι τοῖς ἰδίοις θρεψά[σι· τεθῆναι]
αὐτοὺς εἰς τὴν ἀνωτέραν [καμάραν κ(ὲ) Αὐρ.]
Μελιτίνην κ(ὲ) Αὐρ. Διονύσιο[ν.....]
κὲ Ἀνδρομάχου παιδίοις [.....τῶν προγε]-
γραμμένων· εἰς [δὲ τὴν κά]-
τω καμάραν δουλά[ρια (τῶν) προγε]-
γραμμένων κὲ Αὐρ. Στράτ[ωνος?·]
ἐν δὲ τῇ ἀνωτέρᾳ καμάρᾳ ἐξὸ[ν τεθῆ]-
ναι Αὐρ. Πλουτίωνα Ἐφήβου κὲ [Αὐρ.....]
[τὴ]ν γυναῖκα αὐτοῦ · κὲ παιδίοις μ[ου?]
[κὲ] Αὐρ. Ἀπολλώνιον Διογᾶ, κειμέ[νων]
[ἤδη?] Ἀφφίου κὲ Ζωτικῆς τῶν θρεμματίω[ν·]
[κὲ] Ζωτικὸν Ζωτικοῦ τεθῆναι
[κὲ? Α]ὐρ. Στρατονείκην κὲ Ὀνήσιμον·
vacat εἰ δέ τις παρὰ ταῦτα ποιήσει, θή-
[σει τῷ ταμ]ε̣ίῳ vacat? Ж -B-Φ

1. Year 322 = 237/238 A.D. (Sullan era), ed.pr. || 6 (and 12). παιδίοις: 'children', ed.pr. || 8. there is not enough space on the stone for δουλά[ρια τῶν προγε], ed.pr. || 14. θρεμματίω[ν]: 'foster-children', ed.pr. [the grammar is incongruent as it changes between accusative and dative in LL. 3-7 and LL. 10-12, where the datives παιδίοις (twice) should be παιδία; in L. 9 I would prefer Στράτ[ωνα] (unless the slaves of the aforementioned people and of Aur. Straton are meant), Corsten].

998-999. **Philadelpheia (area of). Two petitions, late 2nd/mid 3rd cent. A.D.** S.Urano, *ZPE* 176 (2011) 179-188, revises and analyzes two petitions, in particular regarding the role of the κολλητίωνες (cf. our lemma no. 1755) and the φρουμεντάριοι.

998: 179 183 (re-edition of LL. 1-12; English translation). **Petition from Ağabey Köyü.** Hauken, *Petition and Response* 35-57; *TAM* V.3.1418. The stone, on which LL. 1-2 were not completely visible when discovered built into a fountain, has in the meantime been removed and broken into pieces, four of which were seen by U. in 2009; one of them (ph.) contains the hitherto unknown ends of LL. 1-2.

[ἀρ]ιθμὸν κγ', ὡς καὶ φρουμε[νταρίο]υς ὑμετέρου[ς]
[πά]ντας ἰδεῖν κατὰ δίοδον τὴν ὠμότητα τοῦ [συμ]-
[βά]ντος, κτλ.

1. Initio [... ἀρ]ιθμόν, Hauken and *TAM*; number that follows (23) is that of the kollectiones, Hauken, U.; in fine φρουμε[νταρι-], Hauken; φρουμε[νταρι- - - - -], *TAM*; U. draws attention to the frumentarii being called 'yours' (= the emperor's, to whom the petition is addressed), from which he deduces that they are not being accused by the villagers as wrongdoers (as are the κολλητίωνες), since the emperor's men in petitions usually appear on the side of the victims || 2. initio [- - -]ντας, Hauken and *TAM* || 2-3. τὴν ω[- - - - -]οι[- - | - - -]ντος, Hauken and *TAM* || U. further argues that ὁ τῆς τάξεως ἐπίτρο̣πος ὑμῶν Αὐ[ρ.] Μαρκιανός (LL. 19-20) is neither the procurator Augustorum officii nor the procurator of the regio Philadelphena, but a freedman procurator of an officium subordinate to the equestrian procurator(s) of the province of Asia.

999: 183-186. **Petition from Kemaliye-Mendechora.** Hauken, *Petition and Response* 58-73; *TAM* V.3.1417. U. doubts the restoration οἱ τοιοῦτοι μόν[οι ἢ μετὰ τῶν ' σεση]μειομένων τάξεων (LL. 4/5), since L. 4 would be too long; he suggests instead οἱ τοιοῦτοι μόν[οι τῶν | σεση]-μειομένων τάξεων. This expression designates the κολλητίωνες (i.e., 'only these without any staff officers marked (by emblems)'), in contrast to higher ranking officers (e.g., frumentarii); it was the latters' task to control the κολλητίωνες; U. interprets προμ[ε|μήνυν]το (LL. 17/18) as meaning 'pronounce' (probably a translation of pronuntiare) and translates LL. 17/18 by 'even if the enactments had been pron[ounced] ... either to frumentarii or to similar staff officers (to curb kollectiones', or more generally any officials' misconduct)'. Thus, as in the petition from Ağabey Köyü (our lemma no. 998), the κολλητίωνες alone are the subjects of the accusations.

1000. **Sardis. The inscription of Mnesimachos, ca. 200 B.C.** *I.Sardis* 1; *SEG* XXXV 1252, LIX 1395. P. Scheibelreiter, *ZRG* 130 (2013) 40-71, reprints col. I LL. 1-3 and col. II (German translation) and, through comparison with Hellenistic papyri, he argues that παρακαταθήκη in this case designates a loan to Μνησίμαχος from the temple of Artemis, which could be reclaimed at any time; as security, Mnesimachos gave the temple some of his land which the latter was allowed to cultivate in lieu of the interest on the loan ('Zinsenantichrese').

1001. **Thyateira. Weights.** See our lemma no. 1881.

AIOLIS

1002. **Kyme. Onomastics.** R.Ashton, in *Birinci Uluslarası Anadolu Para Tarihi ve Nümismatik Kongresi, 25-28 Şubat 2013, Bildiriler/First International Congress of the Anatolian Monetary History and Numismatics, 25-28 February 2013* (Antalya 2014) 25-48, gives a list of ca. 150 names of mint-masters on bronze coins (4th/3rd cent. B.C.). Cf. P.Hamon, *BE* (2016) no. 413.

1003. Kyme. Epitaph of Agestratos, 3rd cent. B.C. *SEG* LXI 1001. D.Dana, *ZPE* 198 (2016) 155/156. points out that the correct text is: Ἀγέστρατος Δωματέρρω. Δωμάτερρος is the Aeolic form of Δημήτριος. P.Hamon, *BE* (2016) no. 413, points out that the inscription comes from a necropolis southeast of Kyme.

1004. Kyme. Weights. See our lemma no. 1881.

1005. Myrina. Weights. See our lemma no. 1881.

TROAS

1006. Abydos. Weights. See our lemma no. 1881.

1006 bis. Adramyttion. Senatus consultum de agro Pergameno, 129 or 101 B.C. *IGR* IV 262; *LAdramytteion* 18; *RAL* 9 (1998) 707-748. In his study of L. Afranius, cos. 60 B.C. (cf. our lemma no. 888), M. Malavolta, *Picus* 33 (2013) 97-99, restores in L. 28 Ἀφ[ρά]νιος instead of Ἀφ[εί]νιος and concludes that the consul's uncle is meant.

1007. Adramyttion. Weights. See our lemma no. 1881.

1008. Alexandreia Troas. Weights, Hellenistic. Cf. *SEG* LVIII 1373. O.Tekin, *Colloquium Anatolicum* 12 (2013) 291-298 (ph.), presents four weights from Alexandria, the first in the Athens Numismatic Museum, the three others in private collections. 1. Mentioned in *BCH* 86 (1962) 429 no. 17 A; L. Robert *Monnales antiques en Troade* (Geneva, Paris 1966) 51/52 (ph.); P.Weiß, in *Vom Euphrat bis zum Bosporus* (see *SEG* LVIII 1373) 720 no. B (ph.). Rectangular bronze weight; on the obverse a grazing horse facing left; above, ΑΛΕ(ξανδρέων); a bunch of grapes and a circular mark under the horse's belly; reverse blank; the weight of 381.5 g corresponds to a mna. – 2. Almost square lead weight (105 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); below the ground line Τ[Ε](ταρτον) or Τ[Ε](ταρτημόριον); reverse blank. As the unit mark indicates, it should be a tetarton, i.e. a quarter mna. – 3. Square lead weight with rounded corners; worn (65.14 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); no (or illegible) unit mark; reverse blank. Its mass corresponds to a hektemorion, i.e. one-sixth of a mna. – 4. Square lead weight with rounded corners; worn (55 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); no (or illegible) unit mark; reverse blank. Its mass corresponds to an ogdoon, i.e. one eighth of a mna.

For more weights see our lemma no. 1881.

1009. Antandros. Weights. See our lemma no. 1881.

1010-1012. Assos. Topos inscriptions in the theater, Imperial period. During excavations in the theater between 1993 and 1995 several topos inscriptions for professional groups of the city came to light, engraved on the blocks of the seat rows of the cavea not too far from the prohedria, which probably illustrates the social status of their members. Edd.pr. N.Arslan, T.Özgan, *Belleten* 278 (2013) 73-83 nos. 1-3 (ph.). For other reserved seats see T.Özgan, *Gephyra* 12 (2015) 182/183 (ph.); for those in the stadion in Magnesia on the Maeander see our lemma no. 959.

1010: 73-76 no. 1. **Inscription of the quarry workers.** In the sixth row of the *ima cavea*, on three blocks: λατόμων

For the social status of the workers, see O.van Nijf, *The Civic World of Professional Associations in the Roman East* (Amsterdam 1997) 225; cf. also the topos inscriptions in the theater of Termessos (*TAM* III 872 A IX) and in the theater of Dionysos in Athens (van Nijf 226), edd.pr., who connect these inscriptions with the lapis sarcophagus which, according to Pliny, *NH* 36.131, was a renowned Assian product.

1011: 76-78 no. 2. **Inscription of the leather workers.** In the eighth row of the *ima cavea*, on three blocks: σκυτέων

Σκυτεύς or σκυτοτόμος is a term for leather workers; the latter could also be used in a narrower sense for shoemaker; cf. H.Blümner, *Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern I* (Leipzig 1884) 268, and W.K.Pritchett, A.Pippin, *Hesperia* 25 (1956) 279-280. For associations of leather workers in Asia Minor cf. T.R.S.Broughton, *Roman Asia Minor. An Economic Survey of Ancient Rome IV* (Baltimore 1938) 824, and I.Dittmann-Schöne, *Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien* (Regensburg 2001) 183 no. III.1.13; 194/195 no. III.20-24; 203 no. III.5.2; 217 no. V.4.3; 238 no. VI.4.2, edd.pr., who remark on the ideal milieu for leather industry and animal husbandry in the region, due to its mild climate. The existence of oaks provided feed for the famous white pigs (and piglets) of Assos (cf. Athenaeus 9.17), edd.pr.

1012: 78-79 no. 3. **Inscription of the (black-)smiths.** In the sixth row of the *media cavea*, on two blocks: σ̣ἰδηρο̣ι

In Asia Minor, guilds of black smiths are so far attested only in Ilion, Nikaia and probably Ephesos; cf. Dittmann-Schöne, *op.cit.* 116 no. I.1.; 126 no. I.8; 141 no. II 1.26 (?), edd.pr., who refer to Pliny *NH* 36.25 and Strabo 13.1.56 for iron deposits in the surroundings of Assos and Alexandria Troas. P.Hamon, *BE* (2014) no. 400, points out that the inscription has been partly erased and that the reading is uncertain. one would expect σιδηρουργῶν vel sim.

1013. Ilion. Law against tyranny and oligarchy, ca. 280 B.C. *Ilion* 25 (cf. *SEG* XLVI 1562, LIII 1372, LV 1318 bis). D.A.Teegarden, *op.cit.* (cf. our lemma no. 945) 173-211, offers a detailed commentary on this document (Greek text; English translation) with extensive notes on previous restorations and interpretations. The ἔναρχος (L. 21) is viewed (183 note 16) as referring to a citizen in general, rather than to a more specific official (contrast *SEG* XLIV 981). A slave (δοῦλος, L. 31) who kills a tyrant is argued (184 note 17) to be rewarded with both 'possession of rights' ([ἐπί]τιμος [ἔ]στω, L. 32) and 'participation in the regime ... according to the law' (καὶ πολιτεί|[ας μ]ε[τεχέτω κατὰ τὸν ν|όμον, LL. 32/33), rather than with full or limited citizenship ('Perhaps the Ilians had a law on the rights of freed slaves vis-à-vis their ability to participate in the regime') [πολιτείας μετέχειν could refer to a grant of citizenship and participation in the citizenry; the law in question must have been one concerning the rights of new citizens, Carbon]. Φεύγηι δεσμῶν (L. 92) is interpreted as 'a defendant [sc., in a trial] facing imprisonment' (192). Discussion (195-197) of the clauses in LL. 116-130 (erasure of the name of a tyrant or leader of an oligarchy from ἀναθήματα and tombs) as a form of 'memory sanction' (LL. 126-128 ὅπως μ[ή]τε ἐκείνων ἑστήξει μηδὲ μνημεῖον μηδὲ ἔσται is translated as 'so that it shall not stand as their [offering] and there will be no record'). I defends the post-Lysimachos context for the passing of the law, as a wider reaction against regional fragmentation and control by dynasts and their mercenaries (cf. LL. 46/47 τῶν συσ|στρατιωτῶν τις; 205 'The region was at risk of splintering into a number of fiefdoms'); cf. also *SEG* XLIV 981 and, generally, LX 1955. For the Seleukid fostering of democratic regimes after Kouropedion, see also our lemma no. 945; see also our lemma no. 1821.

1014. Lampsakos. Weights. See our lemma no. 1881. [Three more weights are published in O.Tekin, *Anatolia Antiqua* 22 (2014) 155-158, Corsten.]

1015. Sigeion. Epitaph of Phanodikos of Prokonnesos, ca. 550 B.C. *SEG* IV 667 (*Syll*^{3} 2; *GIBM* IV 1002; *LSAG*^{2} 371 no. 43); *SEG* XXXVIII 1254*. J.Gaunt, *BABesch* 88 (2013) 39-47, reprints the text (English translation) and discusses the term κρατήρ (B LL. 3-5: κρατέρα κἀπίστατον καὶ ηεθμόν). He argues that the krater dedicated by Φανόδικος in the prytaneion of Sigeion together with its stand and a strainer was a bronze volute krater like the kraters found in Vix and Trebenishte and depicted in late 6th-cent B.C. iconography. Such kraters and their strainers are occasionally mentioned in inventories (*IG* II^2 1694 LL. 5/6: ἠθμὸς κρατῆρος | λαχωνικοῦ; *IG* XI.2.161 B L. 123: κρατήριον λαχωνικὸν τὸμ πυθμένα ἔχον ἀπο-(πε)πτωκότα; *IG* XI.2.161 C LL. 71-73: ἠθμ[όν] | ἀπὸ κρατῆρος | συντετρυπημένον [but *IG* has [συν]τετριμενο. Chaniotis]. See also our lemma no. 644.

MYSIA

1016. Mysia. New inscriptions. C.Tanrıver, *Buluntular*, publishes 53 new inscriptions; many of them are in the museum in Balıkesir (ancient Hadrianoutherai). Some of them are of unknown provenance, others come from villages, for which ancient toponyms are not available; it is not always possible to ascertain whether these sites belonged to the territory of a city and, if so, to which city. All stones come from the area south of the Daskylitis Limne. Known cities in that area are Daskyleion, Poimanenon, Hadrianoutherai. Nos. 37 and 46 are uninscribed; nos. 19 and 24 are republications of *LKyzikos* 105 and 239, respectively. Cf. P.Hamon, *BE* (2014) no. 397. We present the new inscriptions in our lemmata nos. 1017-1022, 1068-1095, 1100, and 1108-1127 [for other new inscriptions from (the area of) Hadrianoutherai cf. C.P.Jones, *Chiron* 44 (2014) 23-54, Pieket].

1017. Attea (Mandıra/Sındırgı). Dedication to the heroized Menandros, late Hellenistic/early Imperial period. Large funerary altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 33-37 no. 34 (ph.; Turkish translation). Greek text and French translation in F. Onur, *An.Ép.* (2013) [2016] no. 1523. Cf. also C.P.Jones, *ZPE* 192 (2014) 156-158.

Ἀττεανῶν οἱ κάτοικοι Ῥωμαῖο[ι]
οἵ τε καὶ Ἕλληνες καὶ ἡ γερουσία
κατὰ τὰ ψηφίσματα τὰ γενόμε-
να Μενάνδρῳ Ἀπολλωνίου
ἐπὶ τῇ γενομένῃ συνφορᾷ αὐ-
τοῦ ἀνέθηκαν μετὰ τῆς βάσε-
ως τὸν βωμὸν διὰ τὰς θρησκεί-
ας τῶν ὀνείρων καὶ φαντασιῶν
τοῦ πατρὸς αὐτοῦ νέῳ ἥρωι
Μενάνδρῳ Ἀπολλωνίου vacat

1-2 Ed.pr. (and J. in *ZPE*) refers to *TAM* V.2.1322: ὁ δῆμος [ὁ Λα?]σζεβδίων Ἕλληνές τε καὶ Ῥωμαῖοι [cf. also *SEG* LX 1423 app.cr. ad LL. 1-4, Pieket]; J. also refers to *TAM* V.2.1415: a γερουσία in the village of Kastollos in the territory of Philadelphia. Attea was a village, dependent on a neighboring city [perhaps Hadrianoutherai?, Corsten; the syntax is odd, perhaps rather Ῥωμαῖ[ο]|οί τε καὶ Ἕλληνες?, Zellmann-Rohrer] || 7-9. 'because of the observances? (due to?) the dreams and visions of his father', C.P.Jones in *JRA* 27 (2014) 839, with further references to 'young heroes' (also J. in *ZPE* [cf. now also C.P.Jones, *ZPE* 199 (2016) 83-86 (on *SEG* LXI 1257), Pieket]); in *ZPE* J. translates LL. 7/8 αἱ θρησκεῖαι as 'rites, observances'; ed.pr. refers to a section in the Epikrates-testament from Nakrason (*SEG* LIV 1221; LXII 947), in which it seems that the young hero himself appeared to the father in dreams and visions and (with) σημεῖα.

1018-1022. Daskyleion (Ergili). New inscriptions. Ed.pr. C.Tanrıver, *Buluntular* 27-29 nos. 27 31 (ph.; Turkish translation), publishes the following texts.

1018: 27 no. 27. Incertum, undated. Lower part of a marble stele; in a recessed field representation of a standing woman; below the relief traces of an inscription: OOAAY

1019: 27/28 no. 28. **Grave epigram, late Hellenistic.** Right part of a marble stele; bas-relief of a male figure reclining on a kline; in the foreground a *mensa tripes*, a krater and a servant; under the relief an inscription.

[----Ἀσ]κληπᾶ vacat
[------]ος, ὦ παροδεῖτα vacat
[----ἔχο]υσαν? ἔτη vacat
[------]ΥΡΑΘ ὅμαιμος vacat
[-----]ΔΙΚΗΝ vacat
[-----]τρίτην δὲ νεογνήν
[-----]ΑΜΟΣ vacat

1. [Ἀσ]κλεπᾶ, ed.pr. [but the ph. shows an eta, Pleket] || 3. or [τελο]ῦσαν?, ed.pr. || 6. or [Ἀμφι]τρίτην? ed.pr. [νεογνήν: 'new-born', Pleket] || 7. probably [γ]άμος, ed.pr.

1020: 28 no. 29. **Incertum.** Marble stele broken on all sides; at left in a recessed field part of a relief with a representation of an altar (?); below, remains of an inscription; found in the surroundings of Aksakal, northeast of Ergili: [---]αυτῇ καθηχ̣[---]

καθηχ̣[- -] can be restored as καθήκει, καθῆκον, καθήκοντα, thus probably indicating, along with the dative before the verb, that the stone contained a dedication to a deity, ed.pr.

1021: 29 no. 30. **Incertum, Hellenistic.** Fragment of a marble stele broken on all sides; on the upper part, traces of a foot; found between Ergili and Aksakal, south of the Kösemtuğ tumulus. [---]ΙΟΚΛΕΙΙ[---|--] Ϛωπυ̣[ρ---]

1. A form of [Δ]ιοκλῆς or [Δ]ιόκλεια?, ed.pr. | 2. a form of Σώπυρος or Σωπύρα?, ed.pr. [these names are usually spelled with Z-, Corsten].

1022: 29 no. 31. **Incertum (epitaph?), 3rd cent. A.D.** Fragment of a marble block broken on all sides; found in Aksakal (see our lemma no. 1020).

[-------]ΑΥΡΗ̣[-------|--κατεσ]κεύα̣[σεν------|-------τ]ο̣ῖς δ[ὲ λοιποῖς? --]

1. Αὐρη̣[λι -] or Αὐρ. Η̣[- -], ed.pr. || [3. for the formula τοῖς δὲ λοιποῖς ἀπαγορεύω cf. L.Robert, *Ét.Anat* 222/223 note 2, Pleket].

1023. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication, early Imperial period. Marble fragment of an architrave with two fasciae and a moulding, bead and reel between the two fasciae; inscription on the upper fascia; on the back, two fasciae with a bead moulding between them; three small clamp cuttings. Originally in a private field near a fountain; now in another private field. Ed.pr. F.Battistoni, *EA* 46 (2013) 126 no. 27 (ph.; German translation).

[---κατὰ] κέλευσιν τοῦ θεοῦ Μύρων Μύρων[ος ---]
[---σὺν τ]ῇ συνβίῳ καὶ τοῖς τέκνοις τὴν ν[--- --]

The architrave probably was part of a building, ed.pr., who adds that, if the building itself was the object dedicated, the last word in L. 2, beginning with N, may have been an adjective describing that building.

1024. Hadrianoi (area of: Barakli, ca. 7 km north of Keles). Cult regulation, 145/146 A.D. *SEG* LXI 1013. Republished by F.Battistoni, *EA* 46 (2013) 110-114 no. 1 (ph. of stele and squeezes; German translation).

vacat Ἀγαθῇ Τύχῃι· vacat
[ἔτου]ς θ' ἐπὶ Αὐτοκράτορος τὸ β' Καί-
[σαρος] Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ
Ε̣[ὐσε]βοῦς καὶ Αὐρηλίου Οὐήρου Καίσαρος, χρυσοφο-
ροῦντος βιθυνιάρχου ..[.]ΤΤ̣..[--------].ΟΝ̣.Η.
[..]Ρ̣ΣΙ.[..]ΟΥ̣[.]Η̣[----------]ΥΚΟ
.[----------]Ν̣Ι
ca. 14 lines
[- ca. 3 -]Χ̣Ο̣[----------]
[-- ca. 7 --]ΥΡΑ̣.[----------]
[-- ca. 7 --]Ο[.]Κ̣Ι Δ .[----------]
[----------]
[..]Η̣Ι̣Ε.[----------]
[- ca. 3 -]ος πρασσ[.]..[----------]
[- ca. 3 -]θαι κατα[----------]
[- ca. 3 -]νους· δεω.[----------]
.[- ca. 3 -]ντο. ἱερὸν .[----------]
Σ..[..].ΕΙΔΙΩΟΝΟ[----------]
τινος ἐάν τε ἄρχων [----------]
τὸν ἐπάρατον ΚΑΝ̣Α̣[...].ΣΘ[----------]
ἱερὸν [.].οε· ὁσάκις ἂν (?) Ε̣[----------]
μενα τοσαυτάκις· ν ἐὰν δὲ ὃ̣ο[ῦ]λο[ς----------]
ἢ ἐνοχλήσῃ τινὶ ἐκδυέσθω [τὰ εἱμάτια? ὑπὸ τῶν]
φυλάκων καὶ ἐκβαλλέσθω Τ̣Ο̣[----------καὶ τὰ]
εἱμάτια πιπρασκέσθω καὶ Τ[----------]
τὸ ἱερόν vacat

There was an ancient settlement at Assartepe near Barakli; for Barakli and its location in the territory of Prusa ad Olympum (and therefore in Bithynia) see B. on 103 [the attribution of the region to Prusa is rather controversial; I still prefer Hadrianoi; cf. *SEG* LXI 1013 app.cr. ad LL. 4-5, Corsten] || 1. Ἀγαθῇ τύχῃ, *SEG* | 2-4. B. adduces inter alia *SEG* LV 1370 (ἔτους ϛ' Αὐτοκράτορος τὸ β' Καίσαρος Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς καὶ Μ(άρκου) Αὐρηλίου Καίσαρος) | 5. βιθυνιαρχο[ῦντος] ΤΤΙ.....ΚΟΥ[.]ΗΟ, *SEG*; for the reading βιθυνιάρχου cf. *SEG* app.cr. ad L. 5; after ΧΟΥ traces of three letters (perhaps iota followed by N or K and one illegible letter); after ΤΤ̣ traces of two vertical hastae; in fine before the Η

perhaps a round letter; after the H possibly an iota, B. || 6. [.]ΟΣΙ[.....]Η[- - ca. 24]Υ[..], *SEG*; after the iota part of a vertical hasta, B. | 7. initio, traces of lambda or alpha, B. || 24. [.....]Ο[- - -], *SEG*; after the omicron an illegible letter followed by traces of two vertical hastae (ΚΙ or Ν), a triangular 'Trennzeichen' and traces of a vertical hasta, B. || 26. [...]Ε[| *SEG*; after the epsilon ΚΙ or Ν, B. | 27. [.....]Ι[· -], *SEG*; the last traces of letters could be ΛΟ or Ω, B. || 28. [....]Ο[..]ΚΑΙΑ[-], *SEG*; in fine, traces of lambda or alpha, B. || 29. [.....]Ν[.]ΥΣΑ ἀδεῶ[ς - - -], *SEG*; the small triangle before the delta is not the top of an alpha, B. || 30. [.....]ΝΙΟ[.]ΙΕΛΟΙ[.]Γ[- - -], *SEG*; between omicron and iota 'zwei schräge Linien, die nicht zu einem Buchstaben gehören und die einen Winkel bilden, der zu klein ist für Α, Δ oder Λ'; followed by two horizontal hastae; after the nu of ἱερόν perhaps an epsilon, B. || 31. Σ[....]ΓΕΙΔΙΩΘΕΙΟ[- - -], *SEG*; after the sigma traces of a letter followed by the lower part of a vertical hasta (epsilon or square sigma); before the E perhaps a gamma, B. || 32. τὸς ΣΑΝΤΕΑΡΧ[.]ΙΝ[- - -], *SEG* | 33. ΤΟΝ ἐπάρατον κ̣αὶ [- - -], *SEG*; after ΚΑ traces of two vertical hastae (Ν?), probably followed by an Α; before ΣΘ perhaps gamma or epsilon, B., who suggests that the clause prescribes what a person who holds a magistracy should do when confronted with 'einem Schuldigen' [ἐπάρατον properly designates the status of a guilty party as placed 'under a curse', Carbon] || 34. ἱερὸν [.]ΕΟΕΣ ὁσάκις ἂν Γ[- - -], *SEG*; after ΙΕΡΟΝ an empty space and a 'Punkt auf halber Höhe', followed by either a lunate sigma or ΟΕ; the alpha after ὁσάκις could be a triangular 'Satzzeichen', B. who tentatively proposes [- - εἰς τὸ τοῦ δεῖνος?] | ἱερὸν ν [Ҳ] οε' (= 75 den.) || 35. μένα τοσαυτάκις ἐὰν[...]Ο[..]Ο[- - -], *SEG* | 36 no restoration after ἐκδυέσθω, *SEG* | 36-37. B. tentatively proposes [ἱερο]φυλάκων but adds that the restoration is probably too long | 37. after ἐκβαλλέσθω a tau, *SEG* | 39. τ[ὸ] ἱερόν [- - - - | - - - - -], *SEG*.

1025. Hadrianoi (area of: Keles). Dedication of an altar of Zeus Ktesios, 1st/2nd cent. A.D. Upper part of a marble altar moulded above; in Keles. Ed.pr. A.Çaçu, *Bursa Araştırmaları* 18 (2007) 33-36 [non vidimus]. Republished by P.Rothenhöfer, *EA* 46 (2013) 116/117 no. 6 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1463.

vacat Ἀγαθῇ τύχῃ vacat
Πρειβᾶτος Λουκίου σὺν
τῇ ἑαυτοῦ γυναικὶ Χρυσί-
ᾳ Διὸς Κτησίου βωμὸν
[ἐ]ν δώμασι τοῖς ἰδ[ίοις]
[ἀν]έθηκ[ε] vacat

4 5. 'Altäre für Zeus Ktesios innerhalb von Häusern sind bekannt', R.; 'ab δώμασι daktylisch', R., cf. *An.Ép.* ('l'usage du terme poétique δῶμα est un indice que les dernières lignes sont versifiées (en dactyles)'.

1026. Hadrianoi (area of: Haydar). Dedication of columns to Zeus Kersoullos, 113/114 A.D. Gray white marble column broken above and below; in the premises of Mehmet Metin. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 128/129 no. 31 (ph.; German translation). Greek text and French translation in B. Salway, *An.Ép.* (2013) [2016] no. 1467.

Ἔτους ι[.]', [ἐπὶ Αὐτ]οκράτορο[ς]
Κέσαρος Σεβαστοῦ Γ̣ερμανικοῦ
Δακικοῦ κατὰ ἐπιταγὴν Διὶ Κερ-
σουλλῳ ὑπὲρ τῆς Καίσαρος νίκης
Ἀσκληπιάδης κὲ Παπᾶς οἱ Παπᾶ
το[ῦ?] ΕΑΝΟ[.], πολῖτε Προυσα(έ)ων ἀνέσ-
τησα[ν τ]οὺς κίονας ὑπὲρ ἑαυτῶν
[καὶ τῶν] γονέων κ[αὶ τέκνων αὐ]-
τῶν ἐκ{κ} τοῦ ἰδίου vacat

Dated on the basis of the emperor's epithets: L. 3 Δακικός (Trajan is the only emperor who carries this epithet; from 102 A.D.); Παρθικός, carried by Trajan from Feb. 20/21, 116 A.D., is lacking and provides a terminus ante quem; Μέγιστος (Optimus) is also lacking (carried from Aug. 114 A.D.); given the year ten (minimum number of years) of the emperor's reign, one could narrow down the date of the text: autumn/winter of 113/114 A.D.; this would fit in with Trajan's departure for the Parthian War in Oct. 113 A.D. and with the request for Trajan's victory (L. 4), ed.pr. | 1. 'peut-être' ἔτους ι[ς'], *An.Ép.* | 6. ΠΡΟΥΣΑΩΝ, lapis || [3-4. for Zeus Kersoullos, see also *SEG* LVI 1436, LIX 1418, and our lemmata nos. 1027-1031, Carbon] for Haydar Köyü as part of Prusa's territory cf. F.Battistoni, *ibid.* 104.

1027. Hadrianoi (area of: Akçapınar). Dedication to Zeus Kersoullos, 2nd cent. A.D. *I.Hadrianoi* 3. Formerly built into a fountain, now lying next to the road; L. 1 on the upper moulding, LL. 2-9 on the shaft of the altar. Republished by P.Rothenhöfer, *EA* 46 (2013) 122/123 no. 17 (ph.; German translation).

[Ἀγαθῇ τύ]χῃ·
[Ἀσκ]ληπιάδης Μελη-
[.]..ου κατ' ἐπιταγὴν
Διὶ Κερσουλλῳ ὑπέρ τε
ἑαυτοῦ καὶ Χρυσίου τῆ-
ς συνβίου καὶ τῶν υἱῶ-
ν τὸν βωμὸν ἀνέσ-
vacat τησεν vacat
vacat Λειβηνός vacat

1 Not in *I.Hadrianoi* || 2-3. Μελ[ε|ά]γ[ρ]ου, *I.Hadrianoi*; perhaps Μελη [σ]αγ(ό)ρου, 'wobei das Sigma auch nachträglich aufgemalt gewesen sein könnte', R. | 5. Χρυσ[ο]υ, *I.Hadrianoi* | 9. Λειβανός, *I.Hadrianoi*; the stone clearly shows an eta, R. Leibanos refers to a place Libo or a mansio Libum between Nikomedeia and Nikaia, *I.Hadrianoi*; R. supports this interpretation and rejects T.Drew-Bear's suggestion to locate the Leibanoi east of Hadrianoi (apud R.Talbert (ed.), *Barrington Atlas of the Greek and Roman World. Map-by-Map Directory*, vol. II [2000] 969 (Map 2; Phrygia)).

1028. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent. A.D. Marble column; inscription erased in the period 1919-1922 in order to eliminate Greek territorial claims; now in front of the café in Belenören. Ed.pr. F.Battistoni, *EA* 46 (2013) 123/124 no. 18 (ph.; German translation).

⟦Ἀγαθῇ τύχῃ⟧·
⟦Κλέανδρο[ς - 4-5]⟧
⟦πόλεως Ἀδ[ρι]ανῆς⟧
⟦Διὶ Κερσουλλῳ τὸν⟧
⟦κείονα ἀνέστ[η]σα⟧
⟦ἐκ τῶν ἰδίων, [προφη]⟧-
⟦τεύσα[ντος] Ἀπολλω⟧-
⟦νίου Ἐπιθυμήτου⟧

5 A city called Hadriane: perhaps a reference to Hadrianoi or to Nikomedeia which had Ἁδριανή as 'cognomen (*TAM* IV 125 and 34) but the latter remains problematic, ed.pr. || 6-8. the same prophet is on record in *I.Hadrianoi* 6 (Haydar)

and 23 (Tazlaktepe); for the geography and the relation between Belenören, Haydar, Tazlaktepe and Prusa cf. ed.pr. on 102 and 103/104.

1029. **Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent.** A.D. Fragment of a marble column; now in front of the café in Belenören. Ed.pr. F. Battistoni, *EA* 46 (2013) 124 no. 19 (ph.; German translation).

Ἀγαθῇ τύχῃ·
Διὶ Κερσουλλῳ
Ἀπο[λλ]ώνιος κ(ὲ) Ἀπολ[--]
κ(ὲ) Διονύσιος οἱ Διονυ[σίου]

[.]ΙΣΤΗΝ[.]ΝΟΙ ἐκ τῶν ἰδίων
κατὰ ἐπιταγὴν προφητεύ-
σαντος Διοφάνου Τειμοθέου

5. Initio, an ethnikon, ed.pr.

1030. **Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent.** A.D. White marble fragment; traces of blue paint in the letters. Mentioned by A.Çaçu in *1. Bursa Turism Sempozyumu, 30 Eylül–2 Ekim* (Bursa 2005) 465 (ph.) [non vidimus]. Ed.pr. F.Battistoni *EA* 46 (2013) 124/125 no. 20 (ph.; German translation). Greek text also in B.Salway, *An.Ép.* (2013) [2016] no. 1466: [M]αρκία Ὀμ[--] Διὶ] Κερσουλλῳ [---]

1031. **Hadrianoi (area of: Haydar). Dedication to Zeus Kersoullos, 2nd/3rd cent.** A.D. Fragment of a marble column; in a private house. Ed.pr. F.Battistoni, *EA* 46 (2013) 129 no. 32 (ph.; German translation): Ο[...]ος Ạ[...]ος | [ἔ]στρωσε [.]ΑΝ[..]Σ[- | Διὶ Κ]ερσουλλῳ

1. Lambda instead of Ạ also possible; in fine, before ος perhaps a delta, ed.pr. || many ancient objects in Haydar. Mentese and Uzunöz come from Tazlaktepe, where the temple of Zeus Kersoullos was located, ed.pr. (on 102).

1032. **Hadrianoi (area of: Akçapınar). Dedication to Apollo, 2nd/3rd cent.** A.D. *I.Hadrianoi* 13. White marble fragment broken at right; built into a fountain. Republished by P.Rothenhöfer, *EA* 46 (2013) 122 no. 16 (ph.; German translation).

Ὀνήσιμος Φιλήτου Αὐτ[---σὺν] | Νύμφῃ συμβίῳ ❦ θεῷ ❦ Ἀπόλλ[ωνι --?]

1. Αὐτ[- - - σύν]: beginning of the place where Onesimos came from, *I.Hadrianoi* and R. || 2. in fine Ἀπόλλ[ωνι εὐχήν], *I.Hadrianoi*.

1033. **Hadrianoi (area of: Assartepe near Barakh). Dedication, 2nd/3rd cent.** A.D. *SEG* LXI 1014. Republished by F.Battistoni, *EA* 46 (2013) 114/115 no. 2 (ph.; German translation). No new readings.

1034. **Hadrianoi (area of: Harmanalanı, ca. 4 km west of Keles). Dedication, 2nd/3rd cent.** A.D. White marble altar moulded above and below; now in Harmanalanı. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119 no. 10 (ph.; German translation).

[Ἀγαθῇ Τύχῃ· | Π̣λ[---|..]Η ἀνέστησε | τὸν β[ωμὸν---] || Ε̣[.]Α̣[---]Σ | [---]ΥΔ[.'----]θεῷ | [..]Ο̣Υ]

3. Initio, the eta indicates that a woman dedicated the altar, ed.pr.

1035. **Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication, 2nd/3rd cent.** A.D. Rectangular marble fragment built into a wall, broken at left and right; now no longer visible. Seen by A.Çaçu in 2003, whose ph. is given by R.Kaplanoğlu, A.Elbas, *Antik Dönem' de Uludağ' in Kutsal Vadisi, Bursa-Keles Ilçesi Akçapınar, Belenören, Haydar, Menteşe Köyleri* (Istanbul 2009) 12 [non vidimus]. Published on the basis of the ph. by ed.pr. F.Battistoni, *EA* 46 (2013) 125/126 no. 25 (German translation).

[----] Ῥοῦφος Νεικομήδους Νο[---| - κατ' ἐπιταγ]ὴν τοῦ θεοῦ ἀνέθηκεν | [-----]. .Ο[---]

In fine, ΝΟ[- - -]: beginning of an ethnic, ed.pr.

1036. **Hadrianoi (Orhaneli, area of: Çakmak Köyü). Dedication, 2nd/3rd cent.** A.D. White marble altar moulded above and below. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 140 no. 48 (ph.; German translation).

Ἀγαθῇ Τύχῃ νν Ὀνήσιμος Ἀσκλη|πίδου σὺν τῇ συν|βίῳ Εὐπορίᾳ κατὰ | κέλευσιν τοῦ θεοῦ ἀνέστησα προφη|τεύσαντος Νικη vac. | ❦ φόρου ❦

Ed.pr. considers but rejects the idea that Onesimos (a common name) may be identical with Ὀνήσιμος Ἀ[- -] in *I.Hadrianoi* 98 l. 1

1037. **Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Dedication, 2nd/3rd cent.** A.D. Marble sculpture of a large winding serpent; inscription on the round socle; now in Dedeler, Selahaddin Buhare Turbesi. Published on the basis of a ph. (taken by A.Çaçu) by ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119 no. 11 (ph.; German translation): Ἀγαθῇ τύχῃ· [----] Ἑρμο[---]|ένου σὺν τῇ γυ[ναικὶ --'---]

There are three comparable sculptures of large winding serpents from Akalan near Orhaneli (Hadrianoi) (*I.Hadrianoi* 14, 15 (a) and (b)); one is a dedication to Asklepios.

1038. **Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Dedication, 2nd/3rd cent.** A.D. Long marble block found by A.Çaçu, together with other ancient objects, near the fountain Kokar Pınar Çeşme Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119/120 no. 12 (ph.; German translation).

Ἀγαθῇ τύχῃ· Ἑρμογένης λιθουργὸς Πιτιτηανὸς | τῷ θεῷ τὸ βάθρον vacat

1. In fine, the ethnikon begins with either Π or N; both Πιντη and Νιντη are unattested as toponym so far, ed.pr.

1039. Hadrianoi (area of: Kayadibi). Dedication, 2nd/3rd cent. A.D. White marble altar, reworked as a 'Doppelsäule' in the Byzantine period; now built upside down into a funerary monument. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 138 no. 44 (ph.; German translation).

[---------?-------]
[-------]ΣΥΝ[- - --]
[------]ΚΙΤΑΤ[------]

[- σὺν τοῖ]ς τέκ[νοις---]
[----τὸ]ν βωμ[ὸν-----]
[------]ω ἐκ τῶ[ν ἰδίων]

4-5. [τῷ θε]ῷ, ed.pr.

1040. Hadrianoi. Grave epigram, Imperial period. Right part of the shaft of a white marble funerary altar broken above, below and at left; now in Kiliseler Mevkii in Orhaneli. Ed.pr. F.Battistoni, *EA* 46 (2013) 136/137 no. 42 (ph.).

[----------]
[-------]ΑΜ̣[.]
[------]ΔΩ̣Ρ[..]
[-----].ΓΕΝΟ[..]
[----]ΑΙΦΡΩΝ
[----]ΟΝΑΥΑ

[----]βιοτὸν [.]Α
[---]Ο̣ΡΟΣΓΕΝΟ
[---]ΑΠΟΚΛ̣Η.
[---]ΣΚΟΥΡΟΙΣ
[-----]Φ̣ΟΙΡ..
[-----]...[---]

1. [The ph. seems to show ΑΚΑ | 3. before the gamma a horizontal hasta with the beginning of a vertical hasta. Ε or square sigma ?, Pleket] | 4. [ταλ]αίφρων, ed.pr. || 9. [Δω]σκούροις , ed.pr. || [10-11. [- - - -]Φ̣ΟΙΡ., ed.pr.; there are at least two (illegible) letters after ΦΟΙΡ and remains of another line, consisting of at least three illegible letters, Corsten]

1041. Hadrianoi (Orhaneli, area of: Durak Köyü). Grave epigram, Imperial period. Fragmentary marble block. Ed.pr. F.Battistoni, *EA* 46 (2013) 137/138 no. 43 (ph.; German translation).

[---]αδίων ἔθετο εὐ[·]
[---]ενον φθιμένων [---]
[---]ς ἀνὴρ ἐτάφη δὲ ο[---]

[--] σ̣ὺν ὀρφανικοῖς υἱ[οῖς---]
[--] τ̣οῦ ζωῖν τὸ θανῖν̣ [---]
[--]νη καμνίφρων [---]

1. [Ἑρμ]αδίων or Λαμπ]αδίων, ed.pr. | 3. in fine, δ[ς - -?], ed.pr. || 5-6. [Περσεφό]νη, ed.pr. || 6. καμνίφρων: previously unattested; 'mit einem ermatteten Geist', ed.pr.

1042. Hadrianoi (area of: Fadıl). Epitaph of Erasistratos, Imperial period. *I.Hadrianoi* 72. Republished by P.Rothenhöfer, *EA* 46 (2013) 139/140 no. 47 (ph.; German translation).

Ἑρμῆς καὶ Κυπάρη | τῷ γλυκυτάτῳ | υ̣ἱῷ Ἐρασιστράτ|ῳ ἀνεστήσαμ̣εν || τ̣ὸν βωμὸν μνήμ̣ ης χάριν· vacat | [ἐ]ὰν δὲ τ̣ου[--] | ---

Underlined letters no longer visible, R. || L. 7 not in *I.Hadrianoi*.

1043. Hadrianoi (area of: Keles). Epitaph of Herennia, early Imperial period. *I.Hadrianoi* 74. White marble funerary altar moulded above and below; now in Keles, Sofular Mahallesi, built into the fountain together with the text in our lemma no. 1045. Republished by P.Rothenhöfer, *EA* 46 (2013) 118 no. 8 (ph., German translation). On 103/104 F.Battistoni argues that the settlements around Tazlaktepe, 10 km southwest of Keles and center of the cult of Ζεὺς Κερσουλλος, are likely to have belonged to Prusa's territory. This implies that Keles itself, just like the settlement at Assartepe (Baraklı), 7 km north of Keles, also belonged to Prusa (according to B.). Greek text and French translation in O.Salomies, *An.Ép.* 2013) [2016] no. 1465.

Ἑρεννία Εὐ[βού]λου | γυνὴ [.]Ε̣ΤΡΑ[..]Υ̣ | ζήσασα ἔτη [--]

1-2. Εὔθυ[μος - - καὶ] | γυνὴ Στρα[τονίκη], *I.Hadrianoi* || Salomies: 'lire sans doute γυνὴ δὲ ΤΡΑ[. .]Υ.'

1044. Hadrianoi (area of: Belenören, Köyü Pınarı). Epitaph of Asklas and Ias, early Imperial period. Front of the marble lid of a sarcophagus with pediment and acroteria; in the pediment an 'Omphalosschale', flanked by two rosettes; inscription on the band under the pediment and below that. Ph. apud Kaplanoğlu, Elbas, *op.cit.* (cf. our lemma no. 1035) 12. Ed.pr. F.Battistoni, *EA* 46 (2013) 127 no. 29 (ph.; German translation).

Τειμόθεος καὶ Ἀπολλώνιος Ἀσκλᾷ κα[ὶ] | Ἰᾷ τοῖς γονῦσ[ι μ]νή[μης] χ[ά]ρ[ι]ν

2. Initio Νᾷ is not to be excluded, ed.pr.

1045. Hadrianoi (area of: Keles). Epitaph of Nikatorios, 2nd cent. A.D. (?). White marble funerary altar moulded above and below; upper moulding with acroteria in the corners and a rosette in the center; above the rosette a dowel hole; now in Keles, Sofular Mahallesi, built into the fountain together with the text in our lemma no. 1043. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 118 no. 9 (ph.; German translation): [---]ωνίδης | Θ̣εοχάρου τῷ | γλυκυτάτῳ υἱῷ | Νικατορίῳ || [μ]νήμης χάριν

1. E.g. [Μεμν]ωνίδης or [Ἡγεμ]ωνίδης, ed.pr. || 4. cf. Νεικατόρις in *I.Hadrianoi* 120 (early Christian), ed.pr

1046. Hadrianoi (area of: Menteşe). Grave epigram for Asklepides, 2nd cent. A.D. *I.Hadrianoi* 63 (Merkelbach-Stauber, *SGO* II 118 no. 08/08/07). The stone is now in the garden of the village school. Republished by P.Rothenhöfer, *EA* 46 (2013) 130 no. 34 (ph.; German translation).

[---------- ------]ος τ' Ἀσ[κ]ληπιο[---].[.]Ι̣Ο
νόσφισεν Ἀσ|[κ]ληπίδην Μοῖρ' ὀλο|[ὴ] βιότου,
ᾧ τάδε πὰ[ρ || τ]ύμβῳ δωρήμα ❦ |[τ]α δακρυόεντα
β[ω|μ]ῶν καὶ στήλης θή|[κ]αμεν ἀντὶ γάμου

The stone contains eight lines; a vertical denotes the end of the line on the stone || 1. initio, [αὐτ]ό τ', Peek in *I.Hadrianoi* Ἀσκληπιός, *I.Hadrianoi* | 1-2. [ἀ]πονόσφισεν, *I.Hadrianoi*; 'ein halber Pentameter', *SGO*; with νόσφισεν a pentameter begins, R., who conjectures that in the lost part the vain efforts of the doctor and Asklepios were mentioned.

1047. Hadrianoi (area of: Keles). Epitaph of Aristokrates, 2nd/3rd cent. A.D. White marble funerary altar moulded above and below; in Keles. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 117/118 no. 7 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1464.

Ἀ̣Λ̣Λ̣Υ̣[...] Φ[λα]||βιανὸς σὺν τ[οῖς] τέ|κνοις ἑαυ[τοῦ ....] | καὶ Δημη[τρίῳ? καὶ] || Φλαβιανῷ καὶ
Ἐ̣|πιθυμήτῳ [.....] | Ἀριστοκράτῃ | [μ]νήμης χά̣|[ρι]ν | [ζή]σαντι ἔτη | [----]

1. Initio, a Roman gentilicium?, *An.Ép.*

1048. Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Epitaph of Apollophanes, 2nd/3rd cent. A.D. Funerary altar moulded above and below; found near the confluence of the Keles and the Rhyndakos; built into the wall of a private house. Ed.pr. F.Battistoni, *EA* 46 (2013) 120/121 no. 13 (ph., German translation).

[Ἀπο]λλοφάνης | ὁ καλῶς ζήσας | μετὰ τῆς συμβί|ου Ἀφφίου διαταξ[ά]||μενος περὶ τῶν ἰ|δίων ἐνθάδε κεί|μαι μηδένα λυπή| vacat σας vacat

1049. Hadrianoi (area of: Belenören). Grave epigram?, 2nd/3rd cent. A.D. Upper part of a white marble funerary altar of high quality, moulded above; two acroteria at the corners, between them a rosette. Ed.pr. F.Battistoni, *EA* 46 (2013) 127/128 no. 30 (ph.; German translation).

[..]ριανὸς ΠΙ[5] ΟΤΕΛΟΥ⊏
[.....]ση δείματο S ΗΜ[.]
[------]^{5} ΙΙΠΩ

1. [Μα]ριανὸς πι(στός)?, ed.pr., who writes in fine ὁ τέλους [or do we have a patronymic?, Pleket].

1050. Hadrianoi (area of: Menteşe). Epitaph of Prokopton and Papianos, 2nd/3rd cent. A.D. Large marble block (lintel or architrave?), in the garden of the village school. Ed.pr. F.Battistoni, *EA* 46 (2013) 130-132 no. 35 (ph.; German translation).

[-π]ανηγυριαρχήσας, ἀγορανομήσας, γ[υ]μνασιαρχήσας, ἀγωνοθετήσας, γρα[μματεύσας --?]
[-Π]ροκόπτοντι · καὶ τῷ φιλόπατρι Παπιανῷ ἄρξαντι τὸν πρῶτον τόπον, ἱερ[ατεύσαντι ----]
[-τ]οῖς ἐγγόνοις, ἀπογόνοις καὶ τοῖς ἐξ ἐκείνων· εἰ δέ τις ἕτερον ἐνθάψει, ἀποτ[είσει -------]

Ed.pr. suggests that the magistracies mentioned in the epitaph were held in Prusa rather than in Hadrianoi | 2. τὸν πρῶτον τοπον: cf. *I.Iznik* 62 (ἄρξαντι τὴν μεγίστην ἀρχὴν τὸν πρῶτον τόπον), ed.pr. [cf. also *TAM* IV.1.32 (ἄρξαντος α τόπον), Swerkos] | 3. ed.pr. suggests reading ἐγγόνοις (καὶ) ἀπογόνοις.

1051. Hadrianoi (area of: Uzunöz). Epitaph, 2nd/3rd cent. A.D. *I.Hadrianoi* 101. Fragment of a white marble funerary altar; only the lower part preserved, with shaft and base; LL. 1-5 on the shaft, LL. 6-8 on the base; formerly used as support for the staircase of a private house, now in the possession of R.Gülmez. Republished by P.Rothenhöfer, *EA* 46 (2013) 121 no. 14 (ph.; German translation).

· · |[-]ΗΝΑΝΑΣ[- - | τὸν] βωμὸν μν[ή]|μης χάριν τε καὶ [φι]|λοστοργίας τῆ[ς] || πρὸς αὐτόν· ❦ vacat |
χαῖρε, παροδεῖτα, κα[ὶ] | κώμασον καὶ βάδι[σον | ὁρ]ῶν τὸ μέλ(λ)ον

Many ancient stones from Uzunöz and neighboring villages (Akçapınar, Belenören, Haydar and Menteşe) come from Tazlaktepe (temple of Zeus Kersoullos) (so F.Battistoni on 102) || 1. [-]ηναν[- -], *I.Hadrianoi*; possibly ἀναρ[τήσας] or ἀνα-|τήσαντες], R. || 7. βάλλι[ζε], *I.Hadrianoi* || 8. initio, perhaps [βλέπ]ων, *I.Hadrianoi*; not enough space for four letters, R.; in fine, ΜΕΛΟΝ, lapis.

1052. Hadrianoi. Epitaph of Nikephoros and Hilarios, 2nd/3rd cent. A.D. *I.Hadrianoi* 86. Republished by P.Rothenhöfer, *EA* 46 (2013) 134/135 no. 39 (ph.; German translation).

Ἐντρέχις οἰκέ|της Εὐανδρίου | τῷ ἑαυτοῦ vacat | πατρὶ Νικηφό(ρῳ) μ̣ν̣ήμης χ| άριν καὶ τῷ ἐξαδελ|φῷ Ἱλαρίῳ vacat

Ll 4 6 have a more careless script, *I.Hadrianoi* and R. | 4. ΝΙΚΗΦΟ, lapis | 5 6. καὶ . . . ἀδελ φῷ, *I.Hadrianoi*; the omega (Ll. 5 and 6) engraved upside down, R. || 6. φῷ μνήμης χάριν, *I.Hadrianoi* | R points out that in LL. 5-6 text was erased and a new text was subsequently inscribed; the original text may have been ρῷ μνήμης χάριν, R.

1053. Hadrianoi (Orhaneli, area of: Fadıl). Epitaph of Apolaustos, 2nd/3rd cent. A.D. White marble funerary altar moulded above; built into a wall in Fadıl. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 138/139 no. 45 (ph.; German translation).

Χρυσόγονος [σὺν] | τῇ γυναικὶ Τατ̣ί̣ᾳ · | τῷ γλυκυτάτῳ τέ|κνῳ Ἀπολαύστῳ μ||νήμης χάριν ἀνέσ| vacat τησα vacat | ❦ vacat ❦

1054. Hadrianoi (area of: Çakmak Köyü). Epitaph of (grand)parents, 2nd/3rd cent. A.D. *I.Hadrianoi* 107. Republished by P.Rothenhöfer, *EA* 46 (2013) 141 no. 49 (ph.; German translation), who rediscovered the stone (*I.Hadrianoi*: 'verschollen').

[---]ΣΣΤΗ [σὺν τοῖς]
[ἑαυτοῦ τέ]κνοις [- - -]
[κὲ Ἀρτε]μίδωρ[ος - -]
[---]ῳ κὲ Χ[------]
[...γλ]υκυτά[τοις γο]-
[νεῖσ]ι Τιμόθ[εος τῷ]
[ἑαυ]τοῦ πατρὶ [- - -]
τὸν βωμὸν ἀν[εσ]-
[τή]σαμεν μνήμη[ς]
[χ]άριν vacat

1. No text in *I.Hadrianoi* | 2. [- -]κνοι[- -], *I.Hadrianoi* | 3. [Ἀρτε]μιδώρ[ῳ - -], *I.Hadrianoi* || 4. [- -]ω κὲ Χ[-], *I.Hadrianoi* 5. [γλ]υκυτ[άτῳ - -], *I.Hadrianoi* | 6. [- -] Τιμοθ[έῳ -], *I.Hadrianoi* || 7. τοῦ πατρί, *I.Hadrianoi* || 8-9. τὸν βωμὸν ἀ[ν|εστησα|μεν, *I.Hadrianoi*.

1055. Hadrianoi (area of: Gelemiç Köyü). Epitaph of a woman, 2nd/3rd cent. A.D. Fragment of a white marble stele, later re-used as a threshold in a private house. Mentioned by A.Çaçu in *Bursa Ara Ştırmaları* 19 (2008) 38;ed.pr. P.Rothenhöfer, *EA* 46 (2013) 141/142 no. 50 (ph.; German translation).

[--γλ]υκυτάτῃ [-- ----] . γ σὺν [---|----] . . Ν̣Σ[----]

3. Perhaps [μνήμ]ης vacat [χάριν]?, ed.pr.

1056. Hadrianoi. Epitaph of Primus, Louliane and Chrysion, 3rd cent. A.D. *I.Hadrianoi* 89. Republished by P.Rothenhöfer, *EA* 46 (2013) 135 no. 40 (ph.; German translation).

Φίλητος Πρίμῳ καὶ Λουλιανῇ vac. | γονεῖσιν μνήμης | vac. χά vac. ριν vac. || vac. καὶ Χρυσίῳ vac.

2. Ἰουλιανῇ, *I.Hadrianoi*.

1057. Hadrianoi (area of: Haydar). Epitaph of Artemidora and her children with grave epigram. late Imperial period. White marble fragment with frame, probably part of a sarcophagus, broken above and at right; now in the Kültürevi in Belenören but according to the locals from Haydar, close to Belenören. Many ancient stones found in these villages come from Tazlaktepe; LL. 1-4 in the framed field, LL. 5-6 below it. Ed.pr. F.Battistoni, *EA* 46 (2013) 126/127 no. 28 (ph.; German translation).

---------- . - ---
Ι̣Σ̣[- - - ----------]
ΑΣΕΝΙ̣[----------]
ΟΥΣ ΕΝΘ[....] δυστυ-
χέσιν γενέταις vacat
Διοσκουρίδης συνβίῳ Ἀρτεμιδώ-
ρᾳ τοῖς παιδίοι(ς) μνήμη(ς) χάριν

1-4. Part of an epigram; δυστυχέσιν γενέταις (LL. 3/4) is the second half of a pentameter, ed.pr. | 1. initio the first letter could also be an upsilon or rho, followed by a sigma (?), ed.pr. | 2. the last letter could also be a rho or upsilon, ed.pr. | 6. ΠΑΙΔΙΟΙ ΜΝΗΜΗ, lapis.

1058. Hadrianoi (area of: Fadıl). Grave epigram, late Imperial period. *I.Hadrianoi* 100; Merkelbach-Stauber, *SGO* II 127 no. 08/08/16. Republished by F.Battistoni, *EA* 46 (2013) 139 no. 46 (ph.; German translation).

Ὦ Μοιρῶν ἀνόμω[ν] | ἄδικος κρίσις, ὦ φ[ό]|νε Πλούτων [δ]ι̣ν ἥρπασες Πλ[.]|| ----------

2-3. ὦ φ̣θ[ό]|νε, *I.Hadrianoi* || 3-4. τ[ίπτ' ἀ]|νήρ, Peek in *I.Hadrianoi*; τ[- - - ἀ]|νήρ, *I.Hadrianoi* | 4. πάσες (= πάσαις) πρ[οσ:εσων], *I.Hadrianoi* || 4-5. πρ[οφέρων ἀρεταῖς], Peek in *I.Hadrianoi*; name of the deceased, B., who adds that Πλ[ού|των] cannot be reconciled with the visible traces; in L. 5 initio perhaps a nu or two letters with iota as the second, B.

1059. Hadrianoi (area of: Harmancık). Epitaph of So(s)thenes, later Imperial period. White marble funerary altar moulded above and below; above the upper moulding a 'hoher Aufsatz'; LL. 7-8 on the lower moulding. Ed.pr. F.Battistoni, *EA* 46 (2013) 142/143 no. 52 (ph.; German translation).

Ἀλέξαν ν |δρος Ε[.]ε|λεὺς κα[ὶ] | Πάνφιλο|!ς ἀδερφῷ | Σωθένῃ ❦| μνήμης χάριν· ἔρρωσθε

2-3. Ε[.]ελεύς: ethnikon, ed.pr. || 5. ἀδερφῷ for ἀδελφῷ, ed.pr.

1060. Hadrianoi (area of: Uzunöz). Incertum, Imperial period. Marble fragment. Ed.pr. F.Battistoni, *EA* 46 (2013) 122 no. 15 (ph.): [---]Π̣ΟΙΗ[---]

Perhaps [ἐ]ποίη[σε] or a similar form?, Corsten.]

1061. Hadrianoi (area of: Belenören). Incertum, (early?) Imperial period. White marble fragment, perhaps from the upper part of an altar. Ed.pr. F.Battistoni, *EA* 46 (2013) 126 no. 26 (ph.).

[Ἀγα]θῇ Τύχῃ

1062. Hadrianoi (area of: Haydar). Incertum, early Imperial period. Fragment of a long, gray stone block; broken at left and right; built into the wall of a stable. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 129/130 no. 33 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1468: ⟦Ἀγαθῇ⟧ι Τύχηι· ν Κλαυ[δι--ὑπὲρ] | Στρατονείκης καὶ Δι[---]

At left possibly traces of an erased text, ed.pr.

1063. Hadrianoi (area of: Assartepe near Barakh). Incertum mentioning a veteran, 2nd/3rd cent. A.D. *SEG* LXI 1015. Republished by F.Battistoni, *EA* 46 (2013) 116 no. 4 (ph.; German translation). No new readings.

1064. Hadrianoi (area of: Assartepe near Barakh). Incertum, 2nd/3rd cent. A.D. *SEG* LXI 1020. Architectural fragment, republished by F.Battistoni, *EA* 46 (2013) 115/116 no. 3 (ph.; German translation). No new readings. B. prefers a date in the 2nd/3rd cent. A.D. (*SEG*: 4th-5th cent. A.D.?) and rejects a Christian connotation of the text (so edd.pr.); ΧΡΗΣ[--] represents a reference to an oracle. Cf. A.Chaniotis, *EBGR* (2013) no. 16: 'if the subject of ἐκέλευσεν is a god, the text refers to a divine command; e.g. ὡς ἐκέλευσεν χρησ[μῷ]' [κελεύω normally takes dativus personi rather than dativus instrumenti (note, in this context, the immediately preceding traces [- - -]ΟΙΣ); accordingly, ὡς ἐκέλευσεν χρησ[μός], 'as the oracle commands', could also be considered, Carbon].

1065. Hadrianoi (area of: Gököz, between Barakh and Keles). Incertum, 2nd/3rd cent. A.D. Marble fragment, possibly part of a votive base; found in Gököz. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 116 no. 5 (ph.; German translation): [Ἀγ]αθῇ τύχῃ· Διόδορος Τειμ[---]

2. Διόδορος for Διόδωρος; perhaps Τειμ[οθέου], ed.pr.

1066. Hadrianoi (area of: Tazlaktepe). Incerta, 2nd/3rd cent. A.D. Ed.pr. F.Battistoni, *EA* 46 (2013) 125 nos. 21-24 (ph.), publishes the following fragments: **A.** no. 21: ? [--]?|[.] προφητ[ευ---]; **B.** no. 22: [-π]ροφητ[ευ---]; **C.** no. 23: [---]ρατου (perhaps belonging to no. 22?, ed.pr.); **D.** no. 24: [---|---]ΔΗΟ[--|---]ΤΙΑ. For the site at Tazlaktepe and the cult of Ζεὺς Κερσουλλος (with a prophet) cf. F.Battistoni, *ibid.* 102/103.

1067. Hadrianoi (area of: Hobandanişment). Incertum, 2nd/3rd cent. A.D. Two joining fragments of a white marble funerary altar; on its right side, remains of two spindles. **Fr. (a) is new; (b) =** *LHadrianoi* **114.** (Re)published by P.Rothenhöfer, *EA* 46 (2013) 142 no. 51 (ph.).

Fr. a:
[---].ΚΑ..
[---]εχουσα
[- ·].ΟΕΑΡΙΣ
4 [--θ]αύμασι
[---]ης ἥτις
Frr. a/b:
[---]ΟΙΚΟΝ
[---]ας δὲ πα-
8 [---]ους · ΣΩΙ
[--]α καὶ ευ
[---]σα · τοῦ
[---] βωμὸν
12 [---]ΒΩΩΝ
[--τ]οῦτο
[---]ς vacat

R. suggests that the two spindles allow us to conclude that 'es möglicherweise um den Schutz von Haus und Hof geht' [the spindles rather suggest that we have a funerary text (epigram) for a woman, Pleket; note also the female forms in the text, LL. 2 (surely ἔχουσα or a compound verb) and 5; the traces in L. 3 may suggest the female name Θεαρίς, albeit so far unattested in Asia Minor, Carbon].

1068-1074. Hadrianoutherai? (area of: Bigadiç, Hisarköy (Asar)). New inscriptions, Imperial period. Ed.pr. C.Tanrıver, *Buluntular* 1-7 nos. 1-7 (ph.; Turkish translation), publishes the following texts. It is not obvious to which city the find spot of these inscriptions belongs, but Hadrianoutherai is fairly close; cf. our kemma no. 1017 and also P.Hamon, *BE* (2014) no. 397 (p. 530), Corsten.]

1068: 1 no. 1. **Epitaph of Myrsine.** Limestone funerary altar moulded above and below.

Μυρσίνηι ❦ | ❦ τῆι ❦ | μητρὶ vacat | ❦ οἱ ❦ || ❦ υἱοὶ ❦

1069: 2 no. 2. **Epitaph of Theseus senior and junior, Pompeia Rhodope and Telesistratos.** Marble plaque.

❦ Ὑπόμνημα ❦ Κύ(ϊντος) Οὐηρήνιος Θησεὺς Ι (?) Θησεῖ υἱῷ καὶ ἑαυτῷ | κὲ Πομπηΐᾳ Ῥοδόπῃ τῇ συμβίῳ· || δωδεκέτη κοῦρον Τελεσίστρατον ἐνθάδε τῇθη | ταρχύσεν Ῥοδόπη καὶ θάνε μυρομένη ❦

3. Initio perhaps β', ed.pr. || 5-6. a distich: hexameter plus pentameter, ed.pr.; L. 5 in fine, τῇθη: 'grandmother', ed.pr. [LK. 6 initio, ταρχύσεν: 'buried solemnly'; do we have a second son of Verenius and Rhodope, buried by his grandmother from mother's side? Telesistratos may have died after the death of his father, mother and brother; the grandmother did not have civitas romana, her daughter did; P.Hamon in *BE* (2014) no. 397, seems to assume that Telesistratos is another name of Theseus junio., Pleket].

1070: 3 no. 3. **Epitaph.** Limestone fragment broken above and at left: [- - - -]ΙΝΕΩ ι [? μνήμ]ης χάριν | ❦

1. Perhaps [Εὐ]νέω, gen. of Εὔνεως, ed.pr., who also considers [θανόντ]ι νέῳ.

1071: 4/5 no. 4. **Dedication to Helios Dionysos, Imperial period.** Limestone altar, broken on all sides. On the front a relief of a wreath containing the inscription, on the right side a rosette, on the left side a relief of a bucranium, on the back a vase flanked by two snakes.

Μέγ[ιπ]|πος Ἡλίῳ | Διωνύσῳ | εὐχήν

For an identification of Helios with Dionysos ed.pr. adduces the example of the *Saturnalia* of Macrobius (1.18.8): Ἥλιος δν Διόνυσον ἐπίκλησιν καλέουσιν; cf. W.Fauth, *Helios Megistos. Zur syn kretistischen Theologie der Spätantike* (*RGRW* 125; 1995) 157.

1072: 5/6 no. 5. **Dedication to a river(god), 3rd cent. A.D.** Tufa altar, moulded above and below.

Αὐρ(ήλιος) Τατι|ανὸς Π|οταμῷ | ν θεῷ ν

2-3. Ποταμῷ: presumably the river Μάκεστος, ed.pr.

1073: 6 no. 6. **Incertum.** Limestone funerary altar moulded above and below; in the center of the shaft, part of the altar has been cut away.

ΑΡΙ[---]Ε❦ 4 ΠΟ[---]ΡΥ
ΝΙ[---]Σ ΣΟ[---]Ω
ΞΟ[---]ΟΣ

3. An upsilon inside the second O.

1074: 7 no. 7. **Dedication by a priest.** Lower part of a limestone altar, moulded below.

[----] | Κλ(αύδιος) Ἀνθε[σ]|τιανὸς ὁ ἱε|❦ρεύς❦

[For Ἀνθεστιανός see our lemma no. 1108 and *SEG* LXI 1628; for names ending in -ιανός in Asia Minor see *SEG* LX 1978, Pleket.]

1075-1078. Hadrianoutherai? (area of: Bigadiç, Iskele Beldesi). Epitaphs, Imperial period. Ed.pr C. Tanrıver, *Buluntular* 8-10 nos. 8-11 (ph.; Turkish translation).

1075: 8 no. 8. **Epitaph of Diophantos and Moschion, 169/170 A.D.** Limestone funerary altar moulded above and below.

Ἔτ(ους) σνδ'· | Μητρᾶς | Διοφάντῳ τ|ῷ θρεπτῷ κ||ὲ Μοσχίῳ τῇ | συνβ[ίῳ μνήμ]μ|ης χάριν vacat

Year 254 (Sullan era) 169/170 A.D., ed.pr.

1076: 9 no. 9. **Epitaph.** Lower part of a limestone altar moulded below.

[---]|ΙΑΝ καὶ | Νείκη ΕΥ|[- -]Ε|[--μνή]|| μης χάριν

1077: 9 no. 10. **Epitaph of Alexandria and Artemidoros.** Marble funerary altar moulded above and below; above the upper moulding an engraved acroterion on the left and a rosette in the center.

[Ἀρ]τεμίδωρος Ἀ|[λε]ξανδρίᾳ τῇ γλυ|[κ]υτάτῃ συμβίῳ | μνήμης χάριν· ||| αὐτῷ ζῶν

Below L. 5 two ivy leaves.

1078: 10 no. 11. **Epitaph of Apphia and Potamon.** Limestone funerary altar moulded above and below. Ποτάμων | Ἀπφίᾳ τῇ συμ|βίῳ μνήμης | χάριν καὶ ἑαυ|τῷ ζῶν vv

1079-1087. Hadrianoutherai (area of: Kepsut). Various inscriptions. C.Tanrıver, *Buluntular* 15-22 nos. 16-24 (ph.; Turkish translation), (re)publishes the following texts.

1079: 15 no. 16. **Epitaph, Imperial period.** Marble funerary altar moulded above, broken below.

Α[----------]Ρ ΟΙΣ κ[αι? ------]
[-]ΑΥ[---]ΚΛΕ[- -] θυ[γατρι? ------]
[-]ΝΙΕ[--------] Τ[----------]
4 [κα]ι τέκν[οις ---] ----------

1080: 15/16 no. 17. **Epitaph of Soteris, Imperial period.** Marble funerary altar moulded above and below; found in Tekkeışıklar, just north of Kepsut.

Πωλλιανὸς | τῇ γλυκυτάτῃ | γυναικὶ Σωτη|ρίδι μνήμης || vacat χάριν vacat

1081: 16/17 no. 18. **Grave epigram for a fluteplayer, Imperial period.** Marble funerary altar found in Beyköy, just east/southeast of Kepsut.

Τῶν ἀνίσων αὐλῶν μὲ | κυβερνήτην, βροτέ, | λεύσσεις
καὶ πάσης | Μούσης ἵδριν ἔτοι|μότατον·
ἐν παίκταις | παίκτης γενόμην | ὁ νέων ποτὲ κληθείς |
4 καὶ γλυκὺς ἐν πάσαις | [--]ότατος [.]ΥΝ[-] |
------- ---------- ------- ------

A vertical denotes the end of a line on the stone || [3. παίκτης: dancer and/or player; in fine, perhaps ὁ Νέων --κληθείς?, Pleket] || 4. perhaps [δειν]ότατος, T.

1082: 18 no. 19. **Epitaph of Aurelia Apphia, 317/318 A.D.** *I.Kyzikos* 105. **Marble stele moulded** above; re discovered during a survey in 2009 in Beyköy (for the location cf. our lemma no. 1081).

Εὐγνώμον | τῇ γλυκυτάτῃ | vacat συμβίῳ | Αὐρ(ηλίᾳ) Ἀπφίᾳ || [μνή]μης χά[ριν]· | ἔτους υβ

3. συνβίῳ, *I.Kyzikos* and T. [but the ph. clearly shows a mu, Pleket] || 5. not in *I.Kyzikos* || 6. year 402 (Sullan era) = 317/318 A.D., T.

1083: 19/20 no. 20. **Epitaph of the physician Glykon with grave epigram, Imperial period.** Rectangular altar with an epitaph (A) on the front and an epigram on the right side (B); found in Örenharman, east/northeast of Kepsut.

A: Τὸ μνημεῖον | Γλύκωνος ἀρχ|ιατροῦ ὃ κατεσκεύ ασαν αὐτῷ Μητρ[οφάνης ---]

[2-3. ἀρχιατροῦ: ed.pr. refers to V.Nutton's article from 1977 (*SEG* XXVII 1262); but see also *SEG* LIII 291 and LV 2036, Pleket; cf. also our lemmata nos. 1240 and 1248, Carbon.]

B: Ὦ ξένε, τίπτε ποθεῖ[ς]; | τίς ὁ κείμενος; εἰμὶ | φίλος παῖς
Μητρο|φάνους, ζήσας εἴκο||[σιν] ἓξ ἔτεα·
οὔνομα | [Γλύκων------]

1. ποθεῖς, sc. μαθεῖν, ed.pr.

1084: 20 no. 21. **Incertum, Imperial period.** Marble fragment broken on all sides except at right found in Örenharman (cf. our lemma no. 1083).

[--------] Σ̣έξτου vacat [----------] vacat | [----------]ΟΥ

1085: 21 no. 22. **Dedication to Paianios Theos, late Hellenistic/early Imperial period.** Upper part of a marble altar moulded above; on the moulding a rosette; found in Kalburcu, south of Kepsut: Παιανίωι | v v Θεῶι v v

Παιάνιος Θεός: Apollo, ed.pr., who refers to Ἀπόλλων Παιάν in *TAM* V.2.1250 and points out that other gods are called Παιώνιος (Dionysos).

1086: 22 no. 23. **Epitaph, Imperial period.** Lower part of a stele broken above and at right; found in Kalburcu (see our lemma no. 1085).

[·]ΣΙΑ[- ----|-]ΕΥ[---- --]|ΙΜ[------- --]|ΩΣ[...]ΛΕΩ[---|| γ]ογεῦσι σὺν τ[ῷ]
ἀδελφῶι ὑπό vacat | vacat μνῆμα vacat

1087: 22 no. 24. **Epitaph of Itharos and Moschion, Imperial period.** *I.Kyzikos* 239. Trachyte altar moulded above and below; found in Kalburcu (see our lemma no. 1085).

Μελίτις Ἰθάρῳ τῷ | πατρὶ καὶ [Μο]σχίῳ | τῇ μητρὶ ζῷ μνή μης χάριν vacat

2. καὶ [..]σχε, *I.Kyzikos*.

1088-1090. **Hadrianoutherai (area of: Kirazpınar). New inscriptions, Imperial period.** Ed.pr. C.Tanrıver, *Buluntular* 12-14 nos. 13-15 (ph.; Turkish translation), publishes the following texts.

1088: 12/13 no. 13. **Incertum, 3rd cent. A.D.** Marble block broken above.

[-- ----].Ο.Ν [----------] Αὐρ. Ἀσκληπιάδου Ἀ[ρ]ι[σ]-
[ἱε]ρῶ[ν σ]τρατευμάτων, ὑῷγ 4 τήωνος? vacat
vacat

2. τε perhaps in ligature?, ed.pr., who for ἱερῶν στρατευμάτων refers to *I.Iznik* 60 (*SEG* XXIX 1281) || 3-4. Ἀριστήωνος for Ἀριστίωνος?, ed.pr.

1089: 13 no. 14. **Epitaph of Eutychianos and Sokrates, Imperial period.** Marble funerary altar moulded above and below.

Δ[ιοφ]άνης καὶ | Νεικοτύχη Εὐ|τυχιανῷ θρεπτῷ μνείας || ❦ χάριν ❦ | καὶ Σωκράτει τ[ῷ] τ̣[έ]|
vacat κνῳ vacat

1090: 14 no. 15. **Epitaph of a father, Imperial period.** Marble funerary altar moulded above.

[vacat?] τῷ πατρὶ μνεί-
[..]Ω [--] Σ̣Ε[...] 4 [ας] χά vacat ριν

1091. **Hadrianoutherai (area of: Balya/Ilıca). Dedication to the Providentia Hadriani, 131/132 A.D.?** Trachyte block found in Balya and now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 46-48 no. 41 (ph.; Turkish translation), with a discussion (note 97) about the localization of a sanctuary of Zeus Olympios. Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1517.

[Σ]υ[ναγω]γὴ Τ[ο]υ̣δέων τῇ
τοῦ θεοτάτου Αὐτο-
κράτορος Τραϊανοῦ Ἀ- 4 δριανοῦ Καίσαρο(ς) Σεβαστ-
τοῦ Ὀλυμπίου προνοίᾳ

2. θεοτάτου for θειοτάτου, ed.pr. | 4. ΡΟΣΕΒ, lapis | the block was probably mounted on a building dedicated by the local Jewish community to Hadrian who first visited Mysia in 123/124 A.D.; his title Olympios (L. 5) points to a date for the dedication after 128/129 A.D., for Jews in Mysia and the related epigraphical testimonia cf. *IJO* II 305. Since the cities of Hadrianoi and Hadrianoutherai were founded after the second visit of the emperor in 131/132 A.D. (cf. *SEG* XXXV 1[illegible] the inscription can probably be dated to this time, ed.pr.

1092. Hadrianoutherai (area of: Susurluk/Demirkapı). Dedication to Dionysos Kathegemon and the Synnaoi Theoi, 138-211 A.D.? Marble altar moulded above and below; on the front an inscription, on the left side a wreath, on the right side a kantharos with two snakes; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 39/40 no. 36 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1515.

Διονύσωι Καθη-
γεμόνι καὶ συ-
νάοις θεοῖς ❦
Διογέχης Γορ-
γονίου ἐξάκτο-
ρος τοῦ κυρίου
ἡμῶν Ἀντωνείνου
αὐτοκράτορος
οἰκονόμος ❦
τὸν βωμὸν vvv
ἀνέστησεν ❦
❦ ❦

Dionysos Kathegemon was strongly connected to the Attalid kingdom in Pergamon; for this cult in Mysia cf. *SEG* XXXIX 1334; *TAM* V.3.1462 (*SEG* XLIX 1768, LII 1966, LIII 1466), ed.pr. || 4/5. Diogenes: Gorgonios' son, ed.pr; M.Corbier and O.Salomies in *An.Ép.* point out that Diogenes is not the son of Gorgonios but is his oikonomos (L. 9).

1093. Hadrianoutherai? (area of: Susurluk/Gökçedere). Dedication by (Aelius) Aristeides to the Horai and Charites, 150-180 A.D.? Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 42-46 no. 40 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1516.

Ὥραις καὶ Χάρισιν | v Ἀριστείδης

For Aristeides' estate Laneion near Gökçedere/Ömerköy, southwest of Susurluk, ed.pr. refers to Robert, *Ét.Anat.* 207-212 (with dedications by Aristeides to Ἥρα [*SGO* II 96/97 no. 08/06/01], to Δίκη and Νέμεσις (ph. apud Tanrıver on 44 f. and to [Isis] and Σάραπις). Near Gokçedere/Asar Kale was probably also the sanctuary of Atys (Λόφος Ἄττυος); cf. Robert, *loc. cit.* 217/218. Epigraphical testimonia for Charites and Horai in Asia Minor are mostly related to the cult of Apollo (*SEG* XXXII 115, XXXIX 1243, LIII 1303, LVIII 1301). A peribolos of the Horai is mentioned in *I.Perge* 11; a sanctuary for the Charites is attested in Kyzikos (*SEG* XXVIII 953, LVIII 1380), ed.pr.

1094. Hadrianoutherai (area of: Dedeburnu). Dedication to Dionysos, 220/221 A.D. 'Trakit' altar moulded above and below. Ed.pr. C.Tanrıver, *Buluntular* 11 no. 12 (ph.; Turkish translation).

Κόγνιτος | Διονύσῳ· | ἔτους τε'

3. Year 305 (Sullan era) = 220/221 A.D., T.

1095. Hadrianoutherai. Epitaph of Epikarpia, Imperial period. Trachyte stele moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 54 no. 49 (ph.; Turkish translation): Νείκανδρος | Ἐπικαρπίᾳ vv | τῇ μητρὶ vvv | μνήμης || v χ[άρ]ιν ❦ | ❦ vacat ❦

1096. Kadoi. Epitaph of Tyrannos and his parents, ca. 150-175 A.D. Gray-white marble stele with tenon and an arched, recessed field; the arch is supported by two pilasters, decorated with a very long, stylized 'Ähre' and crowned by two capitals decorated with stylized leaves; above the capitals stylized half-palmettes; above the palmettes two rosettes; in the arched field a representation of the busts of a bearded man (Τυραμις) and a woman (Ἀλεξανδράς); the man wears a tunic and himation and holds his right hand before his chest; the woman also wears a tunic and himation; in front of the woman's bust the much smaller bust of the deceased son (Τύραννος); below the relief a representation of a pruning-hook, a diptych, a bottle, a comb and a mirror; inscription below these objects. The stele, from the same workshop as that in our lemma no. 1097, originates in the Collection of the Swiss collector M. Ebnöther and is now in the Museum zu Allerheiligen in Schaffhausen. Ed.pr. E.Zingg, *EA* 46 (2013) 181-187 (ph.; German translation).

Τυραμις κὲ Ἀλεξανδρὰς Τυράννῳ υἱῷ κὲ | ἑαυτοῖς ἔτι ζῶντες μνήμης χάριν vac.

Ed.pr. assigns the stele to the group of the so-called Kadoi-stelai, analyzed in detail by T.Lochman (cf. *SEG* XLI 1072; see as. XLIII 888; cf. also our lemma no. 1097); stylistic details date the new text to the third quarter of the 2nd cent. A.D., ed.pr. || 1. Τυραμις: one would expect a vowel before the sigma (cf. Τουραμως, Τουραμμας), ed.pr., who adds that it is conceivable that Τύραννος was meant here; Ἀλεξανδράς: cf. names like Μητροδωράς, Νικάς, Παυλάς and Παυλινάς, ed.pr.

1097. Kadoi (area of: Çeltikçi). Epitaph of Alexandros, 155/156 A.D. T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003) 104 (no text). Ed.pr. E.Zingg, *EA* 46 (2013) 183 note 4, points out that the stone is in the museum of Kütahya but comes from Çeltikçi, ca. 11 km southwest of Kadoi, and gives the text of the inscription; the stele was produced in the same workshop as that in our lemma no. 1096.

Above the arched niche: Ἔτους σμ', μηνὸς Αὐδναίου εκ'
Below the relief: Ὀνησιφόρος κὲ Ζώσιμος κὲ Διό|φαντος οἱ ἀδελφοὶ Ἀλεξάν|δρῳ τῷ ἀδελφῷ μν(ήμ)μης χάριν

Year 240 = 155/156 A.D. (Sullan era), ed.pr. (p. 184).

1098. Kebren. Weights. See our lemma no. 1881.

1099. Kyzikos. Honorary inscription for Kyzikos, shortly after 160/161 A.D. *CIG* 3667. Republished by J.Nollé, *JNG* 63 (2013) 29-57. Text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1512.

Κύζικον κτίστην ἡ πό-
λις ἐπὶ ἀρχόντων τῶν περὶ
Γ(άιον) Ἰούλιον Σέλευκον, υἱὸν
ἀρχιερέως, προνοησ-
άν(τ)ων τῆς ἀναστάσεως
καὶ τοῦ δια[τεταγμένου]
τῶν ἀνδριάντων κόσμου
τοῦ θεάτρο[υ] ἐν τῇ ἑαυτῶν
ἀρχῇ Γ(αΐου) Ἰουλίου Σελεύκου
καὶ [.] Αὐρηλίου Πακιδια|νοῦ Ἀγαθημέρου

5-7. τῆς ἀναστάσεως καὶ τοῦ [α]ια[.....] τῶν ἀνδριάντων κόσμου, *CIG* (in the majuscule text in *CIG*: L. 6 ΚΑΙΤΟΥΔΙΑ in the *CIG* commentary: 'fortasse καὶ τοῦ ἄ[πτ]α[ντος πρὸ] τῶν etc.); δια[τεταγμένου], N.: 'ordered by a decree (διαταξ...) of the city'; N. argues that restoration work in the theater was necessitated by the earthquake of 160/161 A.D. (Dio Cassius 70.4.1).

1100. Kyzikos (?). Christian epitaph of Epiphanios. Marble stele broken above, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 58 no. 56 (ph.; Turkish translation): ☧ | Ἐπιφα|νίου

1101. Kyzikos. Weights in the Bandırma Museum, Classical and Hellenistic. O.Tekin, in G.Kokdemir (ed.), *op.cit.* (cf. our lemma no. 960) 625-630 (ph.), publishes seven weights (one bronze, the others lead), all kept in the Bandırma Museum. Apart from the bronze weight (no. 3) which is probably of the early 4th cent. B.C., all weights are from the Hellenistic period. 1 and 2) Square lead weights from the excavations of Daskyleion: on the obverse a tuna fish, Κυζ(ικηνῶν) on (1), Κυζι(κηνῶν) on (2) written above and ἡμι(μναιον) below. – 3) Square bronze weight, from the excavations of Daskyleion: on the obverse a tuna fish, μ(νᾶ) and π(έντε) for πεμπταῖον μόριον (fifth part of a mna); assignment to Kyzikos is assumed on the basis of the tuna and in comparison with Kyzikene seals found at Daskyleion. - 4) Square lead weight from the excavations of Daskyleion: on the obverse a torch flanked by Κυζι(κηνῶν) and τρισ(τάτηρον). – 5) Square lead weight donated to the museum: on the obverse a tuna fish between Κυζι(κηνῶν) above and διστ(άτηρον) below. 6) Square lead weight from the excavations of Daskyleion: on the obverse a torch between Κυζι(κηνῶν) and στα(τήρ). – 7) Square lead weight from the excavations of Daskyleion: on the obverse a torch, Κυζ(ικηνῶν) written above and ἡμι(μναιον) below. For more weights from Kyzikos see our lemmata nos. 1102 and 1880/1881.

1102. Kyzikos. Weights in the Athens Numismatic Museum, 4th cent. B.C.-1st cent. A.D. (?). Nineteen square or nearly square lead weights and 1 square bronze weight (no. 6) with inscriptions in relief from the 'Mordtman group' (except no. 3), collected in Istanbul, now kept in the Athens Numismatic Museum (cf. *SEG* XL 1129). They are divided in three horizontal fields, the upper one containing the ethnic, the center one a divider, the lower one the weight (except no. 20). Ed.pr. O.Tekin, *Anatolia Antiqua* 21 (2013) 167-173 (ph.).

A. Group 1 (stater and subdivisions): 1) Κυζ[ι](κηνῶν) | ΕΞΑ (unattested; either ἑξαμόριον or ἑξαστάτηρον). – 2) Κυζ(ικηνῶν) | ΕΞΑ. – 3) Κυζ(ικηνῶν) | τρισ(τάτηρον). – 4) Κυζ(ικηνῶν) | τρι(στάτηρον). – 5) Κυζ(ικηνῶν) | τρισ(τάτηρον). – 6) Κυζι(κηνῶν) | διστά(τηρον). – 7) Κυζι(κηνῶν) | δισ(τάτηρον). – 8) Κυζ(ικηνῶν) | δισ(τάτηρον). – 9) Κυζι(κηνῶν) | δυο(στάτηρον). – 10) Κυζ(ικηνῶν) | δισ(τάτηρον). – 11) Κυζ(ικηνῶν) | στα(τήρ). – 12) Κυζι(κηνῶν) | στα(τήρ). - 13) Κυζι(κηνῶν) | [σ]τα(τήρ). 14) Κυζι(κηνῶν) | ημι στατηρον).

B. Group 2 (mna and subdivisions): 15) Κυζικη(νῶν) | μνᾶ. 16) Κυζι(κηνῶν) | μνᾶ. – 17) Κυζ[ι](κηνῶν) μνᾶ. 18) Κυζ(ικηνῶν) | ἡμι(μναῖον). 19) Κυζι(κηνῶν) | τετα(ρτημόριον) [τέτα(ρτον), ed.pr., but the weight is the same as in P.Weiss, *AMS* 1 (cf. *SEG* XL 1129) 123 no. 20, Corsten]. – 20) lion | Κυζι(κηνῶν); weight of a hektemorion. – For nos. 15-17, where T. read μνα(ῖον), see M.Sève, *BE* (2014) no. 51; for more weights from Kyzikos see our lemmata nos. 1101 and 1880/1881.

1103. Pergamon. The Attalids after Apamea (189 B.C.). P.Thonemann, in id. (ed.), *Attalid Asia Minor: Money, International Relations, and the State* (Oxford 2013) 1-49, focuses on the Attalid monarchy after the treaty of Apamea in 189 B.C., as a result of which the territory controlled by the Attalids grew from ca. 10,000 to ca. 80,000 km². What prior to 189 B.C. had been 'a city-state masquerading as a Hellenistic great power [and without an intermediate bureaucratic stratum between the Pergamene court and the subject cities (7)], was transformed - - - into a territorial state on the scale of a modern European nation-state' (3). T. argues that (A) politically (in the sphere of coercive power) the Attalids relied heavily on pre-existing local power-holders, some of whom 'were co-opted into the Attalid administration as regional officials (city-governors and district στρατηγοί)' (4), (B) economically they 'maximized the fiscal legibility of their landed resources' (4) by transferring former tributary land to pre-existing or newly founded cities and military settlements (κατοικίαι), which were to take over the fiscal administration of the land, and (C) ideologically the 'fragility of their territorial claims' forced them to 'develop a new — non-charismatic royal style and ideology' (5), according to which they presented themselves as common benefactors and patrons of a sort of federal association of free Greek communities rather than as coercive despots [cf. already *SEG* LII 1952 (B.Virgilio): Attalid kings as 'benevolent rulers' of communities which were to pay their taxes, Pleket]. T. emphasizes 'the ethical values of a royal family' expressed through 'filial, marital, and fraternal solidarity' (5) [for the fragility of the Apamean settlement cf. also Z.Petković, *Klio* 94 (2012) 357-365; for the Attalids in general cf. A.van Douwe, B.Dreyer, in K.Ehling, G. Weber (edd.), *Hellenistische Königreiche* (Darmstadt 2013) 99-105, Pleket].

In the process T. comments on the following documents in some detail: Ad (A): *SEG* XLVII 1745 (*Sultan Dağı* 393 LL. 17-24 [English translation]: not a 'sign of his [i.e., Eumenes II's] unchallenged authority' in the area of Toriaion' but 'a preliminary and speculative assertion of it' (6)); *SEG* XLVI 1519 (shortly after 188 B.C.; Attalids taking over 'the old Seleukid structures of provincial administration' (8): an Attalid ἀρχιερεύς of the shrines in Attalid territory and a regional οἰκονόμος; cf. also the Attalid ὁ ἐπὶ τῶν ἱερῶν προσόδων in *SEG* XXXII 1236; in short, 'strong bureaucratic continuities' (9); but T. emphasizes that, in contrast with Seleukid practices, the Attalids communicated directly with the subject communities and their local officers (city-governors; regional στρατηγοί) rather than indirectly via the central officials. Local Attalid officers were co-opted from among members of the local elite: see *SEG*

XLIV 1108 (*I.BurdurMus* 326), XLVI 1434 (English translations) and LVII 1109)). – **Ad (B):** 'Large-scale fiscal devolution' is illustrated by *SEG* LVII 1150 (LXI 982*; English translation); *I.Pergamon* 157 (*RC* 48 [contra N.Kaye, *Topoi (Lyon)* 18.2 (2013) 511, Pleket]); *SEG* XLVIII 1532 (Milner, *Survey* 145); *SEG* II 663 (*I.Prusa* 1001); M.Segre, *Clara Rhodos* 9 (1938) 181-208 (concerning the Καρδαχῶν κώμη near Lycian Telmessos"; *SEG* XL 1062 (English translation; comment on the 'land-distributor' (γεωδότης)). All these documents attest redistribution of tributary royal land and 'a rational process of revenue maximization' (26). Brief remarks on the foundation of new cities, sometimes via the synoikism of pre-existing villages (the case of Lydian Apollonis: *TAM* V.2.1187 [English translation], showing that the Attalids devolved responsibility for the collection of taxes in villages to an urban center and its elite), and on military κατοικίαι in Lydia setting up honorific monuments for Attalid officials and members of their own communities (perhaps pointing to 'increasing fiscal and administrative independence for military katoikiai in Lydia, but this is little more than speculation' (30)). – **Ad (C):** After brief remarks on the decentralized production of the new cistophoros coinage, beginning in the early 160s B.C. without any image of, or reference to, the Attalid King Eumenes II (in contrast with to the pre-cistophoric Attalid coinage with its 'entirely standard Hellenistic royal images' (32)) and presenting itself as the product of a κοινόν of cities rather than of a βασιλεία or ἀρχή, T. underlines the 'philhellenic euergetism' of the kings, who pretended to act as κοινοὶ εὐεργέται of the Greeks, and their ideology of 'familial solidarity and domestic virtues' (38). Discussion of inter alia *OGIS* 308 (posthumous decree of Phrygian Hierapolis for the 'queen mother' Apollonis, praised for her familial virtues only; English translation), 307 (Attalos II sets up a statue for Apollonis for the sake of her φιλοστοργία; once more emphasis on emotional, familial qualities) and 291-296 (erection of statues of seven members of the royal family). According to T. the ethical discourse of the Attalids is adopted somewhat later by civic elites 'as a justification for their own hereditary monopoly on power and authority at a local level' (44). This discourse can be detected in H.Hepding, *MDAI* (1910) 465/466 nos. 47/48 (two statues for a female member of the Pergamene elite, honored for 'a whole cluster of ethical qualities [virtue, piety, affection]' (44)).

1104. Pergamon. The Attalids and their military activities. J.Ma, in P.Thonemann (ed.), *op.cit.* (see our lemma no. 1103) 49-82, investigates the military nature of the Attalid monarchy. He begins with a brief narrative sketch of the Attalid wars, both in Asia Minor and Europe ('constant presence of war as part of the policy of the kings' (55) and 'a culture of victory and of war permeates Attalid Pergamon (56) [Is this perhaps at variance with P.Thonemann's view about the fragility of Attalid territorial claims, as allegedly shown by the Torlaion-inscription *SEG* XLVII 1745? (cf. our lemma no. 1103, second paragraph); on 57 M. briefly mentions this text, inferring from it that Eumenes 'declared that his ownership in Asia Minor was *firm* [my italics] because it came from the Romans', Pleket]). M. discerns various types of war (local in Asia Minor, overseas) and writes about the Attalids' 'aggressive and acquisitive policy' (58). M. argues that the Attalid army had a 'relatively modest size' (59), in contrast with a 'large and powerful fleet' (ibid.). Reflections on the composition and recruitment of the Attalid armies on 63-75: mercenaries (*OGIS* 268; *I.Ilion* 64; Thracians, Galatians; 'the human resources of rural Mysia' (65)). Detailed discussion of *SEG* XXXIII 1004 (M. rejects a connection with the war against Aristonikos), XLI 1037 (Merkelbach-Stauber, *SGO* I 04/13/01; both representing Mysian warriors and linked by M. to the massive settlement of Mysians in Mysia Abbaeitis after the Galatian war of 168-165 B.C.), *OGIS* 330 (set up by στρατιῶται: 'almost certainly Mysian settlers (69)), *SEG* LVII 1150 (cf. our lemma no. 1103 sub 'Ad (B)'), *TAM* V.1.690 (Mysians at Gordos; 'reserves of manpower' (70)). Old Macedonian 'colonies' of soldiers served both the Seleukids and the Attalids: 'Attalid Asia Minor was a militarized landscape of mercenaries, Mysians, - - - Macedonians, and other military settlements' (73) [cf. also M.Tozan, *Arkeoloji Dergisi* 19 (2014) 169-182, Pleket]. Pergamene citizen soldiers were also a component of the Attalid army.

On 77-82 a list of 74 relevant inscriptions (no texts; no translations; only references, dates, and brief descriptions of the content) [as to the letter of Attalos II mentioning 'the Galatians of Κλεοννάειον and the κάτοικοι ἀπὸ Ἀμορίου (*SEG* LV 1401) and briefly referred to by M. on 64 – not in the list of the 74 inscriptions – see now A. Avram, G.R.Tsetskhladze, *ZPE* 191 (2014) 151-181; P.Thonemann, *ZPE* 194 (2015) 117-128; M.Ricl, *EA* 47 (2014) 141-146, and P. Hamon's summary in *BE* (2015) no. 658; for the κάτοικοι ἀπὸ Ἀμορίου cf. J.Nollé, *Gephyra* 12 (2015) 22, Pleket].

1105. Vacat.

1106. Pergamon. Stamps on Eastern sigillata, late Hellenistic and Imperial periods. O.Bounegru, *Mercator* (see our lemma no. 469) 103-120 (dr.), gives an overview of the production of Eastern sigillata in Pergamon and the Ketios Valley. He mentions the following stamps (107-114): Producers: Ἀθηνέου (1/2, 4), Γαΐου (14), Ἡρώδου (20, 22), Λεύκου (18), Μενεμάχου (7, 9, 16, 21), Μόσχου (11), Νόστου (5/6), Πόθου (17), Σατύρου (15). Other inscriptions: μέθει (24/25), χάρις (10).

1107. Pergamon (area of: Ketios Valley). Pottery list, ca. 200-150 B.C. or earlier. *SEG* L 1218. O.Bounegru, *Mercator* (see our lemma no. 469) 121-128, summarizes the content of this graffito and the information it provides on the designations of vases. On τρύβλιον, see *ibid.* 129-132.

1108. Poimanenon (area of: Soğuksu). Posthumous honorary decree, late Hellenistic/ early Imperial period. Marble block, possibly belonging to a tomb; on top, two dowel-holes; last 6 lines of the inscription preserved. Ed.pr. C.Tanrıver, *Buluntular* 30/31 no. 32 (ph.; Turkish translation); cf. the comment of P.Hamon, *BE* (2014) no. 397. Greek text also in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1514.

[---------- ---------- ---------- ----------]
[---]ΝΗΣ αὐτῷ κατὰ τὸ ψήφισμα τόδ[ε· πέμψαι]
[δὲ κα]ὶ τῷ θείῳ Ἀπολλωνίδῃ ὑπὸ τοῦ δήμ[ου - ca. 4 -]
καὶ πολείτιδ{ιδ}ας πάσας· ἀρθῆναι δὲ αὐτὸν [καὶ κο]-
4 μισθῆναι τό τε παιδίον αὐτοῦ Ἰουνίαν ΑΜΙΛΛΙΟ[. καὶ]
νῦν τοῦ δήμου καὶ εἰσπεποιῆσθαι δημοσίᾳ [- - - - -]
[--]ΟΣ, φύσει δὲ Μάρκου Ἰουνίου Ἀνθεσ(τι)ανοῦ

P.Hamon thinks that at left there was another block, with more space than ed.pr. allows | 1. in fine, το[ῦτο·], ed.pr.; -:][ε], H. || 1-3. ed.pr. suggests that the female citizens and the children were to pay a condolence-visit to the deceased's uncle (or Iunia's uncle): LL. 2-3 ὑπὸ τοῦ δήμ[ου παῖδας?] | καί; H. suggests that one would expect a verb like παραμυθεῖσθαι, παραινεῖν, συνάχθεσθαι (consolation offered to the parents, the uncle) but that in view of ὑπὸ τοῦ δήμου we need a passive

verb; before L. 2 τῷ θείῳ other datives are possible, H. || 3-4. L. 3 initio, ΠΟΛΕΙΤΙΔΙΔΑΣ, lapis; in L. 4 a new name Ἀμῦ λιο[ν]?, ed.pr., in *An Ép.* Ἀμμιον is suggested. Ed.pr. suggests that the deceased was to be 'honoured' (L. 3 ἀρθῆναι) and that his daughter Iunia (L. 4) was to be protected and adopted; H. suggests that ἀρθῆναι refers to the lifting of the coffin and the transport to the funeral pyre; in LL. 3-4 H. suggests [(συν)εκκο]μισθῆναι (vel sim.), referring to the funeral cortege. L. 4 τὸ παιδίον may belong to the next clause, H. || 5. εἰσποιεῖσθαι: uncertain meaning, H., who rejects the meaning 'adopt' without being able to offer an alternative explanation || 6. the patronymic of the deceased may appear here, H., who adds that the name Ἀνθέστιος is known in Kyzikos and that the new stone could be a 'pierre errante' from that city.

1109. Poimanenon? (area of: Susurluk/Söve Köyü). Dedication, Imperial period. Lower part of a marble altar moulded below, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 49/50 no. 43 (ph.; Turkish translation): [---] | τὸν θεὸν | Τιβέριος vv | vΚλαύδιος | vvΕὐμένης

2. Ed.pr. considers also [ἀνίκη]|τὸν θεόν; in Söve a dedication to Apollo Κρατεανός was found (L.Robert, *BCH* 107 [1983] 546 = *Documents d'Asie Mineure* [Paris 1987] 390, with note 6), ed.pr.

1110. Poimanenon? (area of: Susurluk). Dedication to Zeus Pandemos, 150/151 A.D. Marble block. Ed.pr. C.Tanrıver, *Buluntular* 23-25 no. 25 (ph.; Turkish translation).

[----------]Ε
[-2-3-]ΝΕΣ Διὶ Πανδήμῳ ὑπὲρ τῶν τέκνων καὶ Κισ-
σοφάνους τοῦ ἐγγόνου Ἀσφάλειον Ποσι-
δῶνα ἀνέθεσαν· ἐν τῷ · σ · λ · ε', μη(νὶ) Πανήμῳ

2. A sanctuary of Ζεὺς Πάνδημος is attested at Karagöz, a few km southeast of Hadrianeia (*I.Hadrianoi* 125-128), ed.pr. | 4. Ποσειδῶν Ἀσφάλειος may have been connected with earthquakes; cf., e.g. L.Robert, *BCH* 102 (1978) 399 (= *Documents d'Asie Mineure* [Paris 1987] 95/96), ed.pr., who refers also to *SEG* XLI 1089 from Pergamon, where indeed Ἀσφαλε[ῖ] has to be restored.

1111-1112. Poimanenon. Incerta, Imperial period. Ed.pr. C.Tanrıver, *Buluntular* 25/26 no. 26 and 32 no. 33 (ph.; Turkish translation).

1111: 25/26 no. 26. Marble block broken above and at left; found in Kepekler Köyü, north of Susurluk and east of Poimanenon.

[----------]Φ[- | ------]υνος τοῦτο ἀπο vacat | [-------]οις vacat

2. Perhaps [ἔστω τυμβωρυχίας ὑπεύθ]υνος· τοῦτο ἀπό[κειται καὶ ἐν ἀρχεί]οις, ed.pr., who does not exclude a restoration Ἀπό[λλωνι].

1112: 32 no. 33. Marble fragment broken on all sides except below, found in Soğuksu.

vacat ἐκ τῶ[ν ἰδίων?]

1113. Savaştepe. Altar of Zeus, Hellenistic. Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 41 no. 38 (ph.; Turkish translation): Διός

For Savaştepe as a possible location of Germe see *SEG* LII 1201-1218, Corsten.]

1114. Savaştepe. Dedication to the invincible deities, Imperial period. Upper part of a marble stele moulded above; traces of a left acroterion and, in the pediment, a rosette; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 37-39 no. 35 (ph.; Turkish translation). Cf. A.Chaniotis, *EBGR* (2013) no. 114.

vac. Ἀγαθῇ vac. τύχῃ vac.
Τατιανὸς Σέλευκος ἱερεὺς
ταῖς ἀνεικήτοις θεαῖς εὐχαρισ-
τήσας ἀνέστησα εὐχήν· ὃν κὲ
ἐθὲ ἀνηγόρευσαν ἅπαν-
δες ἔκτισε πάντα κελευόμε-
νος ὑπὸ τῶν θεῶν· χέροις,
Ἑκάτης ἱρὸν τέμενος· μεγάλες
ἀρετῆς καὶ τελείες θαραπείαις
σοὶ δικέως πάνθειον συνβα-
[σ]ιλεύσει· ὃ(σ)τις ἂν λοιδορή-
[σῃ----------]
----

4 ἀνεικήτοις θεαῖς: the ἀνείκητοι θεαί may have been the Νεμέσεις, ed.pr., who infers from this that Tatianos in L. 2 was a gladiator or soldier || 4-5. C. translates: 'to whom the goddesses proclaim everything'; ἐ θέ = αἱ θεαί, ed.pr. | 6-7. Tatianos exclaims that he had constructed everything following this command, C., who suggests that the command is mentioned in LL. 4-5 ('possibly in his dream') || 7-11. 'Hail, sacred precinct of Hekate. The Pantheion will justly rule jointly with you, with great manifestations of its power and with perfect/complete religious service', C. [for πάνθειον cf. our lemma no. 1221 Pleket] || 8-9. μεγάλες ἀρετές = μεγάλαις ἀρεταῖς; τελείες = τελείαις, ed.pr. | 11. ΟΤΙΣ, lapis.

1115. Unknown provenance. Building inscription, Imperial period. Marble tabula ansata; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 52/53 no. 47 (ph.; Turkish translation).

Σωκρατης καὶ Μενέ|λαος οἱ Σωκράτους | τὸ ψυχροδοχῖον ἐκ | τῶν ἰδίων κατεσκεύ| ασαν σὺν πάντι τῷ κόσ-
μῳ

ψυχροδοχῖον: previously unattested, ed.pr., who equates it with Latin frigidarium and refers to *I Stratonikeia* 685 (ψυχροδοσιον) and to *LSJ* s.v. ψυχροδόχος, citing Luc. *Hipp.*7 (ψυχροδόχος οἶκος), i.e. the frigidarium [note also Orib. *Syn.* 1.6.3 τὸ ψυχρόδοχον as a substantive, Carbon] || 5. in fine, τῷ κόσμῳ in smaller letters with minute omicron.

1116. **Unknown provenance. Dedication to Apollo, late Hellenistic-early Imperial period.** Pedimental marble stele of unknown provenance, now in the museum in Balıkesir; in a recessed field a relief of a sacrificial scene: Apollo with lyre standing right, holding a patera in his outstretched right hand above an altar in front of a tree; three worshippers advancing from left; remains of an inscription below the relief. Ed.pr. C.Tanrıver, *Buluntular* 48/49 no. 42 (ph.).

A[-- --]ΙΔΗ Ι[-----]ΙΑΟΥ Π[-----]ΠΙΑΕ Ν[--- ----|-- -----]Ν

For this type of relief with Apollo Kitharodos, very common in the region of east Mysia and west Bithynia, ed.pr. refers inter alia to Robert, *Hellenica* X 125-153.

1117. **Unknown provenance. Dedication to Artemis, after 212 A.D.** Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 41/42 no. 39 (ph.; Turkish translation): Ἀτείμητος | δοῦλος | Αὐρηλίου | Μ̣ε̣ν̣άνδρ||ου Ἀρτέμιδι | ὑπὲρ σωτηρίας | εὐχήν | ❦ ❦

5-6. In smaller script | 7. in large letters on the lower moulding.

1118. **Unknown provenance. Epitaph of Demetria, Hellenistic, and Christian epitaph of Paulus.** Pedimental marble stele with acroteria; recessed field on the shaft with a relief of a man (?) playing with a dog; inscription below the relief; re-used for inscription B (upside-down) below A; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 57 no. 54 (ph.; Turkish translation).

A: Δημητρίας τῆς Παιωνίου B: † Ὑπόμνημα | Παύλου ν † vacat

1119. **Unknown provenance. Epitaph of Alkimos, late Hellenistic/early Imperial period.** Lower part of a marble stele; in a recessed field a relief of a rider with a cloak to the right and a servant behind him holding a spear; a smaller field further right contains three human figures (man, woman, child? and a dog; inscription below the relief; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 55/56 no. 51 (ph.; Turkish translation): [Ἄ]λκιμος Δημητρίου, vac. χαῖρε

The scene probably shows the late Alkimos leaving for the war and his family saying goodbye to him, ed.pr.

1120-1121. **Unknown provenance. Epitaphs, early Imperial period.** Marble stelai, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 53 no. 48 and 56 no. 52 (ph.; Turkish translation).

1120: 53 no. 48. **Epitaph of Demas and his wife Prima.** Marble stele with a relief of two men reclining on a kline and a woman seated to their left. Where their heads had been are now three holes, below the relief the inscription and a mirror and spindle and distaff.

Δημᾶς Ἀπολλω|νίου Πρείμᾳ τῇ ἰδίᾳ | γυναικὶ καὶ αὐτῷ μνήμ[ης] | vacat χάριν vacat

3. Due to the lack of space at the end of the line, μης was probably written in ligature, ed.pr.

1121: 56 no. 52. **Epitaph of Plangon.** Pedimental marble funerary stele; in a recessed field a relief of a woman riding on a horse; another woman to her right, making a libation on a cylindrical altar; below, in front of the altar, a servant (?) sacrificing an animal; behind the altar a tree with a snake coiled around it; inscription below the relief: Πλανγὼν ν ἡρῶΐς

Πλανγών: 'doll' or 'toy', ed.pr., who refers to *TAM* V.2.1316 L. 9, where it is a second name in the accusative (τὴν καὶ Πλανγόνα) [as a 'real' name it seems attested in Boiotia only; see *LGPN* III.B s.v., Corsten].

1122. **Unknown provenance. Epitaph of Lucius and his wife Ammia, Imperial period.** Upper part of a marble funerary altar moulded above; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 56/57 no. 53 (ph.; Turkish translation).

Λούκιος Ἀμμί[α] | τῇ γλυκυτάτῃ γυν[αι]||κὶ καὶ αἰαυτῷ ζῶ[ν] | μνήμης χάριν ❦

4 αὐτῷ - ἑαυτῷ, ed.pr.

1123. **Unknown provenance. Grave epigram, Imperial period.** Marble stele broken above and at right; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 58 no. 55 (ph.; Turkish translation).

---------- λείψας ἐνθάδε κεῖτ[αι ---]
[ἔ]νθεν [...] φάος [-----] 4 βροτῶν ΗΛΙΑΔΙΟΣ[----]
καὶ κύδιμον ἀσστέρα [---] ἄξιος ὑμῶν vacat

Ed.pr. assumes that the stone was also broken at left; but the ph. shows that the left edge is preserved | 2. a reference to astral immortality: the deceased shining as a 'renowned star'?, Pleket || 4. perhaps Ἠλιαγός; cf. *TAM* V.1.434 L. 7 from Nisyra in Lydia, Corsten.]

1124. **Unknown provenance. Epitaph of Iul. Aur. Elpidephoros and Maxima, 3rd cent. A.D.** Naiskos stele of the Hellenistic period; in a recessed field a representation of a man reclining on a couch and holding a cup in his right hand, which he extends toward a seated woman; in front of the kline a *mensa tripes*; on both sides if the kline a servant; below the relief an inscription, added later; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 54/55 no. 50 (ph.; Turkish translation).

Ἰουλ(ίου) · Αὐρ(ηλίου) · Ἐλ|πιδηφόρου κ̣ὲ̣ (Αὐρ(ηλίας) Μ) vac. ἀξίμας vacat

2 In fine after κέ a mu, with an upsilon on the left hasta and a rho combined with the right hasta.

1125. **Unknown provenance. Christian monogram of Antonius.** Marble plaque, broken at right: a peacock to the left (and probably another peacock originally on the right) stands beside a circle with a monogram in form of a cross; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 59 no. 57 (ph.): Ἀντωνίου

1126 1127. **Unknown provenance. Incerta, Imperial period.** Two fragmentary inscriptions, now in the museum in Balıkesır. Ed.pr. C.Tanrıver, *Buluntular* 50/51 nos. 44/45 (ph.; Turkish translation).

1126: 51 no. 45. **Honorary inscription?** Upper part of a square marble altar with high upper element (perhaps a statue base); on the front of the shaft, remains of an inscription; on both sides of the shaft, a wreath. Ἀγαθῇ τύχῃ· | [- - - -] . ΕΙ - - - -

2-3. [ἐ]τε[μησεν/αν?], ed.pr.

1127: 50 no. 44. **Dedication to Zeus?** Upper left corner of a marble stele with remains of a pediment; in a recessed field a column with capital and an eagle on top; inscription on the lower moulding of the pediment: Ἀγαθῇ [τύχῃ] | - - - - -

The eagle may point to the stele being a dedication to Zeus, ed.pr.

BITHYNIA

1128. **Bithynia. Bouleutai and naukleroi/emporoi.** H.-L.Fernoux, in *Gens de mer* 89-109, presents on 109 a tabular survey of inscriptions recording 11 Nikomedian ναύκληροι, one ἔμπορος, one σχεδιοναύτης and two κυβερνῆται ('ship-captains') found either in Nikomedeia itself or abroad, and two ἔμποροι from Prusias ad Hypium. Together with some passages in Pliny the Younger and Dio of Prusa they are the basis for his attempt to determine the social status and position of these 'gens de mer'. F. argues that very few councillors came *e plebe* (Pliny, *Ep.* X 79); there is only one inscription in which a ναύκληρος is also said to be a βουλευτής (Τελεσφόρος in *TAM* IV.1.304) [the fact that T. was just bouleutes and apparently did not hold any magistracy means that he was not 'un homme politique de premier plan' (107); for a study of people with bouleutic status only cf. A.Heller in A.B.Kuhn, *Social Status and Prestige in the Graeco-Roman World* (Stuttgart 2015), 247-267, Pleket].

Special discussion of *LPrusa* 98 (Greek text; French translation); *TAM* IV.1.258 (a Syrian from Apamea, probably a ναύκληρος, became a φύλαρχος in Nikomedeia) and 304 (see above); *LPrusias* 98 and *SEG* XXVIII 1038 (ph.) [cf. also O.Bounegru, in W.Eck, P.Funke (edd.), *Öffentlichkeit – Monument – Text* (XIV Congressus Internationalis Epigraphiae Graecae et Latinae). *Akten* (Berlin 2014) 433-435, and id., *Mercator. Studien zur antiken Wirtschaft im Pontosgebiet und in der Ägais* (Kaiserslautern/Mehlingen 2013), Pleket].

1129. **Bithynia. Bithynians abroad.** A.Avram in *L'Anatolie* II 111-132, presents a catalogue of inscriptions mentioning Bithynians and Paphlagonians, who sojourned on the west and north coast of the Black Sea. Citizens from Paphlagonian/Pontic cities (Amastris, Amisos, Sinope) are mainly attested in the Bosporan kingdom. Citizens from Tios are the only persons attested in Tomis. Herakleia Pontike and Prusias on the Hypios established relations with Kallatis and with the north coast. Nikomedians and Nikaians predominated in Thrace and Moesia Inferior and are absent on the north coast (for Nikomedian naukleroi attested abroad see our lemma no. 1128). Cf. *BE* (2014) nos. 284 and 472.

Cf. also our lemma no. 1843 for a prosopography of all persons from the cities on the coasts of the Black Sea attested abroad. For the presence of Bithynians in Thrace and Moesia Inferior see also *SEG* LXII 1955 (cf. M.Sève, *An.Ép.* (2013) [2016] no. 122) [see also B.Öztürk, 'Some observations on *Tianoi* abroad and the external relations of Tieion/Tios (eastern Bithynia)' in V.Cojocaru, A.Çoskun, M.Dana (edd.), *Interconnectivity in the Mediterranean and Pontic world during the Hellenistic and Roman periods* (Pontica et Mediterranea vol. III; Cluj-Napoca 2014) 155-186; H.Güney, 'The economic activities of Roman Nicomedia and connectivity between the Propontic and the Pontic world', *ibid.* 605-624; and, more in general, V.Cojocaru, C.Schuler (edd.), *Die Außenbeziehungen pontischer und kleinasiatischer Städte in hellenistischer und römischer Zeit* (Stuttgart 2014), Pleket].

1130. **Bithynia. Milestones.** D.H.French, *RRMAM* 3.4 (see our lemma no. 1814), contains the milestones of the Roman province of Bithynia et Pontus. For a complete text of the milestone *RRMAM* 2.1 (Oxford 1988) 225 see our lemma no. 1136.

1131. **Bursa (museum). Weights, Hellenistic to Ottoman periods.** 26 weights (some of unknown provenance) from the collection of the Bursa Museum. Ed.pr. O.Tekin, in *Tarhan Armağanı* 329-338 (ph.), who classifies them into eight groups; groups 1-5 contain Hellenistic, Imperial and Byzantine weights, some of them with inscriptions (ethnics and unit marks). [For more weights from the region see our kommata nos. 1880/1881, Corsten.]

A) Group 1 (square Hellenistic weights of Kyzikos): 1) 330 no. 1 (lead): ἡμι(μναῖον); 2) 330 no. 3 from Iznik/Nikaia (lead): Κυζι(κηνῶν) | τρισ(τάτηρον); 3) 331 no. 4 from Bandırma/Kyzikos (lead): Κυζι(κηνῶν) δισ(τάτηρον); 4) 331 no. 5 from Bandırma/Kyzikos (lead): Κυζι(κηνῶν) | διστά(τηρον); 5) 331 no. 6 (lead): Κυζ[ι](κηνῶν) | στα(τήρ).

B) Group 2 (square Hellenistic weights, attribution unclear), found in Bursa: 1) 331 no. 7 (lead): T for τριτημόριον or τρίτον); 2) 331 no. 8 (lead): τα(ρτημόριον); 3) 331 no. 10 (lead): δι(στάτηρον); 4) 332 no. 11 (lead): σ(τατήρ).

C) Group 5 (square Imperial and Byzantine period weights, attribution unclear): 1) 334 no. 31 from Iznik/Nikaia (lead): obverse οὖν|κια, reverse ἑτα|λι|κή; cf. G.Cantakuzène, *Dacia* 3-4 (1927-1932/ 1933) 605 nos. 3-5; H.-C.Meyer, *Il Mar Nero* 5 (2001-2003) [2006] 60 nos. 35-36; 2) 334 no. 32 from Adıyaman bronze): obverse ℞ B (denomination mark for two units of 1.5 solidi each – 13.64 g; cf. K.Pink, *Römische und byzantinische Gewichte in österreichischen Sammlungen* [Vienna 1938] col. 29); 3) 335 no. 33 bronze): Latin cross flanked by A-ω (above) and the denominational mark Γ-S (below).

1132. **Kalchedon. Civic subdivisions.** A.Robu, *Il Mar Nero* 7 (2007-2009) [2013] 149-166, examines the civic subdivisions in Byzantion and Kalchedon (φυλαί; ἑκατοστύες). He prints the Greek texts of *I.Kalchedon* 6 (ph. of the facsimile in the ed.pr.) and 7 (ph. of the stone), which contain lists of αἰσιμνῶντες selected by lot for one month, with patronymics and their ἑκατοστύς. In no. 6 L. 13 R. suggests Ἡραΐ]δος) or Ἡρα(κλείδας) (attested in Selinous, another Megarian colony) instead of *I.Kalchedon*'s Ἡρα(κλήας?). In no. 7 the ph. shows that the correct reading in L. 16 is Θεόφιλος (so already in *CIG* 3794; *I.Kalchedon*: Θεάφιλος). R. points out that in no. 7 L. 11 the mason per errorem engraved a rho between the delta and alpha of Αἰσχῑ̂δα and an omicron between the two pi's of Ἱππωνήας (an ἑκατοστύς) and subsequently tried to efface these letters. In L. 10 R. prefers Καλλιχορεάτ(ιδος) to *I.Kalchedon*'s Καλλιχορεατ(ήας), referring to the hekatostys Καλλιχορῖτις in Byzantion. He dates no. 7 to the period after ca. 250 B.C. (*I.Kalchedon*: 'Hellenistisch'). R. suggests that the persons who were selected by lot to be αἰσιμνῶντες for one month, and to crown the ἀγεμόνα βουλᾶς, belonged to the bouleutai of one φυλή; each tribe was to designate the ἀγεμών once during four consecutive months. The αἰσιμνῶντες should be compared with the Athenian πρυτάνεις. For criticism cf. P.Hamon, *BE* 2014 no. 472, who suggests that each month ten persons were selected by lot from all bouleutai in order to preside over the meetings of council and assembly. This commission of αἰσιμνᾶται 'transcendait la division en trois *phylai*' for ἑκατοστύες in general see F.Ferraioli, *L'Hekatostys: Analisi della documentazione* (Rome 2012): non vidimus (cf. A.Avram *BE* 2014 no. 286); for Kalchedon and Byzantion see *ibid.* pp. 53-84, Pleket].

1133. **Kalchedon. Religion: sanctuaries and foreign relations.** A.Robu, in *Poleis in the Black Sea Area* 143-157, examines how sanctuaries and cults were used by Kalchedon in order to establish or strengthen its relations with other cities in the 3rd and 2nd cent. B.C. He adduces the evidence for the asylia of the sanctuary of Ἀπόλλων Χρηστήριος and of the city, the participation of Kalchedon in the federation of Ἀθηνᾶ Ἰλιάς, and the recognition by Kalchedon of the asylia of Kos (*IG* XII 4.226; *F.Delphes* III 4.372, *I.Histriae* 5; *I.Kalchedon* 1, 5, 7).

1134. **Kalchedon. Inscription on a bronze weight, Hellenistic.** *SEG* XXXI 1062. Republished and dated to the Hellenistic period (*SEG*: undated) by O.Tekin, in *Studies Zoroğlu* 705 (ph.); the weight (120 g) is either a tetarton (1/4 mna) or a hemitetarton (1/8 stater).

1135. **Nikaia. Honorary inscription for T. Flavius, 1st-2nd cent.** A.D. *I.Iznik* 73* (*I.Iznik* II.1 p. 327) M Adak, K.Stauner, *Gephyra* 10 (2013) 146 note 26, republish LL. 1-4 after autopsy: τὸν ἀρχιερέα | καὶ τειμη τὴν καὶ προ|φήγορον δίκαιον γυ|μνασίαρχον | κτλ. (*I.Iznik*: τὸν ἀρχιερέα | καὶ τειμητὴν καὶ π[ρ]οφήγορον δι|κα[ιον καὶ] ἀσιάρχη[ν] κτλ.) [for comment on this inscription cf. N.Giannakopoulos in *Vir Doctus Anatolicus* 366-368, Pleket].

1136. **Nikaia (area of: Bozüyük/Bilecik). Bilingual milestone, 293-305 A.D.** *RRMAM* 2.1 (Oxford 1988) 225 (LL. 4-7). Gray limestone column found beside the road Eskişehir–Bursa, now lost. D.H. French, *RRMAM* 3.4 (see our lemma no. 1814) no. 03, publishes the complete text.

---| et Gal. Val. M[aximiano] | nobb. Caesar[ibus] | a Nicaea mil. p[ass.] || vac. L vac. | [ἀ]πὸ Νεικαία[ς] | vac. ν' vac.

The milestone belongs to the road from the caput viae Nikaia to Dorylaion, F.

1137-1141. **Nikaia (territory of). Dedications, Imperial period.** Ed.pr. F.Dönmez Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 285-292 nos. 1-5 (ph.; Turkish translations), publishes the following texts. Cf. the brief summary by P.Hamon, *BE* (2014) no. 478.

1137: 285-287 no. 1. **Dedication to Theos Agathos.** Limestone stele worked on all sides, a moulding on the upper front side; the corona shows an incision of a kantharos between two acroteria. Found reused as a tombstone in the cemetery of Akdoğan Köyü (Geyve, province of Sakarya).

Ἀγαθῆι τύχηι· | Νείκων Ἀσκλη πιάδου σὺν τοῖς ἐμοῖς Θεῷ Ἀγαθ||ῷ ἀνέθηκα ν

4-5. Theos Agathos appears mainly in treaties between cities (cf. A.Chaniotis, *Ktema* 13 [1991] 27-28) and in decrees for foreign judges (cf. *I.Magnesia* 105), mostly in the first line and in the nominative. Dedications to Theos Agathos are relatively rare (*SEG* LIV 1486, 1487), moreover he is usually worshipped together with other deities. In some cases Theos Agathos is to be understood as an epiklesis of Zeus; cf., e.g., M.H. Sayar, *Olba* 2 (1999) 141; M.Sayar, K.Ehling, P.Daniel, in M.Meyer, R.Ziegler (edd.), *Kulturbegegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien* (*AMS* 53; Bonn 2004) 193, 247, ed.pr.

1138: 287/288 no. 2. **Dedication to Zeus Ouebreanos.** Square limestone altar with corner acroteria, found in a private garden in Koru Köyü (Geyve, province of Sakarya). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1461.

Ἀγαθῆι τύ|χηι· Δι[ὶ] Ουε|βρεανῳ | εὐχὴν Τ῎ιτο |ς Ἰούλιος Τρόφιμο|ς

2-3. The epithet is previously unattested and probably derived from a toponym, ed.pr., who on 288 note 11 lists a large number of epithets of Zeus; Δί, *An.Ép.*, where it is pointed out that the space for a second iota is lacking || 4-6. ed.pr. suggests that the man owed his Roman citizenship to a Roman administrator.

1139: 289 no. 3. **Dedication to Zeus Soter.** Limestone stele with mouldings and corner acroteria, found in Pirler Köyü (Tarakh, province of Sakarya). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1462.

Ἀγαθῆι τύχηι· | ἔτους ιε'· ὑπὲρ | τῆς τῶν πατρώ νων ἰς αἰῶνα
δι|αμονῆς Αὐρήλι|ος Τρόφιμος Δι|ὶ Σ[ω]τῆρι νν εὐχ[ή]ν

2. Year 15: probably the 15th year of the reign of an emperor rather than of a local era, ed.pr., with reference to *I.Iznik* II.1 pp. 85-91 [cf. *SEG* LXII 999 with further parallels, Corsten]; B.Puech in *An.Ép.* suggests that the emperor is Caracalla, which yields 212/213 A.D. || 5-6. Aurelius Trophimos is probably a freedman concerned about the eternal διαμονή of his patrons, ed.pr.

1140: 290 no. 4. **Dedication to Zeus Bronton.** Limestone stele with mouldings, found in Bağcağız Köyü (Geyve, province of Sakarya).

vv Ἔτους vv ιβ' vacat | Διὶ Βροντῶντι Μνε|νεσθεὺς Ἀνδρο|κλέους ἀνέθηκε || vacat χνναρι{ι} vacat

1. Year 12: cf. our lemma no. 1139, app.cr. ad l. 2 || 5. ΧΑΡΙΝΙ, lapis.

1141: 291 no. 5. **Dedication to Zeus.** Limestone altar with acroteria, broken on top; found reused as a tombstone in the cemetery of the mosque of Muratlar Mahallesi in Kavak Köyü (Gölpazarı, province of Bilecik).

Ἀγαθῇ τύχῃ vacat | Ἀπφους Νεικοστρά|του Διεὶ ἐξ εὐχῆς vv | βωμὸν ἀνέθηκεν

1142. **Nikaia (area of). Dedication to Artemis, 1st/2nd cent. A.D.** Limestone stele with mouldings and a rosette between two acroteria on the front; presumably found in the area of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 294-296 no. 2 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1457:

Ἀγαθῇ τύχῃι· Θεᾷ vv Ἀρτέμιδι | Ὀστιλία Βρεισηῖς | κατὰ ὄναρ vv ὑπὲρ || τοῦ υἱοῦ Βρεισηΐαγοῦ | καὶ τοῦ οἴκου vacat

3. Ὀστιλία: ed.pr. refers to Ὀστίλιος on record in Nikaia: *I.Iznik* 34; *SEG* LV 1353 [see also *I.Iznik* 1161 and 1589 from Nikaia; further *IGUR* 837 (cf. L.Robert, *CRAI* [1978] 269-276 = *OMS* V 725-732) and perhaps *ILS* 3720 from Rome. Corsten] | 5. Βρεισηΐανός: previously unattested, derived from the mother's name by adding the common ending -ιανός; cf. *SEG* LX 1978. ed.pr., who understands mother and son to be slaves, contra P.Hamon, *BE* (2014) no. 477: 'ils ne sont pas esclaves

1143. **Nikaia (area of). Dedication to Zeus Soter, 1st/2nd cent. A.D.** Moulded limestone stele [or rather altar, according to the ph.?, Corsten]; presumably found in the area of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 296 no. 3 (ph.; Turkish translation). Greek text also in F.Onur, *An.Ép.* (2013) [2016] no. 1458: Διὶ vac. | Σωτῆρι

1144. **Nikaia (area of). Epitaph of Severus, his wife Casia Maxima and his cousin/niece Pontia Pactumeia, 2nd cent. A.D.** Front of a limestone sarcophagus (?) [perhaps rather a plaque?, Corsten], bro-

ken at right; a pilaster with capital; moulded above. Found in Çiçekli Köyü in the district of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra. org.) 1 (2013) 296/297 no. 4 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1459.

[- - - - - Σεο]υῆρος βουλευ[τ]ὴς ζῶν ἑαυτῷ τὴν σορὸν
[κατεσκεύα]σα καὶ τῇ γλυκυτάτῃ γυναικὶ Κασίᾳ Μαξίμᾳ
[ζησάσῃ ἀμ]έμπ(τ)ως ἔτη λ' καὶ τῇ ἀνεψιᾷ Ποντίᾳ Πακτου-
[μείᾳ - - -]είνῃ ζησάσῃ ἔτη γ', μῆνας τέσσαρας, ἡμέρας
[- - - - - -]· μετὰ τὸ κατατεθῆνα[ί] με ἕτερον μηδένα βλη-
[θῆναι· ἐὰ]ν δέ τις σκυλῇ τὸ μνημεῖον ἢ ἕτερόν τινα εἰς
ὃν βάλῃ, δώσει προστείμου τῷ ἱερωτάτῳ ταμείῳ
vacat Ж ,βφ' vacat

1. Initio, praenomen and nomen, P.Hamon, *BE* (2014) no. 477 [ed.pr.'s [Σεο]υῆρος is peculiar; one expects [Σεο]υήρος; the ph. is not clear at this point, Corsten; βουλευτής: cf. our lemma no. 1128, and as to bouleutai who do not display any prestigious career cf. A.Heller, in A.B.Kuhn, *Social Status and Prestige in the Graeco-Roman World* (Stuttgart 2015) 247-267, especially 266: lack of such a career is 'an indication that bouleutic status only constitutes a valid mark of distinction for middle- or low-ranking notables who have no other source of prestige on which to elaborate their self-image', Pleket] || 2. for Κασία/Κάσιος ed. pr. refers to *I.Iznik* 725, 1244 and 1352 3. initio [ἀμ]έμπ(τ)ως, ed.pr.; [ζησάσῃ ἀμ]έμπ(τ)ως, Hamon, *loc.cit.* || 3-4. for Pactumeia/Pactumeius ed.pr. refers to *I.Iznik* 1473 | [6-7. εἰς ὃν βάλῃ is strange, Pleket; perhaps εἴσ|ο{ν} for εἴσω?, Zellmann-Rohrer].

1145. **Nikaia (area of). Incertum, 1st/2nd cent. A.D.** Limestone fragment with a framed relief depicting a seated female figure (goddess) with a kalathos, holding a patera in her right hand, her left hand touching her veil; to her left a lion standing on a base; inscription above the frame of the relief. Presumably found in the area of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 293/294 no. 1 (ph.; Turkish translation): Τιβερίου Καυδίου

The name of the goddess it not preserved, but she is certainly the Mother of Gods, attested several times in Bithynia (*I.Iznik* 1051/ 1052; *TAM* IV.1.90/91 [Nikomedeia]; *SEG* LVIII 1422/1423 [Bithynion-Klaudioupolis], and perhaps *SEG* LX 1340 [Nikaia/Modrene]), ed.pr. || P.Hamon, *BE* (2014) no. 477: 'corriger en Κ(λ)αυδίου, plutôt que de songer au gentilice Caudius ; same suggestion in *An.Ép.* (2013) [2016] no. 1456.

1146. **Nikomedeia. Trade.** O.Bounegru, *Mercator* (see our lemma no. 469) 17-26, republishes his study on merchants in Nikomedeia for which see *SEG* LVI 1397.

1147. **Nikomedeia. Honorary inscription for Fl. Ulpius Demokritos, late Antonine/Severan period.** White marble statue base moulded above and below; tainia on the shaft; found in Nikomedeia, now in the museum in Kocaeli/Izmit. Edd.pr. M.Adak, K.Stauner, *Gephyra* 10 (2013) 143-151 (ph.; Ger-

lation). Greek text and French translation in P.Puech, *An.Ép.* (2013) [2016] no. 1455; cf. P. Hamon, *BE* (2014) no. 476, for a brief summary.

Κατὰ τὸ κρίμα τῆς
κρατίστης βουλῆς
ν Φλ. Οὐλπιον νν
Δημόκριτον
vacat ἥρωα vacat
ν Φλ. Οὐλπίου νν
Ἀρριανοῦ υἱόν,
[ἱ]ερασαμένου καὶ δόντος
διαδόσεις βουλῇ τε
vacat καὶ δήμῳ, vacat
πρωταρχήσαντος
καὶ τειμητεύσαντος
καὶ λογιστεύσαντος Ἱρουσαέων
[καὶ] παραπέμψαντος ἐκ τῶν ἰδίων
[Ο]ὐλπία Ἀθηναῖς
vacat ἡ κρατίστη vacat
[τ]ὸν γλυκύτατον υἱόν

3-7. Edd.pr. offer ample reflections on the names of the honorand and his father, both carrying the name Flavius Ulpius thereby referring to acquisition of civitas romana by ancestors under a Flavian emperor and Trajan; they point out that in *SEG* LV 1388 (Nikomedeia) the ph. shows initio a phi and that, therefore, Φ(λαουΐου Οὐλπίου) should be read instead of (M)(άρκου?) Οὐλπίου; they adduce parallels for Φ (and not Φλ) denoting Φ(λαουΐος); in L. 7 in fine a small nu inside the omicron | 8. priest, perhaps, in the imperial cult, edd.pr. || 11. πρωταρχήσαντος: the honorand was πρῶτος ἄρχων, edd.pr. with parallels for the function in Nikomedeia || 12. the honorand was τιμητής/censor, edd.pr. || 13. the honorand was appointed by the emperor as λογιστής/curator rei publicae in Prusa ad Olympum; very small omicron between ΝΤ and Σ | 14. a parapompe ('ein Geleit') in the context of the transit of Roman soldiers on their way to the East rather than of a travelling emperor, edd.pr. | 15-16. κρατίστη does not indicate that Ulpia Athenaïs belonged to the equestrian order, edd.pr. who refer to *SEG* LV 1371 (Οὔλπιος Ἀθήναιος) for a possible family-member (father or brother of Ulpia?) and to *TAM* IV 1 (Οὐλπία Εὐφροσύνη Ἀθηναῖς: 'möglicherweise eine Verwandtschaft').

1148. Nikomedeia. Weights. See our lemma no. 1880/1881.

1149. Prusa ad Olympum. Inscrptions. For inscriptions published as belonging to Prusa ad Olympum (F. Battistoni, P.Rothenhöfer, *EA* 46 [2013] 101-165), but preferably to be assigned to Hadrianoi, see our lemmata nos. 1023-1035, 1037/1038, 1043-1051, 1057, and 1060-1066; cf. *SEG* LXI 1013 app.cr. ad LL. 4-5.

1150. Prusias ad Hypium. Posthumous honorary inscription for L. Domitius Proclus, 2nd cent. A.D. *I.Prusias* 90. S.Perea Yébenes, in C.Wolff (ed.), *Le métier de soldat dans le monde romain. Actes du cinquième Congrès de Lyon (23-25 septembre 2010)* (Paris 2012) 503-511, comments on Proclus' military career and origin. If the list given in the inscription is complete, he was stationed in Raetia (as praefectus cohortis VI Lusitanorum, LL. 3-5), Britannia (as praefectus cohortis I Cubernorum, L. 6, and as tribunus militum legionis II Augustae, LL. 7-9) and Hispania (as tribunus militum legionis VII Geminae, LL. 10/11); he most probably was buried in Prusias since this was his hometown; several Roman soldiers are known from there (list on 456/457). [For a dating of the inscription to the late Antonine period see *SEG* LVII 1240 Corsten.]

1151-1154. Pylai (or area of). Epitaphs, Imperial period and Late Antiquity. Nine tombstones, four of them with inscriptions; exact provenance unknown in most cases, but presumably from Pylai (modern Yalova) or surroundings, now in the open air museum of Yalova. Edd.pr. F.Baz, S.Seçkin, *Olba* 21 (2013) 388-394 nos. 1-4 (ph.; German translation).

1151: **388-390 no. 1. Epitaph of Aurelius Nikon and Aurelia Marciana, after 212 A.D.** Marble stele, reworked from a pillar, with a semicircular pediment that contains a six-petalled rosette. The upper part of the shaft shows a relief of a funerary banquet with a seated veiled woman to the left and two reclining men, one of whom holds a wreath. Below the recessed field the incision of a boat, inscription below. Found in Koruköy, ca. 10 km west of Yalova.

❦ Αὐρήλιος Νείκων Τατιανοῦ
καὶ Σε{RH}ρείνας καὶ Αὐρηλία Μαρκι-
ανή, θυγάτηρ Παλαίμονος καὶ Ζω-
τικῆς, τὴν στήλλην ἀνεστή-
σαμεν αὐτοῖς καὶ τοῖς τέκνοις

2. ΣεRHρείνας: mason's mistake for the Roman cognomen Serena in the genitive, edd.pr.

1152: **390/391 no. 2. Epitaph of Tithiouros (?) and others, 1st cent. A.D.** Marble block, back unworked (?); the three other sides show a moulding that on the front contains the first two lines of the inscription.

Τιθ̣ι̣ο̣υ̣ρος? ζῶν Γ(λ)υκέρᾳ τῇ ἀυ-
τοῦ θ[υ]γατρ[ὶ] ζησάσῃ ἔτη ιη'
καὶ Τίθᾳ τῇ ἑαυτοῦ (γυ)νεκί
καὶ ἑαυτῷ τὸ μνημ̣ῖον
ἀνέστησεν· Βοονγιων τῇ ἑ-
αυτοῦ ὁμολογημ[έ]χῃ μνίας
vacat χάριν vacat

1. Τιθιουρος: not previously attested, edd.pr. [perhaps a Bithynian name, see D.Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) 369, Corsten]; ΓΥΚΕΑ, lapis || 3. in fine ΝΕΚΙ, lapis || 5. Βοονγιων: not previously attested; cf. Βόων, edd.pr. [the reading is most unclear, and Βόων is only attested in Attica from the 5th through the 3rd cent. B.C. (*LGPN* II s.v.), Corsten] || 6. ὁμολογημένη = ὡμολογημένη, 'Verlobte', edd.pr.; P.Hamon, *BE* (2014) no. 474 points out that no parallel is mentioned and suggests that the people were slaves.

1153: **392 no. 3. Epitaph, after 212 A.D.** Marble block, broken on top.

[--ca. 8-9 --]ΙΙΑ̣ΙΗ̣ΙΣ[-ca. 6-7 -]
[1-2 τό]δ̣ε̣ μνημ̣ῖον κ[ατε]σ[κεύα]-
σα μετὰ τῶν̣ πεδίω̣ν [ἐμῶν· Θε]
ἀγεννὶς Ζωτᾶτος καὶ Αὐρ(ήλιος)
Ἡρακλίδης ἀναίστησσαν τὸ
μνημ̣ῖον μνήμης χάριν

3. πεδίων = παιδίων, edd.pr. | 3-4. Θεαγεννὶς = Θεαγενὶς, edd.pr. || [4. in fine, after ΑΥΡ a horizontal bar in the upper part of the line visible on the ph., Corsten] | 5. ἀναίστησσαν = ἀνέστησαν, edd.pr.

1154: 393/394 no. 4. **Epitaph of Theophobios, Late Antiquity.** Marble stele, broken above, above, the lower remains of two large ivy leaves [or incised lines that are supposed to indicate a pediment?, Corsten].

ἐνθάδε κατ[ά]-
κιτε Θεοφόβιος
υἱὸς Σείμου ἐ-
πιτρόπου γεγα-
μένου τῶν ἐνταῦ-
θα vacat

2. For Theophobios cf. e.g. *SEG* XXVIII 571 (Byzantion), edd.pr. || 5-6. for the formula τῶν ἐνταῦθα cf. e.g. *SEG* XLV 859, edd.pr.

1155. **Tieion/Tios. Inscriptions, Imperial to Byzantine period.** B.Öztürk, in N.Türker, G.Koroğlu Ö.Deniz (edd.), *I. Uluslararası Karadeniz Kültür Kongresi/1st International Conference on the Black Sea Regional Culture, 06-09 Ekim/October 2011, Sinop/Türkiye. Bildiri Kitabı/Proceedings Book* (Sinop 2013) 486-504 (ph.), discusses the history of the city in the light of the inscriptions. The epigraphic material from the city and its territory consists of honorary decrees for state officials, milestones, dedications, weights, epitaphs, amphora handles and seals [for more weights from the region see our lemma no. 1886, Corsten]).

Ö. refers to the following inscriptions: *SEG* XXXV 1358 (fig. 13; [cf. also our lemma no. 1156]); XLIV 1021 (fig. 12; from Sinope); XLVIII 1425 (fig. 17; [cf. also our lemma no. 1156]); LIII 1418 (fig. 16 [cf. also our lemma no. 1156]); LIX 1440 (fig. 19); Solomonik, *NEPKh* I 13 (fig. 9; from Chersonesos in Tauris; cf. J. Robert, *BCH* 101 [1977] 60 = id., *Documents d'Asie Mineure* [Paris 1987] 18/19); Robert, *ÉtAnat.* 289–290 no. 17 (fig. 14). For two unpublished inscriptions see our lemmata nos. 1157 and 1159.

Cf. the similar contribution by B.Öztürk, in M.Manoledakis (ed.), *Exploring the Hospitable Sea. Proceedings of the International Workshop on the Black Sea in Antiquity held in Thessaloniki, 21-23 September 2012* (*BAR* Int. Ser. 2498, Oxford 2013) 147-164 (ph.). Among the many Greek inscriptions quoted he provides ph. of the following: *IG* II² 10050 (p. 149 and fig. 4; epitaph: Τίβειος Τιανός); *SEG* XLIV 1021 (156 and fig. 27), LIII 1418-1420 (150 and figs. 19-22 [figs. 19 and 20 seem to be identical, Corsten]); LX 1366 (150 and fig. 29); Solomonik, *NEPKh* I 13 (155 and fig. 26); Robert, *ÉtAnat.* 289/290 (150 and fig. 24); D.H.French, *RRMAM* 3.4 (see our lemma no. 1814) no. 05 A (150 and fig. 11; milestone under Antoninus Pius). In addition, he mentions several unpublished inscriptions: an honorary inscription for the governor Caecilius Aristo (149 and fig. 11 [illegible]; for this governor of 218 A.D. cf. R. Haensch, P. Weiß *Chiron* 37 [2007] 193); a dedication by an ἀγορανόμος (150 with fig. 24; see our lemma no. 1157); a dedication to Herakles Alexikakos, presumably from Herakleia Pontike (see our lemma no. 1167); a dedication to Hosios Dikaios Alexandros; two epitaphs on sarcophagi with the names Διογένης, son of Διογένης, and Ῥοῦφος, son of Παυλῖνος.

Cf. also idem, *TEBE Haberler* 41 (2016) 28-31, and idem and I.F.Sönmez in S.Atasoy, S.Yıldırım (edd.) *Zonguldak'ta Bir Antik Kent: Tios. 2006-2012 Arkeolojik Çalışmaları ve Genel Değerlendirme* (Ankara 2015) 112-122.

1156. **Tieion/Tios. Religion and cults, Imperial period and Late Antiquity.** B.Öztürk, in Ş.Dönmez (ed.), *Güneş Karadeniz'den Doğar. Sümer Atasoy'a Armağan Yazılar/Lux ex Ponto Euxino. Studies Presented in Honour of Sümer Atasoy* (Ankara 2013) 331-346 (ph.), gives an overview of the cults and religious beliefs attested on coins and in inscriptions of the town. He mentions an inscription that was recently found in the southern territory of Tios; it contains the mention of an ἀγών named Συργάστιος and names the ἀγωνοθέτης Ἀντίοχος [this must be the epitaph *SEG* LXII 1068 (attributed to Kaisareia Hadrianopolis according to the extent of its territory as defined in *I.Hadrianopolis* p. 14), Corsten]. Ζεὺς Συργαστής or Συργάστιος appears on many coins of the town minted between Domitian and Geta; for a dedication to Zeus Syrgastes in Alba Iulia cf. *LApulum* 706. Epigraphic evidence exists also for Διόνυσος (two dedications, now lost: E.Kalinka, *JÖAI* 28 (1933) Beibl. 94 no. 63; Robert, *ÉtAnat.* 289 no. 16), Ἑρμῆς (inscribed lead weights in *SEG* LIII 1418-1420 [for 1418 cf. also our lemma no. 1155]), and for Μήτηρ Θεῶν on three altars (Robert, *Étanat.* 286 no. 11; *SEG* LX 1366; the third inscription remains unpublished: it is engraved on a piece of a rock found among the remains of a building in Gökçebey İlçesi, Üçburgu Mahallesi, Kayıkbaşı Mevkii). Asklepios appears in a dedication (Robert, *ÉtAnat.* 286 no. 10). The god Γλύκων is attested in an epitaph (now in the museum of Leiden) that is probably originally from Tios (*SEG* XVIII 519; XLVIII 1425 [cf. also our lemma no. 1155]). A dedication to Theos Hypsistos is said to be Jewish (Robert, *ÉtAnat.* 287 no. 12). A Byzantine inscription, now in the museum of Amasra, contains an invocation of God (*SEG* XXXV 1358 [cf. also our lemma no. 1155]).

1157. **Tieion/Tios. Dedication (?) by an agoranomos, Imperial period.** B.Öztürk, in *op.cit.* (see our lemma no. 1155) 491 (ph.), mentions an altar with the relief of a pair of scales and, above it, the inscription [ἀγορ]ανομικός (and an illegible line of text on the upper moulding); the altar is unpublished; ph. in Marek, *Stadt* pl. 2, 2; id., *Pontus et Bithynia* 69 fig. 105, and id., *Geschichte Kleinasiens* 530 fig. 75.

1158. **Tieion/Tios (area of: Gökcebei). Epitaph of Flavius Ponticus and others, 3rd cent.** A.D. *SEG* LXII 1045. D.Feissel in *An.Ép.* (2013) [2016] no. 1454, restores LL. 8-10 as follows: [καὶ? σῶμα | ἄλ]λο ὃ ἂν θέ̣ξῃ [συν||απ]οτεθῆναι ἡμῖν etc.

1159. **Tieion/Tios. Epitaph, Imperial period.** B.Öztürk, in *op.cit.* (our lemma no. 1155) 492/493 (ph.), mentions the end of an unpublished epitaph on a slab (fragment of a sarcophagus?) in a tabula ansata; it threatens any violator of the grave with a payment of 500 denarii. No text, we read from the ph.

--- ------- --|[--·].....εἰ δὲ μή, δώ|[σ]ει τῷ κατὰ καιρὸν Σ|.....ΝΤΙ Χ φ'

3-4 Ö. refers to Merkelbach-Stauber, *SGO* II 282 no. 10/01/01 (Tieion) L. 1: [- - - - | τῷ κ]ατὰ καιρὸν στατι[ωναρίῳ], and interprets the word beginning with Σ at the end of L. 3 as a form of statio or stationarius [one should think of restoring ν̣ here and in *SGO* II 282 no. 10/01/01 the prevalent form στατιωνάριος, Carbon].

1160. Tieion/Tios. Incertum (building inscription?), Imperial period. Fragment of a (marble?) slab with inscription in a framed field, broken on all sides except left; found on the site of ancient Tios. Ph. in S.Atasoy, in *Tarhan Armağanı* 33; no text, we read from the ph. [Scheibelreiter-Gail].

---------- βαστοφάντ[ης καὶ γυ]-
----------[διὰ] μνασιαρχῶν [ἐκ τῶν]
βίου καὶ ἐπώνυ[μος ἄρχων?] ἰδίων τὸ τρίτ[ον καὶ]
καὶ ἐπιστάτης τ[ῆς πόλε]- [ε]ἰκόστὸν Α[-----]
ως καὶ διηνε[κῶς? σε]- ----------

PONTUS

1161. Pontus. Pontians abroad. For people from Amastris, Amisos, Herakleia Pontike and Sinope abroad see our lemma no. 1129.

1162. Pontus. Milestones. D.H.French, *RRMAM* 3.4 (see our lemma no. 1814), contains the milestones of the Roman province of Bithynia et Pontus. For a slightly revised text of the milestone *RRMAM* 2.1 (Oxford 1988) 888 see our lemma no. 1169.

1163. Amaseia (area of: Elvancelebi). Epitaph of T. Doretos, 194/195 A.D. *CIG* 4114; *Studia Pontica* III 216; *SEG* XXXV 1353. C.Marek, in *Personal Names* 185 note 45 (ph.), republishes a revised text after autopsy; now also in C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Philia* Suppl. 2; Istanbul 2016) 109 (ph.; German translation).

Αἴβανος Πο- θρέψαντι μ-
λέμωνος Τ(ίτῳ) νήμης χάριν·
Δωρήτῳ π(ατρὶ) ἔτ(ους) ρϘζ', μ(ηνὸς) Σεβ(αστοῦ)

2-3. Θεο δωρήτῳ τῷ, *CIG*, *Studia Pontica*; Τ|Ε? ΔΩΡΗ τῷ, *SEG* || 6. ἔτ(η) β' ἔζησεν, *CIG*, *Studia Pontica*; μ(ηνὸς) Σεβ(αστοῦ), which is year 197 (era of Amaseia) = 194/195 A.D., *SEG*, Marek.

1164. Amastris. Honorary inscription for Antoninus Pius, 138-161 A.D. *SEG* LXII 1048. In *An.Ép.* (2013) [2016] no. 1452 (B.Salway), the text is presented by O.Salomies as follows: vacat Ἀγ[αθῇ Τύχῃ· vacat | --] Αὐτοκράτ[ορα Καίσαρα | --] Αἴλιον [Ἀδριανὸν --] | ---. O.Salomies points out that only Antoninus Pius is called Aelius Hadrianus.

1165. Herakleia Pontike. History of the city, Hellenistic to Byzantine period. B.Öztürk, in *op.cit.* (see our lemma no. 1155) 505-527 (ph.; Turkish translation), gives an overview of the history of the city and, based on the published inscriptions, discusses socio-cultural, economic and religious aspects; he refers to the following texts (ph.): *LHeraclea Pontica* 1, 3, 5-7, 9/10, 12/13, 33, 40 and 72; *SEG* XXXI 1072, XXXVI 1166, XLIV 1256, LIX 1448, 1451, 1452, 1454, LXI 1066, 1069 and 1071.

1166. Herakleia Pontike. Indigenous names. On the basis of amphora stamps (*SEG* LIII 1428 and 1430), inscriptions found elsewhere and recording 'Herakleots', and the name-stock of the city assembled in *LGPN* V.A, A.Avram in *Personal Names* 51-62, points out that the name-stock is predominantly Greek, with a quite marked Megarian impact and a 'good number of Ionian intrusions' (53), and subsequently focuses on indigenous names: Νανους, Ναναι (Anatolian 'Lallnamen'); Αττης, Κοας (Anatolian names); Διλιπορις, Πατης (Bithynian names); Θυς, Ποα (Paphlagonian names); Δαος, Ιμμα, Μανης (Phrygian names); Αδα (?), Μῦς (Carian names); Σασινης (Iranian name); Αταρυβης/Αταρυβος, Γόκων, Ζογολαβις, Ταξι (?), Τωλας, Ωγης, Ωρος (indeterminate). Cf. also our lemma no. 1161.

1167. Herakleia Pontike (area of: Devrek). Dedication to Herakles Alexikakos, ca. 200-250 A.D. *SEG* LVIII 1465. Mentioned by B.Öztürk, in Manoledakis, *op.cit.* (cf. our lemma no. 1155) 159 (ph.); ed. pr. id., in *Vir Doctus Anatolicus* 682-698 (ph.; Turkish translation).

1168. Herakleia Pontike. Weights. See our lemma no. 1880.

1169. Kızılcaören. Bilingual milestone, 119 A.D. *SEG* XXXV 1354; *RRMAM* 2.1 (Oxford 1988) 888. D.H. French, *RRMAM* 3.4 (see our lemma no. 1814) no. 51, publishes a slightly revised text [we present here revisions to the Greek part (LL. 7-13) only]. L. 7 in fine Τρα(ϊανοῦ) (*SEG*: [Τρ]α(ϊανοῦ)); L. 8 initio Παρ(θικοῦ) (*SEG*: Πα[ρ(θικοῦ)]); L. 9 in fine Ἀδρι(α)νο (*SEG*: Ἀ[δρ]ιανοῦ); L. 10 Σεβ(αστῷ) ἀρχι(ερεῖ) μεγ(ίστῳ), δημαρ(χικῆς) (*SEG*: Σε[β(αστῷ)] ἀρχ(ιερεῖ) [μεγ(ίστῳ)], δημ(α)ρ(χικῆς)); L. 11 initio ἐξου(σίας) τὸ ς' (*SEG*: τὸ γ').

1170. Neoklaudiopolis (area of: Bayramköyü, ca. 17 km southeast of Vezirköprü). Epitaph of priests of the imperial cult, undated. Limestone block broken at left and right and consisting of two fasciae crowned by a slightly protruding moulding; inscription on the two fasciae; perhaps part of a door-lintel; seen by E.Olshausen and G.Kahl in September 1988; in 2013 no trace of the block was found. Ed.pr. S.L.Sørensen, *EA* 46 (2013) 176-180 (ph.; English translation). Greek text and French translation in R.Salway, *An.Ép.* (2013) [2016] no. 1591.

[---] Παυλείνου οἱ ἱερεῖς τῶν Σεβα[στῶν - -]
[---]γτι καὶ ἑαυτοῖς τὸ ἡρῷον ΕΤ[---------]

1. Two names in the nominative preceded the patronymic Παυλείνου, ed.pr. [for the names Παυλῖνα and Παυλεῖνος in Neoklaudiopolis cf. C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Phulia* Suppl. 2; Istanbul 2016) 76-79 nos. 82 and 86, Pleket] || 2. [- - -]γτι: 'dative singular ending of either an active participle or a noun of the third declension -, e.g. [ἄρχο]ντι', ed.pr.; in fine perhaps ἔτ[ους] or ἐτ(ους), ed.pr., who assumes that somewhere in these two lines a form of κατασκευάζω has to be accommodated || ed.pr. provides ample evidence for the imperial cult in the area of Neoklaudiopolis [for Neoklaudiopolis in general see now S.L.Sørensen, *Between kingdom and koinon. Neapolis/Neoklaudiopolis and the Pontic cities* (Stuttgart 2016), Pleket].

PAPHLAGONIA

1171. Kaisareia Hadrianopolis (area of: Safranbolu). Epitaph of Diotrephes, 2nd cent. A.D. *SEG* LXII 1077. C.Marek, in *Personal Names* 175-182 (ph.), republishes the text engraved in a tabula ansata on a rock-cut tomb in the vicinity of Salar Köy about 800 m north of Karakoyunlu (now: Hacılarovası). His text fully supersedes that in *SEG*; we do not note the differences between the two texts in the app cr

Σαρδόνυξ Κ(αίσαρος) οἰ[κο]- 4 τῷ vac. ἐποίησεν τὸ ἔρ-
νόμος βασιλείω[ν] γον ἐκ τῶν ἰδίων
Διοτρέφει φίλῳ χρησ- μνήμης χάριν

1. Σαρδόνυξ: name derived from a precious stone belonging to the species of the agates, M., with parallels for the name and for Σάρδιον (a cornelian); M.'s article deals with names derived from precious goods (stones, aromatics etc.; cf. our lemma no. 1824); Sardonyx was steward of an imperial estate, M. referring to *I.Prusa* 165 (excellent ph.) for a parallel.

1172. Kaisareia Hadrianopolis. Christian epitaph with monograms, 6th/7th cent. A.D. *SEG* LXII 1080. D.Feissel in *An.Ép.* (2013) [2016] no. 1595 (b), reads the monogram at right as follows: Ἡσύχ(ιος)? χωρεπίσκοπος (*SEG*: Πρωπίνκου σχολαρίου).

GALATIA

1173. Galatia. Overview of research. A.Coşkun, *Anatolica* 39 (2013) 169-195, provides an analytic overview of historical, epigraphical and archaeological research in Galatia from 1993 to 2012 with an outlook on current projects and a bibliography; on 181/182 a list of epigraphic and numismatic corpora.

1174. Ankyra. Names of Galatian aristocrats, Imperial period. A.Coşkun, in *Personal Names* 79-106, especially 87-101, focuses on four inscriptions from imperial Ankyra for a study of the names of Galatian aristocrats from Augustus to the 3rd cent. A.D.: *I.Ancyra* 2 (list of annual priests from the Sebasteion; 5 B.C.-19 A.D.; comment on Ἰούλιος Ποντικός and Κόϊντος Γάλλιος Ποῦλχερ; out of 32 names 17 are Greek, 8 Roman, 6 Celtic/Galatian, 1 Anatolian), 8 (list of βουλευταί of the Galatian κοινόν; 98 A.D. or between 146 and 161 A.D.; comment on the implication of an Αἴλιος and an Ἄννιος; impact of provincial governors on onomastic practices; predominance of Roman names), 9 (list of βουλευταί under M. Aurelius; steady increase of Roman citizenship [C. thus sees in the lists in *I.Ancyra* 8/9 not members of cult associations, as now mostly thought (see e.g. *I.Ancyra*), but councillors, as did E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 114 note 107, Corsten]) and 81 (cf. our lemma no. 1176). – On 102-104 brief remarks on the Christianization of Galatian names and on 104-106 an appendix on the ancestors of Γ. Ἰούλιος Σεουῆρος (*I.Ancyra* 72-79).

1175. Ankyra. Res Gestae divi Augusti. *I.Ancyra* 1; *SEG* LXI 1099. M.Centanni, in *L'indagine* - - - (cf. our lemma no. 880) 333-354, examines the way in which the Latin text was translated into Greek and argues that Augustus himself kept a watchful eye on the translating process. Cf. also M. Peachin, in W.Eck, B.Fehér, P.Kovács (edd.), *Studia Epigraphica in memoriam Géza Alföldy* (Bonn 2013) 255-274. See also *SEG* LXII 1092 (additional bibliography for *I.Ancyra* 1); W.Eck, in E.Baltrusch, C.Wendt (edd.), *Der Erste. Augustus und der Beginn einer neuen Epoche* (Darmstadt 2016) 17-30; J.Granger Cook, *ZPE* 201 (2017) 68-71; C.Badami, *La tradition grecque des* Res Gestae Divi Augusti. *Les temples d'Honneur et Vertu; aspects formulaires de la religion romaine; abstractions grecques et romaines; histoire et philosophie. Les enjeux du droit romain dans les* Res Gestae Divi Augusti Paris 2013). Badami non vidimus: see the brief summary in C.Bost-Pouderon, *An.Ép.* (2013) [2016] no. 5, Pleket.]

1176. Ankyra. Posthumous honorary inscription for Latinia Kleopatra, ca. 135-138 A.D. *I.Ancyra* 81. A.Coşkun, *ZPE* 185 (2013) 171-184, reprints the text (German translation) and analyzes the personal names and their implications [cf. also our lemma no. 1174]. He dates the inscription to the last years of Hadrian's reign, since 1) the φύλαρχος Κ. [Μά]ξιμος (L. 21) may be identical with the homonymous phylarch in *I.Ancyra* 39 L. 8 (138 A.D.) and the homonymous βουλευτής of the Galatian κοινόν in *I.Ancyra* 9 L. 24 (under Marcus Aurelius), and 2) Βάσσος as the patronymic of the phylarch Ἡρακλέων (L. 21) may be derived from the name of T. Pomponius Bassus, legatus Aug. Cappadociae et Galatiae 94-100 A.D. [this seems somewhat tight, Corsten]. – The family's names (LL. 1-4): Ἀλέξανδρος (father of Kleopatra) and Κλεοπάτρα point to the family's royal descent, perhaps from the (second-rank) tetrarchs Εποσόριξ and Δομνέκλειος (Domnilaos/Δομνίλαος) [for both names see now *LGPN* V.C s.vv., Corsten], since Ἀλέξανδρος carries a martial meaning, which was also popular among the Celts, as shown by many Celtic names, and since the root Κλεο- corresponds to the Celtic root kleo- with the same meaning (cf. Domnekleios). The gentile Λατ(ε)ίνιος is likely to point to a philo-Roman attitude (so already *I. Ancyra*), but it may also have been caused by its resemblance to the Celtic root lato-, 'warrior'. The names of the twelve φύλαρχοι (L. 20 in fine, C. restores Σαρμ[ίω]νος, argued on 172 note 7; Σαρμ[..]νος or Σαρ[..]νος, earlier edd.; Σ.ρ[..]νος, *I.Ancyra*), among whom is a relatively high number of Roman citizens (42%), and the names of their fathers (LL. 16-22) show the usual mix of Greek, Latin and Celtic (but no Anatolian!) elements, but a good number of Greek and Latin names seem to have been chosen

because of resemblances to Celtic roots or because they are (approximate) translations from Celtic (named by C. 'sprachlich-kulturelle Zweitzuweisung'), e.g. Ἀκύλας (in addition to its being the Greek rendering of Latin Aquila, it is reminiscent of the Celtic root *acu [cf. *SEG* LXII 1090, Corsten]), Ἀρτεμᾶς (derived from Greek Ἄρτεμις, but also containing a reference to Celtic names such as Artus, connected to 'bear'), and Κλείταρχος (Celtic root kleo-, see above). A comparison with lists of high-priests of the imperial cult (*LAncyra* 2: 5 B.C.-19 A.D.) and with lists of councillors of the Galatian κοινόν (*LAncyra* 8: 98 A.D.; *LAncyra* 9: ca. 170 A.D. [for these two inscriptions see also our lemma no. 1174, Corsten]) shows that the φύλαρχοι, who were members of Ankyra's middle class, held on more closely to their Celtic roots (184 they had 'eine weit höhere kulturelle Beharrungskraft').

1177. **Germia (and surroundings). New inscriptions.** Ed.pr. A.V.Walser, *Chiron* 43 (2013) 527-619 nos. 1-43, publishes the epigraphic harvest realized in the context of a large survey-project carried out in the period 2009-2011 in the area round Germia (Yürme/Gümüşkonak) and led by P.Niewöhner (cf. *SEG* LXI 1101 and P.Niewöhner (et alii), *AS* 63 (2013) 97-136). – For the topography of the area cf. *SEG* XXXVI 1283 and Walser's map on 599. For inscriptions found in the area and previously published see *SEG* XXXVI 1179-1190, LI 1746-1748 (found in Kadıncık and attributed to the territory of Pessinous) and P. Frei, in *Baki Öğün'e Armağan/Mélanges offerts à Baki Öğün* (Ankara 2007) 87-95. W. points out that the majority of the known texts were untraceable during the survey and must be regarded as lost. W.'s nos. 8, 12, 22 and 40 are already in *SEG* LX 1384/1385 (nos. 12 and 40) and LXI 1102/ 1103 (nos. 8 and 22). We do not reproduce W.'s no. 42, which is 'médiévale' according to D.Feissel, *BE* (2014) no. 581 (Byzantine period, ed.pr.).

1178. **Germia (area of: Atlas). Dedication to Asklepios Soter, Imperial period.** *RECAM* II 127. Rectangular, gray white marble altar, moulded above and below; upper moulding with corner-acroteria; inscription in a slightly recessed field; below the inscription a large ivy-leaf; built into the wall of a 'Hausruine'. Republished by A.V.Walser, *Chiron* 43 (2013) 557/558 no. 11 (ph.; German translation).

[...]ΑΑΣ Γαΐου | [Ἀσκ]ληπιῷ Σω|[τῆρι] κατὰ παρά|[στασ]ιν εὐχήν

1. [Ἀκύ?]λας, *RECAM*, [Ἀσκ]λᾶς, W. (would fit a dedication to Asklepios) | 2-4. [Ἀσκλ]ηπιῷ Σω[τ]ῆρι κ]ατὰ παν[τα]ν, *RECAM*; παράστασιν: 'Erscheinung', W., referring to *TAM* V.1.361 (Lydian Kollyda); translated by other scholars as 'assistance' ('Beistand'), W., who points out that παραστάτης denotes a helping deity but that for παράστασις as 'help' there are no parallels [cf. A.Chaniotis, *EBGR* (2013) no. 129: 'the dedication was probably made after a dream']. For παράστασις τῶν θεῶν cf. now H.Malay, G.Petzl, *New religious texts from Lydia* (*ETAM* 28; Vienna 2017) 78 no. 42, Plekt.

1179. **Germia (area of: Ayvalı). Dedication to Asklepios Soter and Hyg(i)eia, 2nd/3rd cent.** A.D. Gray-white marble orthostate moulded above and below; now in the village-square at Mantalos Ayvalı. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 547-550 no. 6 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1602.

vacat Ἀγαθῇ Τύχῃ·
Κυρίῳ Ἀσκληπιῷ
Σωτῆρι καὶ Κυρίᾳ Ὑγε[ί]-
ᾳ Κλαύδιος Ἡρακλᾶ[ς]
ὑπὲρ τῆς τῶν δε[σ]-
πότων σωτηρία[ς]
καὶ ἑαυτοῦ καὶ τῶν
τέκνων εὐξάμε-
νος ἀνέστησεν v

1-3 The cult of Asklepios and Hyg(i)eia may have to be related to the hot springs near Ayvalı and Germia, ed.pr. || 4. Klaudios Heraklas: probably a freedman of the δεσπόται in LL. 5-6 (presumably emperors but private estate-owners are not to be excluded); in nearby Kayakent there was an imperial estate (see our lemma no. 1202), ed.pr.

1180-1181. **Germia (area of: Ayvalı). Dedications to Men Mantalenos, 2nd/3rd cent.** A.D. Two gray-white marble stelai, now in the elementary school in Ayvalı. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 550 no. 7 and 552-556 no. 9 (ph.; German translation); see also id., *AS* 63 (2013) 106/107.

1180: 550 no. 7. **Dedication by a threpte.** The stele is broken above; inscription in a recessed field flanked by two pilasters.

[-- Δη]- Μαντα-
ἑτάρου ληνῷ ε-
θρεπτ- ὐχήν
ἡ Μηνὶ

1181: 552-556 no. 9. **Dedication by Klados.** The stele is broken above; on the shaft the lower part of a relief probably representing Men; underneath a crescent; inscription below the relief on the lower moulding; L. 1 in a script differing from that in LL. 2-3.

Κλάδος ❦ | Μηνὶ Μανταλ|ηνῷ εὐχήν ❦

Ed.pr. amply discusses Μανταληνός (cf. also *SEG* LXI 1102): probably derived from the place Μάνταλος, mentioned by Steph. Byz. as a Phrygian polis, and probably identical with the site where the three dedications to Μὴν Μανταληνός were found; brief discussion of *MAMA* V 296 (Nakoleia; MANTA: city name; but the edd. also suggest M. Ἀντ. Α[- - -]; in *MAMA* V 296 L. 1 Walser suggests Ο δ' υἱὸς Κ[- - -] (majuscule text: ΟΔΥΤΟΣΚ)) and of *MAMA* X 253; in the latter δρ(ος) Μαντάλου is 'ohne weiteres möglich'; the text comes from Şehalı, ca. 3 km east of Aizanoi but it is not altogether certain that Μαντάλου is a geographicum, ed.pr.

1182. **Germia (area of: Günyüzü). Christian invocations, ca. 550 A.D. (or later).** Two monograms on a marble column. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 564 no. 16 (ph.; German translation).

Κύ(ριε) βοή(θει) | Μ(ι)χαήλ

1183. Germia (area of: Gecek). Christian inscription, early Byzantine period. Gray-white marble lintel, broken at left; lying in front of a house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 565/566 no. 18 (ph. German translation): [Κύριος φυλάξει τὴν εἴσοδό]ν σου καὶ τὴν ἔξο| vacat δόν σου † vacat

Ps. 120, cf. *SEG* LVI 2126 for many other quotations of this verse, ed.pr., who adds that originally one line was thought to be enough for the verse; in the end a second line (above the first line) was necessary || 1. in fine, the third letter of ἔξοδο- has a different form: a sort of four-bar letter which probably stands for xi, ed.pr.

1184. Germia (Gümüşkonak). Boundary inscription, after 529 A.D. White marble stone broken above and below; above, remains of a moulding; traces of red paint in the letters of the inscription found a few km south of Gümüşkonak on a hill-top and now on a private farm. Ed.pr. A.V.Walser *Chiron* 43 (2013) 582-585 no. 35 (ph.; German translation). Greek text and French translation in *An. Ép* (2013) [2016] no. 1608; cf. D.Feissel, *BE* (2014) no. 581.

[† Ὅ]ροι Οὐ|κωνδιαν|ῶν δια[φε]ροντῶν τ[ῷ] | εὐαγεῖ ξεν[ῶνι] Βιλισαρίου [τοῦ] | ἐνδοξ(οτάτου) κ[αὶ] τῆς περὶ [--?]|APOCIM[--| -]I[----] | -----

2-3. Ed.pr. refers to *RECAM* II 137 from Kayakent (ca. 7 km south/southwest of Gümüşkonak): † ὅροι Ο|κωνδι|ανῶν κ[αὶ] τῆς περὶ τ[ὴν] | πόλιν Εὐδο|[ξιάδα] | χώρας?]: 'La mention de la cité d'Eudoxias paraît plus que jamais sujette au caution. F.; Οκωνδιανῶν had previously been interpreted as an ethnikon, but the new inscription shows that it denotes a toponym (nom. Οὐκονδιαναί), i.e., the name of an estate originally belonging to an individual but in the meantime acquired by a Christian ξενών (L. 5; 'guest-house'), ed.pr., with further comment on this phenomenon; the ξενών may have been in Germia itself but other places are not to be excluded || 6. Βιλισαρίου: Flavius Belisarius (ca. 500-565 A.D.), general under Justinian, ed.pr., with further comment on his political status and wealth | 9. initio: a reference to ἀρόσιμος γῆ ('Ackerland')?, ed.pr.

1185. Germia (area of: Ayvalı). Epitaph of Sousos, Imperial period. Gray-white marble column broken above; now in Şihlar Mevkii 'an einer Hausecke'. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 556 no. 10 (ph.; German translation): Σουσος [--]|κίου αὐτὸς | ἑαυτῷ ζ[ῶν] | φρονῶν ἀγέ||στησεν vacat

1. Σουσος: ed.pr. adduces Σουσου and Σουσους; Σουσος is rarer and is to be distinguished from the Thracian name Σουσις; ed.pr. [Σουσου (cf. also our lemma no. 1245) and Σουσους are attested almost exclusively in Phrygia and Lykaonia (see now *LGPN* V.C s.vv.) with only one Σουσου from Cilicia (*LGPN* V.B s.v.); for Σοῦσος see 15 attestations from Thrace and Bithynia in *LGPN* IV and V.A, Corsten].

1186. Germia (area of: Gecek). Epitaph of Asklas and Tateis, Imperial period. Gray-white marble stele broken above and at left, built into a modern building; inscription with guidelines. Ed.pr. A.V. Walser, *Chiron* 43 (2013) 564/565 no. 17 (ph.; German translation).

[Ἀ]σκλᾶς Αββικου | [χ]ρηστὲ καὶ Τατεις | [ἡ] γυνὴ αὐτοῦ, vacat | vac. χαίρετε vacat

1. Αββικας: rare Phrygian name, ed.pr.

1187. Germia (Gümüşkonak). Christian epitaph of the goldsmith Ioannes, early Byzantine period. Limestone stele on the premises of the local administration; below the inscription a large cross. Ed.pr. A.V. Walser, *Chiron* 43 (2013) 572 no. 23 (ph.; German translation).

† Ἀνὴρ εὐσ|χήμων φ|ίλος πολλ|ῶν ἐνθά||δε κατά|κιτε Ἰωάν|νης χρυσο|χὸς δοῦλ|ος Θεοῦ v

D.Feissel, *BE* (2014) no. 581: 'il s'agit - - - d'une épigramme iambique, dont le premier vers est plus correct que le second'.

1188. Germia (Gümüşkonak). Christian epitaph of the smith Alexandros, late 4th/5th cent. A.D. Limestone stele, broken below; inscription in a slightly recessed field; now kept in a garage north of the school in Gümüşkonak. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 573/574 no. 24 (ph.; German translation):

Ἐνθάδε κατά|κιτε Ἀλέξαν|δρος χαλ|κές· εἴ τις δὲ || κακοπυή|σι τὸ μνημῖ|ον, ICΧ‖ΠΟC|Τ[---]' ----

3-4 χαλκές = χαλκεύς, ed.pr. || 7-8. possibly ἴσχι (= εἶσχι instead of ἕξει or ἔχει) πὸς | τ[ὸν Θεόν], ed.pr., who refers to the common Christian formula εἶναι (or ἔχειν) πρὸς τὸν Θεόν; D.Feissel, *BE* (2014) no. 581, prefers ἰσχί ('subjonctif aoriste (= -ῖ avec iota prosthétique)').

1189. Germia (Gümüşkonak). Christian epitaph of Theopemptos, early Byzantine period (after 431 A.D.). Limestone block broken above ('anscheinend'); now built into the wall of a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 577/578 no. 29 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1606.

AKI[.]ΕΟΥ | δδλ[ο]ς τῆ|ς Θεοτόκου | Θεώπεμπ||τος υὸς | Ἰωάνου | δεκανοῦ | vacat † vacat

Initio perhaps [Ἐνθάδε κατ]|άκι[τ]ε, followed by ὁ{υ}, ed.pr., who adds that [Θ]εοῦ does not fit the preceding or following text || 2. a correction into δο⟨ῦ⟩λ[ο]ς is not to be excluded, ed.pr. || 3. Θεοτόκου: indicates that the inscription postdates the Council of Ephesos in 431 A.D., ed.pr. || 4-5. Θεόπεμπτος: appears almost exclusively in Christian inscriptions, ed.pr. || 7. δεκανοῦ: low grade in ecclesiastical, monastic or civil administration, ed.pr., who refers inter alia to S.Hübner, *Der Klerus in der Gesellschaft des spätantiken Kleinasiens* (Stuttgart 2005) 25 and 34-37.

1190. Germia (area of: Günyüzü). Christian epitaph of Theodora, 5th/6th cent. A.D. Limestone pedimental stele; pediment separated from the shaft by a line; in the pediment a cross. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 563 no. 15 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

Ἔνθα κατάκειτε [ἡ δ]ο̣ύ̣|λη τοῦ Θεο[ῦ Θε]ον|δώρα Ἀρ[μ]έ̣[νισ]|σα π[ό]λε̣[ως] || Νηκωπόλε|ος, θυγάτης Ἀττικοῦ [.]Α[.] CAMII[---]| · --

3 4 AP[ ] CAΠ[.]Λ[. ..], ed.pr., we give Feissel's reading, yielding Nikopolis in Armenia (LL. 3-6) || 5-6. Νηκωπολε ος Νικοπόλεως ('aus Nikopolis'), ed.pr. || 7 8. for [τελευτήσα]|σα μη[νί -] there is not enough space; [ζήσα]|σα is incompatible with the traces of letters, ed.pr.

1191. Germia (area of: Gecek). Christian epitaph of Maria, 5th/6th cent. A.D. Limestone fragment broken on all sides except above; built into the entrance-gate of a house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 566 no. 19 (ph.; German translation).

[Ἐνθά]δε κατάκι|τε Μαρία Λ̣ωκι|ν ανοῦ, Τ̣ι̣μ̣ᾶ(?) υεἱοῦ· v v ἰνδικτιῶ[νος --]

1192. Germia (Gümüşkonak). Christian epitaph of a trader, 5th/6th cent. A.D. Limestone block traces of red paint in some letters; now built into the wall of a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 569-571 no. 21 (ph.; German translation). Greek text and French translation in B.Salway, *An Ép.* (2013) [2016] no. 1604.

Ἔνθα κατ[άκειτε | ὁ δ]ο̣ῦ̣[λ]ος τοῦ [Θε]οῦ C[. . . .]AC πραγματευ|τὴς π[ό]λεος Ἀπαμίας || Συριας κε ̣ σύμβιος | Εὐβ[ού]λα vacat | OY vacat

3-4. πραγματευτής: in the first two/three cent. A.D. an 'estate manager' (like οἰκονόμος); in early Byzantine times it denotes a merchant/trader, ed.pr. | 6. Εὐβ[ού]λα: rare name in Asia Minor, ed.pr., who adds that Εὐπόλλα, Εὐθυλλα, Εὔφυλλα are incompatible with what one discerns on the stone.

1193. Germia (Gümüşkonak). Christian epitaph of Chariton, 5th/6th cent. A.D. White marble stele now in a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 574 no. 25 (ph.; German translation).

† Ἔνθα κα τάκιτε | ὁ δοῦλος || τοῦ Θεοῦ | Χαρίτω[ν | ..]C[---]| --

6. The chi consists of 'einer nach links gerichteten, stehenden Tilde, die durch eine beinahe waagrechte Haste gekreuzt wird', ed.pr. | 7. initio possibly a my, ed pr.

1194. Germia (Gümüşkonak). Christian epitaph of Theodosi(o)s, 5th/6th cent. A.D. Gray clay tile now in a private house, whose owner reportedly found the tile during excavations of a tomb under his farm. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 579 no. 30 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

vacat † vacat ✳ | † Ἐνθάδε κατάκητε | ὁ δῶλος τοῦ Θεοῦ Θεο|δόσις, ἀνὴρ Αὐξονίας

4. Αὐξονιδ(ο)ς, ed.pr., who adds that Αὐξονίς is unattested; we give the reading of F., who points to an Αὐξονία on record in SB 9763.

1195. Germia (Gümüşkonak). Christian epitaph of Phokas, 5th/6th cent. A.D. *SEG* XXXVI 1185. Gray-white marble stele moulded above; now fixed in the floor of the court of the mosque. Republished by A.V.Walser, *Chiron* 43 (2013) 580/581 no. 31 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1607.

Ἔνθ̣α̣ κατά|κιτε Φωκ|ᾶς σκριν̣ι̣ά̣|ριος Βυζά̣ι̣|ντιο̣[ς] υἱὸ̣ι̣ς Ἀκύ̣[λ]α̣ | κὲ Ἀρε[θ] v v |ούσης vacat

F. v Ἐνθα κ]ατά, *SEG* 2 3. [Θ]ω[μ]ᾶς, *SEG* | 3-4. σ[κ]ρι̣ν̣[ι]ά|ριος, *SEG*; W. refers to R.Haensch, in M.Faraguna (ed.), *Archives and Archival Documents in Ancient Societies: Legal documents in Ancient Societies* IV (2013) 336/337, for scrinia 'bureaus in the civil administration') || 6. Ἀκα[κίο]υ, *SEG* || 7-8. Ἀγ[θ]ιούσης, *SEG*; D.Feissel, *BE* (2014) no. 581, prefers Ἀρε[σκ]ούσης ('nom plus répandu qu'Arethousa dans le domaine grec').

1196. Germia (area of: Kavacık). Christian epitaph of Alexandros, 5th/6th cent. A.D. Gray-white marble stele broken at right; inscription in a slightly recessed field; found in the cemetery of Kavacık. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 586 no. 37 (ph.; German translation).

vacat Ἐν[θα vac.] | vac. κεκο[ίμη]|ται ὁ δο̣[ῦλος] | τοῦ Θ(εο)ῦ Ἀ[λέξαν]||δ̣[ρ]ος? AᴺI[. . . . .] | vacat μη(νὶ) Δεκεμ[βρίῳ . . ., ἰν] δ(ικτιῶνος) η̣ † vacat

3 In fine small nu (or kappa) above the line, ed.pr. | 7. initio delta followed by abbreviation sign (ς), ed.pr.

1197. Germia (Gümüşkonak). Christian epitaph of Solomon, 6th cent. A.D. Large rectangular limestone block; inscription in a slightly recessed and framed field; now on the premises of the local administration in Gümüşkonak (a quarter of Yürme = Germia). Ed.pr. A.V.Walser, *Chiron* 43 (2013) 567-569 no. 20 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1603.

[Ἐ]νθάδε κατάκειτε | ὁ̣ [δ]ο̣ῦλος τοῦ Θεο[ῦ] v | Σο̣(λ)ομὼν πό̣(λεως) Γερμανι|κ̣[είας] μονῆς τοῦ ἁγίου | Κωνσταντίνου· τελ̣(ευτᾷ) | μηνὶ Ἰουνίῳ ιθ', ἰνδ(ικτιῶνος) ιγ'

3 Omicron superimposed on pi, ed.pr. || 3-4. πό̣(λεως) Γερμιανί(ων?) Ι[. . . .] μονῆς, ed.pr., who suggested in L. 4 initio τ̣ου̣|μ(ε)ν(ο)ς; we give Feissel's reading; Solomon belonged to the monastery of St. Constantine (the emperor Constantine the Great) in Germanikeia in Euphratesia, F. || 5. in fine ΤЄΛ could also be resolved as τελ(ευτήσας), ed.pr.

1198. Germia (Gümüşkonak). Christian epitaph of Ianis (Ioannes) and Anastasi[- -], undated. Limestone stele rounded above and broken below; traces of red paint in the inscription; now in a private house in Gümüşkonak. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 574/575 no. 26 (ph.; German translation).

† Ἐνθάδε | κατάκιτε | [ὁ] δοῦλως τοῦ || [Θ]εοῦ Ἰάνις κ(ὲ) | ν Ἀναστα| vacat σ[ια] vacat

6-7. Or Ἀναστά vacat σ[ιος], ed.pr.

1199. Germia (Gümüşkonak). Christian epitaph of Philoumenos, undated. Limestone stele with engraved pediment; in the upper corners semi-circular decorations; inscription in a slightly recessed field; traces of red paint in the letters; previously at the entrance of a farm, now lost. Ed.pr. A. V.Walser *Chiron* 43 (2013) 575 no. 27 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

† Ἐνθάδε κατάκει|ται Φιλου|μενὸς κα||λλάϊ̈[ν]ος

4-5. κὲ || MA[. .]OC, ed.pr., who reads in L. 5 initio two triangular letters (ΛΛ) and interprets them as a mu, though he allows that this my differs from that in L. 4; we give the reading of Feissel, who recognizes 'un adhérent de la faction des Bleus' and point to his discussion of καλλάϊνος in *BE* (2004) no. 379.

1200. Germia (Gümüşkonak). Christian epitaph, undated. Limestone block broken above; built into the wall of a ruined house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 576/577 no. 28 (ph.).

----|ΜΑΡΟC κὲ Ἐλ|ουστρία καὶ Ε|ὐτ(υ)χις διαφέ|ροντα Βλα||ουδος Εὐκρ|ατᾶ Γεωργ|ίου vacat

1. Μαρος or a name like [Κα]|μαρος vel sim., ed.pr. || 1-2. Ἔλουστρία: unparalleled, ed.pr., who refers to Ἡλλούστριος | 2-3. Εὐτυχίς (fem.) or Εὐτύχις (= Εὐτύχης; masc.), ed.pr. [or Εὐτύχι(ο)ς, Corsten] || 3-5. διαφεροντα often with dative or genitive of the person(s) to whom a tomb belonged; in that case Βλαουδος (LL. 4/5) would be the genitive of an otherwise unattested name Βλαους || 5-6. Εὐκρατᾶ: gen. of Εὐκράτης or of Εὐκρατᾶς? (unattested), ed.pr.; D.Feissel, *BE* (2014) no. 581, points out that in 6th-cent. A.D. Constantinople there was a monastery τῶν Εὐκρατάδων and that the name Εὐκρατᾶς is attested in the 7th cent. A.D. || ed.pr. conjectures that in the beginning of the text there may have stood a formula ἐνθάδε κατάκειται followed by three names in the nominative; for the combination of that formula with a form of διαφέρω ed.pr. refers to *RECAM* II 121 A (from Günyüzü, not far from Gümüşkonak).

1201. Germia (Gümüşkonak). Incerta and a Christian epitaph, undated. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 581/582 nos. 32-34 and 585 no. 36 (ph.), publishes the following four fragments: **no. 32** (epitaph): † ἐνθάδ[ε κα|τά]κιτε IP.[--| --]C---; **no. 33:** ---|ΙΙΑΤ[---]|ΦΗ[--]|ΤΟΥ[---]; **no 34:** --- |]CΥΓ |]ΑΓΡΙΟ[-- (perhaps names: e.g. Εὐ- and Φιλάγριος, ed.pr.); **no. 36:** ---|ΚΟΙΙΙ[--]|ΔΑΝΤ[-]|ΚΤΙΣΙ-

1202. Goeleon (Kayakent). Honorary inscriptions for Philippus Arabs, 247 or 248 A.D. Two gray-white marble pedestals moulded above, used as columns near the entrance to the fountain under the old mosque; inscriptions on the moulding and the shaft on each pedestal, largely erased; both inscriptions in the same script. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 587-592 no. 38 A and B (ph.; German translation of A only). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1609 (a) and (b).

A:

vacat Ἀγαθῇ ν τύ̣[χ]ῃ vacat
τὸν γ[ῆς κ]αὶ [θαλ]άσσης καὶ
[πα]ντὸς ἔ[θ]νους δ̣[ε]σπό-
[τ]ην Αὐτ(οκράτορα) Κ̣αίσ(αρα) Μ̣(ᾶρκον) [Ἰο]ύλ̣ι̣[ο]ν
Φίλιππον vac. Ε̣[ὐ]σεβ[ῆ],
[Ε]ὐ[τ]υχῆ Σεβ(αστόν), δη[μ]αρχι-
κ̣ῆ̣[ς ἐξ]ο(υ)σίας, [ὕ]πατ̣ον τὸ[.'],
Κα[ρπι]κ̣[ὸ]ν [κ]αὶ Γερμανικ̣ὸν τὸ
κοινὸ̣ν τῶ̣[ν----------]
ῥ̣η̣γ̣ε̣ῶ̣[ν]ος τὸ̣ν ἑαυτῶν ν ν?
δ[ε]σπ̣[ό]τ̣ην [-3-4 -]ΤΡΟΠ[-2-3-]
[..] ΤωΙ[....]ΙC̣[..] C̣ỊE[1 1]ω[..]
IQC KAI[..]ΦIC ̣ΟΥΤωΝ̣Κ̣Ι̣Α̣
[.]Τ[.] Τ̣ω[....]Τ[...]ω/Ι[---]

[έ]π̣[ι]μ̣ε̣λη̣θέντ̣[ος] Α̣Ι[....]Η[..]
[..] ο̣ι̣[κο]νόμο̣υ τ̣ῶ̣ν [----------]

1 On the moulding || 7. OCIAC, lapis; in fine ὕπατ̣ον τὸ [β'] or [γ'], ed.pr.; this implies a date in 247 or 248 A.D., ed.pr. | 3 Καρπικός, Γερμανικός: known from papyri but so far not from inscriptions; given to the emperor in 248 or 249 A.D., ed.pr. || 8-11. an association of tenants on imperial estates in a regio (ῥηγεών; mostly called ῥεγιών or ῥεγεών); in L. 11 perhaps [ἐπι]τρόπ[ου (or -ων)]: 'procurator(s)'; cf. B L. 6, ed.pr. || 13. φίσ[κ]ου is incompatible with the letter traces, ed.pr. | 16. (Ἀλέ)ου [Νεικ]η[- -?], ed.pr., who refers to B L. 8 || 16-17. the estate-manager (οἰκονόμος) was responsible for the erection of the statue (cf. B LL. 8-9), ed.pr. || the erasure is due to the damnatio memoriae of Philippus Arabs in 249 A.D., ed. pr.

B:

[-4-5-]C̣Ẹ[----------]
Ṇ/[....]ΙΕΠΑΥ̣[.] CIT[------]
τοὺς ἑαυτῷ̣[ν----------]
[..] ΙΙΙΟΙΙ[4-5-]ΙΙ[---------]
[..]κ̣κίωνος καὶ C̣ỌQ̣[....]A[--]
[κρ]ατίστων ἐπιτρόπω̣ν [-ca. 5-]
vacat δ̣[ι]ε̣υτυχῖτε vacat?
[ἐπιμ]ελη̣θέντ̣[ος] Α̣ΙΝC̣ΙΚ̣[----]
[....] ο̣ἰκο̣νόμου τῶ̣[ν.]Ι Ι[----]

Initio probably ca. 8 lines lost, ed.pr. || 5. [Μι]χκίωνος?; probably one of the ἐπίτροποι in L. 6, ed.pr. || 7. διευτυχῖτε. a Semitism for 'genswunsch' rather than a 'Gruss', ed.pr., with a few parallels from inscriptions || 8. Ἀι(λίου) Νεικ[ηφόρου] (or Νεικ[ήρα του]?), ed.pr. (cf. supra A ad L. 16).

1203. Goeleon (Kayakent). Epitaph of Detaros, 3rd/4th cent. A.D. Limestone stele moulded above; now in the old village-school. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 592/593 no. 39 (ph.; German translation): Δήταρος Γαει ανοῦ ἔνθα κα|τάκιτε ᾧ κὲ Ἀ|μια μνήμης || χάριν ἀνέστη|σα vacat

1. Δήταρος: variant of Δηΐόταρος, ed.pr., who wonders whether a correction into Δη⟨ό⟩ταρος should be made || 2-3. despite the formula ἔνθα κα τάκιτε it is not clear whether the deceased was a Christian, since the formula comes after the name occurs also in non-Christian inscriptions of the Imperial period, ed.pr. with references.

1204. Goeleon (Kayakent). Christian (?) epitaph of Theodoros and his wife, early Byzantine period. Limestone stele; inscription in a field framed by a simple line; built into a private house. Ed.pr A.V.Walser, *Chiron* 43 (2013) 595/596 no. 41 (ph.; German translation).

Μνῆμα | διαφέρο(ν)|τα Θεο|δώρου || υειὸς | Εὐπα|λήω | κὲ τῆς | συνβί||ο αὐτ|δ ΔΩ|ΝΪ[.]Υ|C[--]

2. In fine a horizontal stroke above the omicron, ed.pr. || 5. υειός: nom. instead of gen., ed.pr., who does not exclude however, that we have 'eine an episch-ionischem υἱέος orientierte Genitivform' || 6-7. Εὐπαλήω: either a variant of Εὐπαλίου or, less likely, a dative Εὐπαλίῳ (instead of the genitive), ed.pr.; D.Feissel, *BE* (2014) no. 581, provides various references for the name Εὐπάλιος.

1205. Goeleon (Kayakent). Incertum, undated. Fragment of a white marble plaque broken on all sides except below; inscription divided into two parts by a 'Leiste (Arm eines Kreuzes?)'; built into a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 598 no. 43 (ph.).

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----------  |-----
[ -]Κ[.]ΝΓ      |  Ε[---]
[- ]ΑΕΙΑΝΟΣΑ  ||  ΜΙ{--}
[ ·ά]δελπί μου  ||  [----]
[  ]ΕΙΝΟΥΚΑ    |  [----]
[- ]ΑΟΥΛΟΥ     ||  [----]
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3. [ά]δελπί [ά]δελφή (or ῆ), ed.pr.

1206. Pessinous (territory of: Dutlu). Honorary inscription for L. Pontius Varronius Seneca. ca. 70 80 A.D. White marble block broken above and in the lower left corner; built into a wall in Dutlu

Ed.pr. A.V.Walser, *Chiron* 43 (2013) 530-544 no. 1 (ph.; German translation); cf. also id., in P.Niewöhner et al., *AS* 63 (2013) 104 (with 117 fig. 26). Greek text and French translation in B.Salway, *An.Ép.* (2013) ⌜2016⌝ no. 1600.

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[ar]mi̯lli̯s [--ca. 6 --]ΙΙ̣Ι̣Ϛ[--]
[ἡ] βουλὴ καὶ ὁ δῆμο[ς]
Σεβαστηνῶν Τολι[σ]-
τοβωγίων Λούκιον Πόν[τ]-
ιον Οὐαρρώνιον Λουκίου υἱὸν
Οὐελείνα Σενέκαν Πεσσιν(ούντιον)
[τ]ὸν πρειμοπειλάριον ληγιῶ-
[νος] τ[ρί]της Αὐγούστης δωρεαῖς
[δεδωρημένον ὑ]πὸ μεγίστου vac.
[Αὐτοκράτορος Οὐ]εσπασιανοῦ Καί-
[σαρος Σεβαστοῦ ἐν] τῷ κατὰ Ἰουδαίαν
[πολέμῳ στεφάνῳ] χρυσίῳ καὶ ἄ̣σ̣τῃ πο[ύ]-
[ρῃ, πρότερον? δὲ μ]ουράλει στε[φ]άνῳ v
[καὶ καθηρίοις?, ψελ]λίοις ἐτείμησεν v
[----------] ἀρετῆς ἕνεκεν vac.
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1. armillis: relatively unimportant honor, always granted together with torques and phalerae, ed.pr. | 2-4. immediately after the annexation of Galatia by the Romans three poleis, connected with three Galatian tribes, were created: Ancyra, Tavium and Pessinous. The Tolistobogioi were centered around Pessinous, ed.pr., who argues that 'the council and the demos' of the Sebastenoi Tolistobogioi are identical with those same institutions in Pessinous, referring to *I.Pessinous* 170; mention of the name of the tribe served to reinforce their identity as Galatians, ed.pr. | 4-8. a homonymous primipilaris is on record in the Latin inscription *I.Ancyra* 166, ed.pr., who hesitates but does not fully exclude identifying the two men as one; both Πόντιος and Οὐαρρώνιος are unattested in Pessinous and are rare in Asia Minor; the double gentilicium possibly reflects an adoption or the addition of the gentilicium of the mother, ed.pr., with ample commentary about the function, status and duration of the career of a primipilaris (ex-centurio primus pilus); legio III Augusta was stationed in North Africa, from which the honorand at the end of his career returned to his home-city || 12-14. ed.pr. presents his restorations exempli gratia: mention of the corona aurea, hasta pura (mostly called δόρυ (καθαρόν) or, in one case λόγχη λεῖτη), corona muralis, καθήρια (καθήριον denotes 'Halsschmuck'; in this case torques and phalerae) and ψέλλια ('armillae'; cf. L. 1); the honorand did not earn his honors in the legio III Augusta but after his exploits in Judaea he was sent to North Africa to serve with legio III Augusta, ed.pr.

1207. Pessinous. Building inscription, Imperial period. *SEG* LX 1388. G.R.Tsetskhladze, in S.Dönmez (ed.), (cf. our lemma no. 1156) 417/418 figs. 18/19 (ph.; dr.), republishes the architrave fragment that was found in the bed of the river Gallos and is now kept in the garden of the excavation house. The author dates the inscription at the latest into the 2nd cent. A.D.

1208. Pessinous (territory of: Dutlu). Dedication, Imperial period. White marble altar with large moulding above and akroteria in the corners; on top a place for a 'flache Schale' has been carved out; largely erased inscription on the shaft; built into a funerary table in Dutlu. Ed.pr. A.V. Walser, *Chiron* 43 (2013) 544 no. 2 (ph.): ---| [..]ΙΔΙ[---| ...]Ϛ[---| .]ΙΟΜ[--|| .]ΤΕΡ[---| .]ΑΙϚΑΥ.Ι[--]

4-5. [- - θυγ |α]τέρ[α -?, ed.pr. | 6. [κ]αὶ ἑαυ[τ]ῆ[ς]?, ed.pr

1209. Pessinous (territory of: Eski Yazır)? Epitaph of Thalleia, Imperial period. Gray-white marble stele moulded below; built into the base of a column of the old mosque; inscription in a field flanked by pilasters; above the inscription a wreath. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 546/547 no. 5 (ph.; German translation).

Θαλλ(ε)ία Ἀσ|κληπιοῦ κα|τεσκεύασεν | ἑαυτῇ ζῶσα || τὴν ἱστήλην | καὶ Ἀσκληπιὸς | καὶ Ι[.]ΑΗ τῇ γ|λυκυ-τάτῃ μη|τρὶ κατεσκεύα|| vacat σαν vacat

1. ΘΑΛΛΕΙΑ, lapis || 7. a name like Κάλη or Ἰόλη, ed.pr. || for the attribution to Pessinous cf. our lemma no. 1211 app cr

1210. Pessinous. Epitaph, Imperial period. *I.Pessinous* 83. In a discussion of the term γράδος A. Avram, *art.cit.* (see our lemma no. 1876) 276/277, proposes the following restoration of LL. 2-4: [τὴν κ]ατασκευὴν [τοῦ e.g. βωμοῦ σὺν τ]ῶι γραδικῶι [- - ἀνέθηκεν].

1211. Pessinous (territory of: Çardaköy)? Epitaph of Lala, 1st/2nd cent. A.D. White marble stele broken above and below; now in a private house in Çardaköy; above the inscription, in a slightly recessed field, representation of a basket. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 545/546 no. 4 (ph.; German translation): Λαλα Φιλίπ|που θυγάτηρ, ' Μαμα δὲ γυνή, ἥρως, χα[ῖρε]· ἀνέ[στησ---]| ---

RECAM II 115 offers a precise parallel for the formulas of this text, ed.pr. || [attribution of places north of Dutlu to the territory of a city is uncertain; we hesitatingly opt for Pessinous, because there are roads both north and south of Dutlu leading toward that city. Walser (per ep.) does not believe that the areas east of Mount Didymon belonged to Colonia Germa, although complete certainty is impossible, Pleket].

1212. Pessinous (territory of: Koças)? Epitaph of Ammia, ca. 150-250 A.D. Gray marble doorstone stele broken below and at left; built into a fountain; between the moulding above and the door-relief an erased inscription of two lines; below it in another, polished field possibly another text; below the second field a door-lintel with a palmette freeze above a 'Perlstab'; in the four panels a door-knocker a lock, an ear of corn and ivy. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 544/545 no. 3 (ph.; German translation

[- ca. 5-6 - τῇ] θυγατρὶ Ἀμμίᾳ κὲ ΙΙΟ|[--τῇ] ἀδελφῇ, μνήμης χάρι[ν]

1. Initio name of the father or mother, ed.pr. | 2. initio name of a brother, ed.pr. | for the attribution to Pessinous cf. our lemma no. 1211 app.cr.

1213. Pessinous. Mason's mark, Imperial period. Ed.pr. G.R.Tsetskhladze, in S.Dönmez (ed.), *op. cit.* (cf. our lemma no. 1156) 418 fig. 22 (ph.), mentions the mark ΓΑΠ engraved into the wall of a marble basin, now in the garden of the excavation house; for other mason's marks from the site cf. *SEG* LX 1419.

PHRYGIA

1214. Phrygia. Families, nuclear and extended. P.Thonemann, in *Roman Phrygia* 124-142, argues that, whereas in large urban communities like Apameia and Hierapolis nuclear families predominate in the epitaphs, in rural areas like the Upper Tembris Valley the 'extended multiple-family household', indicated by ἡ συνγένεια, prevails. To substantiate his thesis he adduces many inscriptions in passing, which we cannot possibly reproduce here for reasons of space. The following texts are discussed in somewhat more detail (between brackets the pages of T.'s article): Merkelbach-Stauber, *SGO* III 16/31/13 (Greek text; English translation; 128/129), 16/31/87 (distinction between εἴδιοι, συγγενεῖς and ἀλλωπατριῶται; 130) and 16/31/85 (130/131); *MAMA* X 272 (concerning partitive inheritance/ division of productive resources). 'Conjugal and parental bonds within the Phrygian peasant household were less significant than grouping by age and gender' (132). As evidence for this view T. underlines the multiple meanings of νύμφη (νύφη): 'wife', 'daughter-in-law', 'sister-in-law'; it is a 'term for a particular *category* of female within a large, multiple-family household', i.e., 'a young woman who has entered a household by marriage' (132; brief discussion of σύννυμφος in *TAM* V.1.775). Also significant is the fact that τέκνον and γονεύς 'were not restricted to biological kin, but could also be extended to daughters-in-law (and sons-in-law)' (133; *MAMA* X 104 and 191). It is 'women who circulated from one household to another' and as a result 'the son-in-law (γαμβρός) is - - - relatively rare - - - in Phrygian funerary epigraphy' (133).

On 134-137 marriage-ages for women ('around the age of 16') and men ('before their twentieth birthday' [cf. the contrast with L.E.Tacoma's statement 'Roman males married relatively late, normally between 20 and 30' *Moving Romans. Migration to Rome in the Principate* (Oxford 2016) 110/111), Pleket]) and the habit of contracting marriages at the village-level are discussed, with special reference to *MAMA* VI 353 (Greek text; English translation; stemma of the family). Family-sizes (many children; a response to high mortality rates) and the predilection for boys over girls are dealt with on 137-139 (*MAMA* X 219 = Merkelbach-Stauber, *SGO* III 16/31/77; Greek text; English translation).

The place of slaves, freedmen and θρεπτοί in Phrygian households is investigated on 139-141, with special discussion of *SEG* XXVIII 1154 (Greek text; English translation); in LL. 6-7 T. reads Χαριτίνῃ τρο(ο)ικῷ θ[ῇ ἀ]|πελευθέρᾳ Εὐτύχ[ου] and consequently he restores L. 1 as follows: Αὐρήλιος [Εὔτυχος] *SEG*: Χαρίτιν ἡ πρόικως [τῇ ἀ]|πελευθέρᾳ Εὐτυχ[ίᾳ]).

1215. Phrygia. Law in Roman Phrygia. G.Kantor, in *Roman Phrygia* 143-167, discusses the following topics: 1) Phrygian cities which served as centers of jurisdiction districts for the Roman governor of Asia, his legates and his quaestor (conventus; ἀγοραία; 'assize centres': Apamea, Laodikeia, Philomelion, Synnada, with Aizanoi as the fifth in the 2nd cent. A.D. (on 153-155 a survey of the evidence for those cities). Litigants from different parts of the provincia Asia sometimes attended assizes in Phrygia; inversely Phrygian litigants could be asked to go to such centers elsewhere; brief reflections on the relation between the assize structure and Phrygia as a separate region, with a κοινόν of its own; 2) the rise of legal and para-legal experts (on 150 a list of seven νομικοί and πραγματικοί, two advocati fisci and one σημειογράφος ('notary'), not all 'necessarily very high on the social scale' (150/151); contrast with νομικοί from elsewhere in the province: see list on 152 note 23); 3) the grant of jurisdiction in 53 A.D. by Claudius to his procurators and the existence of Phrygia as a fiscal district (with advocati fisci attested in Hierapolis and Synnada [cf. *SEG* LXI 1152 and M.Vitale, *Philia* 1 (2015) 33-45, Pleket]; collaboration between procuratores Phrygiae and the governors; in a 3rd-cent. A.D. dispute between villages about transport requisitions (*SEG* XVI 754) it is the procurator who conducts his own mini-tour of the area, without the governor being involved at all; on the other hand in *SEG* LIII 1517 (205 or 208 A.D.; ph.; English translation of LL. 11-16) the judicial powers of the procurator are 'quite restricted' (161)); 4) the implications of the Lydian-Phrygian 'confession inscriptions' [cf. our lemma no. 1837, Pleket], possibly showing that 'Roman justice was not entirely trusted, and that a gap in its provisions was widely felt' (161); 5) brief reflections on the relation between Roman law and local rules/customs/laws. Cf. P.Hamon's summary in *BE* (2014) no. 460.

1216. Phrygia. Onomastics. C.Brixhe, in *Roman Phrygia* 55-69, discerns the following characteristics of the onomastics of Roman Phrygia: (1) Greek names prevail; (2) the arrival of the Romans led to an influx of Roman names, in the cities more than in rural areas; in the latter we find less than 10% Roman names; (3) there is a feeble representation of strictly Phrygian names; Phrygian 'Lallnamen' remained popular (e.g. Αβα, Ατας, Ατατας, Ατης, Ναvα, Νινα); (4) Persian domination left a few Persian names: Μιθραδάτης, Μίθρης, Ῥατο(υ)φάτης; Semitic names are rare (Βαναβηλος, Μαθιας, Μιχαηλ(ης) Μαχαιλιος, Σουσανα); the Galatian invasions left a few Celtic names (Αιοιοριξ, Βριχχων, Βωδορις, Δηϊόταρος); Anatolian names are rare (Κιδραμουης, Πιατερος); (5) among the most characteristic Phrygian names are Βε(ν)νιος, Ιμαν (gen. Ιμενος; dat. Ιμεν(ε)ι; acc. Ιμεναν), Ιμενεια, Ουαναξος, Ουαναξ(ι)ων, Ουεναουιας (or -ης), Ουεναυια (or -ης), Ξευνα/Ξευνας, Πρει(ε)ις, Πρειου(ε)ις, Πριεις, Πριευς and Πρ(ε)ιβις. Main conclusion: the 'onomastic practices [of the Phrygians] were no more successful at resisting the Graeco-Latin tidal wave than were those of the other peoples of Anatolia' (68) [cf. now also P.Thonemann, *Historia* 64 (2015) 381: 'large-scale decline of indigenous anthroponyms in favour of Greek and Latin personal names across the entire Anatolian peninsula', Pleket].

1217. Phrygia. 'Crypto-Christian' inscriptions. After brief reflections on (1) the formulas in and the reliefs belonging to pre-Constantinian Christian inscriptions in general and (2) the concept of 'crypto-Christian' inscriptions in particular, and the reasons why such inscriptions, in which people supposedly had recourse to veiled language, may have been erected (fear of persecution; mere stylistic convention shared by pagans and Christians), É.Chiricat, in *Roman Phrygia* 189-214, selects a number of Christian epitaphs (Greek texts; English translations), in an attempt to clarify the concept of 'cryptic Christianity': *MAMA* IV 359 (*Catalogo Denizli* 145; Eumeneia; ph.; the formula ἔσται αὐτῷ πρὸς τὸν Θεὸν τὸν ζῶντα 'makes --- Christianity highly likely' (204)); Ramsay, *CB* 719 no. 654 (Macil near Stektorion in the Phrygian Pentapolis; a πρεσβύτερος building a κοιμητήριον and wishing εἰρήνη πᾶσι τοῖς ἀδελφοῖς; in other Phrygian texts we find τῇ ἀδελφότητι). In these two texts there is 'no ambiguity' (205); *IGR* IV 694 (Merkelbach-Stauber, *SGO* III 16/07/02; Karadirek near ancient Brouzos in the Pentapolis; dr.); *MAMA* XI 145 (*SEG* LXII 1147). Conclusion: 'The entire notion of "crypto-Christian" epigraphy --- is a modern category-error' (214). [For emerging Christian identity in general see now S. Mitchell, in W.Eck, P.Funke (edd.), *Öffentlichkeit – Monument – Text* (XIV Congressus Internationalis Epigraphiae Graecae et Latinae 27-31 Augusti MMXII. *Akten*; Berlin, Boston 2014) 275-297; for 'Crypto-Christians' cf. also U.Huttner, *op.cit.* (cf. our lemma no. 1219) 335-340, Pleket.]

1218. Phrygia. Montanism. S.Mitchell, in *Roman Phrygia* 168-197, collects eleven inscriptions: six clearly Christian epitaphs (all inscribed on doorstones; from Temenothyrai) and five other associated doorstones, clearly products of the same workshop 'but not identifiably Christian' (172). M. provides photos of all texts, except for no. 3. We give a *comparatio numerorum* between M. and the corpora of M.Waelkens, *Türsteine* (cf. *SEG* XXXVI 1191) and W.Tabbernee, *Montanist inscriptions* (cf. *SEG* XLVII 2323).

Mitchell, no.	*Türsteine*, no.	Tabbernee, no.
1 (ca. 180 A.D.)	366 (early 3rd cent. A.D.)	3
2 (ca. 180 A.D.)	368 (early 3rd cent. A.D.)	
3 (ca. 185 A.D.)	367 (perhaps 225-250 A.D.)	4
4 (ca. 180 A.D.)	369 (perhaps 225-250 A.D.)	
5	370 (perhaps 225-250 A.D.)	
6 (ca. 190 A.D.)	371 (*SEG* XXIX 1417; ca. 225-250 A.D.)	
7 (ca. 200-210 A.D.)	372 (ca. 225-250 A.D.)	6
8 (ca. 200-210 A.D.)	373 ('kurz nach nos. 371/372')	7
9 (ca. 210 A.D.)	374 ('kurz nach no. 373')	8
10 (ca. 215 A.D.)	375 (*SEG* XXIX 1418; ca. 225-250 A.D.)	5
11 (ca. 215 A.D.)	376 (ca. 225-250 A.D.)	

Some of these texts are 'unambiguously Christian': nos. 1, 3 and 10 (mentioning bishops and a female πρεσβυτέρα); nos. 1 and 7-10 all display a Christian cross within a wreath, placed on a table and interpreted by M. as 'a representation of the triumph of Christianity' (183). M. suggests identifying the Ἰσκοπελλιανός mentioned in no. 4 (Τατιανὸς καὶ Κλήμης Ἰσκοπελλιανῷ πατρὶ γλυκυτάτῳ καὶ μητρὶ Σευήρᾳ ζώσῃ μνήμης χάριν) with Σκοπελλιανός on record in three coin types from Temenothyrai under Antoninus Pius (cf. also Αὐρ. Σκοπελλιανός in *IGR* IV 615, councillor of Temenothyrai).

M. argues that the persons commemorated in these doorstones were 'local citizens of substance' (190) and that the Christians mentioned in nos. 1, 3 and 10 (ἐπίσκοπος; πρεσβυτέρα) were 'not Montanists but precisely their opponents' (196). [Cf. the view of G.Trevett about the 'Christians for Christians' inscriptions from Phrygia (*SEG* XXVIII 1078): 'I have never been convinced that (they) were Montanists' (*SEG* XLVII 2323 in

fine). For brief remarks on Montanism cf. also G.Rinaldi, *Chaos e Kosmos* 14 (2013) 17/18, and U.Huttner, *op.cit.* (cf. our lemma no. 1219) 256-266 and 301 305, Pleket.]

1219. Phrygia, Lycus Valley. Early Christianity. U.Huttner, *Early Christianity in the Lycus Valley* (Leiden, Boston 2013) passim, quotes and discusses a great many inscriptions from Hierapolis, Laodikeia and Colossae in order to sketch the pagan environment in which Christianity originated and developed itself in the first four centuries A.D. The religious pagan (and Jewish) world (gods; angels) and the political institutions and functionaries of the cities are analyzed in some detail [see now also U. Huttner, in J.Fischer (ed.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch-römischen Antike* (Akten Intern. Coll. Wien, 3.-5. November 2010; Vienna 2014; *ETAM* 27) 211-230 (with D.Feissel's remarks in *BE* 2016 no. 508) Pleket].

1220. Aizanoi. Honorary decree for Menogenes, 49/48 B.C. W.Günther, *MDAI (I)* 25 (1975) 351-356. Republished by P.Thonemann, in *Roman Phrygia* 25-27 (ph.; English translation), in the context of a discussion of the transformation of Phrygian settlements into poleis with a corresponding new form of collective identity.

vac. ἔτους ζλ'· vac.
ἔδοξεν τοῖς ὑπογεγραμμένοις
βουλευταῖς· ἐπειδὴ Μηνογένης Με-
νίσκου τῶν πολιτῶν ἀπὸ τῆς πρ[ώ]-
της ἡλικίας εὐτάκτως καὶ ἐπιει-
κῶς τὸν ἅπαντα τοῦ ζῆν χρόνο[ν]
βεβιωκὼς καὶ διενηνοχ ν ὡς τ[ὼν]
ἄλλων ἐν πίστει χρήσι ν μ ν ο[ν]
ἑαυτὸν παρέσχετο τοῖς πολλο[ῖς]
ἔν τε ταῖς πιστευθείσαις ἀρχαῖς
ὑπὸ τοῦ δήμου καθαρ(ε)ίως καὶ φι-
λοδόξως ἀξιοζήλωτος ἐφαί-
[ν]ετο, τὰ δὲ νῦν ἐν ἑβδομήκοντα
[γ]εγονὼς ἔτεσιν μετήλλαξεν, κ[α]-
[λ]ὼς ἔχον ἐστὶν στεφανωθῆναι
[αὐ]τὸν χρυσῶι στεφάνωι καὶ τοῦ σ[ω]-
[μα]τος ἐνεχθέντος εἰς τὴν ἀγορὰν
[αὐτὸν] ταινιωθῆναι καὶ προπεμπθῆ-
[ναι ὑ]πό τε τῶν ἐφήβων καὶ νέων καὶ
[τῶν] ἄλλων μέχρι τοῦ μνήματος·
vacat
vac. Μηνογένη Μενίσκου,
vacat χαῖρε vacat

Year 37 = 49/48 B.C. (Sullan era), T. | before the adoption of the polis-model Aizanoi was a member-settlement of the regional association of the Φρύγες Ἐπικτητεῖς (the 'newly added' places, i.e., added to the Attalid kingdom and peopled by Attalid military settlers), T., who adduces evidence showing that other settlements also began behaving like poleis in the 1st cent. B.C.; they started minting bronze coins in the 1st cent. B.C. and developed civic institutions || T. discerns numerous Greek poleis in Phrygia which showed many signs of urbanization (public buildings, civic institutions) but little urbanism, i.e., little functional and demographical differentiation between the urban and the agrarian sector; in short most Phrygian cities were small agro-towns, cellular and autarchic settlements, or (perhaps better) big villages which opted for structural simplicity and for struggle against the state and against internal stratification. [These options, however, do not prevent T. from arguing at the same time that increased exploitation by the Roman state and by rich Roman negotiatores were largely responsible for the transformation of village-like settlements into small poleis. In Aizanoi there was ca. 50 B.C. already a group of bouleutai, i.e., relatively well to-do citizens. It is hard to interpret their

existence as a result of Roman exploitation (unless we interpret the incorporation into the Roman state and the arrival of well-to-do Romans as engines for modest economic growth); but that does not seem to be T.'s approach; it is even harder to discover signs of a struggle against internal stratification. If there was such a struggle – a sort of class-struggle – at all, it was totally unsuccessful. Is wishful thinking, a preference for equality in societies, the culprit here? Apart from all this: most cities in the Roman empire – and in later pre industrial Europe, for that matter – were small (under 10,000 inhabitants) and functioned in close conjunction with their countryside, with the artisanal sector servicing both the town and the countryside – certainly a matter of 'functional differentiation', be it on a modest scale – and the agrarian sector providing food to both of them, Pleket].

1221. Akmonia. Gerousia. For the gerousia in general cf. *SEG* XXXVIII 1975 and LVIII 1897. N.Giannakopoulos, *Gephyra* 10 (2013) 13-31, evaluates the information on the γερουσία provided by three inscriptions from Akmonia. 1) *SEG* LVI 1489: comment on the membership of the freedman Κάρπος, who was to be ἀσύμβολος (LL. 2-4; 'exemption - - - from financial obligations imposed on existing members of the gerousia' rather than from paying the entrance fee; G. adduces various parallels for the term), on the functions of προήγορος and γυμνασίαρχος τῆς γερουσίας ('the gerousia obviously has been engaged in various economic activities, occasionally resulting in legal problems and disputes'; cf. the ἔκδικος in other cities; 16), on the admission-procedures for new members and on the role of the gerousia and the urban institutions (council, assembly) in issuing decrees concerning the gerousia's affairs; 2) *SEG* LVI 1490 LL. 4-19: comment on the dedication by Δημάδης of statues of the δῆμος, the πόλις and the γερουσία (and not of the βουλή): 'the traditional civic hierarchy was flexible enough to allow the gerousia to occupy a more prominent place' (sc. than the boule; 24 [for this text cf. A.Chaniotis, *EBGR* (2013) no. 47, who suggests correcting ἀναθέντα into ἀναθεὶς; he provides an English translation and *ibidem* no. 114 discusses the term πάνσεμνος; cf. our lemma no. 1114, Pleket]); 3) *SEG* LVI 1492 (with *IGR* IV 642 (*SEG* VI 174)): *SEG* LVI 1492 was issued by the council and the assembly, whereas *IGR* IV 642 was a ψήφισμα πάνδημον of the boule, assembly, gerousia and an urban φυλή; in 642, in addition to functions in the equestrian cursus, the titles κτίστης and εὐεργέτης τῆς πατρίδος, awarded by the four decision-making bodies, are mentioned; in 1492 these titles are absent and only the equestrian cursus is mentioned; 642 is likely to have been issued in a joint meeting of the four bodies, which implies that the gerousia was considered 'an equal institutional partner in the procedures which led to the ratification of civic decrees' (26); 642 is probably later than 1492; 'for honorands awarded higher distinctions and titles the participation only of the Council and the People was inadequate' (27). [For the gerousia see now also E.Bauer, in C.Krötzl, K. Mustakallio (edd.), On Old Age. Approaching Death in Antiquity and the Middle Ages (Turnhout 2010) 127-151 (cf. B. Salway, *An.Ép.* (2013) [2016] no. 1440); id., *Gerusien in den Poleis Kleinasiens in hellenistischer Zeit und der römischen Kaiserzeit* (Munich 2014) and our lemma no. 872 in fine; cf. also K.Martin, *Demos, Boule, Gerousia. Personifikationen städtischer Institutionen auf kaiserzeitlichen Münzen aus Kleinasien* (vol. 1: Text und epigraphischer Anhang; vol. 2: Katalog; Bonn 2013), Pleket.]

1222. Akmonia. Honorary decree for Tatia, 6/7 A.D. *SEG* LX 1423 (*MAMA* XI 99). B.Edelmann-Singer, in id., H.Konen (edd.), *Salutationes. Beiträge zur alten Geschichte und ihrer Diskussion. Festschrift für Peter Herz zum 65. Geburtstag* (Berlin 2013) 109-123, argues that Τατία may have been the first known civic high priestess of the imperial cult and that she was a priestess in the cult of Livia.

Earlier theories about the origin of the imperial priestess under Caligula or Claudius must be rejected. E.-S. adduces evidence to show that the worship of Livia started already under Augustus, either in her own right or together with Augustus. There was a close relation between the ordo matronarum and Livia (both living and dead); this constituted the model for the action of the Greek and Roman women from Akmonia [see also A.Chaniotis' comment in *EBGR* (2013) no. 118: γυναῖκες are not just 'women' but 'married women' and such groups of married women 'most likely assembled and issued decrees on the occasion of a festival probably one exclusively attended by married women (such as the Thesmophoria). Such decrees do not necessarily imply a corporate organization', Pleket; for priesstesses of the Imperial cult cf. our lemma no. 1857, Corsten].

1223. **Akmonia. Honorary inscription for C. Claudius Lucianus, ca. 190 A.D.?** *SEG* LVI 1493, LXI 1137. A.Blanco-Pérez, *ZPE* 186 (2013) 190-194, republishes the inscription (ph.; English translation) with new readings in LL. 15-18 from a photograph. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1528; cf. P.Hamon, *BE* (2014) no. 469 (on LL. 17/18).

ἐν τοῖς ὑπ̣[ὸ Μ(άρκου) Σ]ο̣υ̣[λπικίου Κρά]σσου
τοῦ ἀνθυπάτου [τῆς Ἀσίας] ἐξει-
λεγμένοις ἀν[δρείας καὶ ἀ]ρετῆς
ἕνεκεν καὶ εὐγ[οίας τῆς εἰς ἑαυ]τήν

15. ἐν τοῖς ὑπ̣[ὸ ...]ϘΟΥΣ[- ca. 8 -]ΛΣΟΥ, *SEG* LVI; M. Sulpicius Crassus was cos. suff. under Marcus Aurelius and proc Asiae in the last years of Commodus' reign (*PIR*² S 993; perhaps also attested in *SEG* XLIX 1684), B.-P. || 16-17. κ[ρ̣ίσεν]ε ἐξει λεγμένοις, *SEG* LVI; apart from the syntactic problems (cf. already *SEG* LVI app.cr.) and the passive form κ[ρ̣ίσεν]ε instead of the expected active, this expression would be redundant, B.-P. | 17-18. Hamon 'reste sceptique' as to the ex pression [ἀ]ρετῆς ἕνεκεν καὶ εὐγ[οίας εἰς ἑαυ]τήν and refers to his remark in *BE* (2012) no. 411, summarized in *SEG* LXI | 18. B.-P. adds τῆς, since this formula is more frequent and for reasons of available space.

1224. **Apameia. New inscriptions.** A.I.Ivantchik, in *Monumentum Gregorianum* — (cf. our lemma no. 569) 358-377 (in Russian) presents the results of the Apameia survey since 2008, including the inscriptions found: 72 inedita (Greek, Latin and one Lydian) have been discovered, the most important being *SEG* LXI 1141. [For the one Lydian text and Lydian presence at Apameia, see now A.I.Ivantchik, I.-X.Adiego *VD* 292.1 (2015) 14-27 (in Russian); A.Ivantchik, in id., L.Summerer, A.von Kienlin (edd.), *Kelainai – Apameia Kibotos. Une métropole achéménide, hellénistique et romaine* (Bordeaux 2016) 289-300; cf. also A.Payne, J.Wintjes, *Lords of Asia Minor. An Introduction to the Lydians* (Wiesbaden 2016) 77, Kantor.]

1225. **Dorylaion (area of: Akçakaya/Eskişehir). Dedication to Helios, Hosios Dikaios, and Apollo, Imperial period.** Stele of local limestone, broken above; in the upper part a relief of three gods (Helios, Hosios Dikaios and Apollo) standing on a plinth; wreath above the heads of all three figures. Helios (left) with sun-rays between wreath and head; Apollo (center) holds a double-axe [edd.pr., doubtful, Corsten] in his raised right hand; Hosios Dikaios (right) with raised hands; inscription below. Edd.pr. E.Erten, H.Sivas, *EA* 44 (2011) 185-196 (ph.; German translation).

Ἡλίῳ, Ὁσίῳ | Δικαίῳ, Ἀπ|όλλωνι | Μασικην|οὶ εὐχήν

4-5. Μασικηνοί: the inscription attests that the village *Μασικα lay in the surroundings of modern Akçakaya; for the eth nikon cf. also C.H.E.Haspels, *The Highlands of Phrygia. Sites and Monuments* (Princeton 1971) 351 no. 137 and *MAMA* V 26; edd.pr.

1226. **Eumeneia (Çivril). Epitaph of Hermes, Imperial period.** White marble stele broken above; in a niche flanked by columns a fully dressed man, head broken off; now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 54/55 no. 26 (ph.; English translation); mentioned in ead., *AST* 27.2 (2010) 447 (cf. *SEG* LX 1299). Greek text and French translation in *An.Ép.* (2013) [2016] no. 1529.

Ἑρμῆν σαλτάριν· τειμηθεὶς ὑπὸ
τῶν ἰδίων δεσποτῶν ὅπου γε-
γέννημαι, ἐνθάδε κεῖμαι· παρα-
καλῶ τοὺς ἰδίους καὶ τοὺς φί-
λους μνή(σ)εσθαί μου vacat

1. σαλτάρι(ο)ν: saltuarius (steward on imperial or private estates; cf. inter alia *SEG* LVII 1213), ed.pr. 5. MNHK, lapis; D. Wessel in *An.Ép.* proposes μνή(σ)κεσθαί (infinitive praesens).

1227. **Hierapolis. Women in cultic and public life.** T.Ritti, *MedAnt* 16.1 (2013) 139-180, analyzes a large number of inscriptions testifying to women's virtues and activities in cultic and public life: priestesses, dedicators, honorary texts for women, women erecting statues for family-members, women as owners of tombs and in a funerary context in general, foundations by women, Jewish women, honorary functions, female benefactors. Most texts have been published before; there are 10 inedita which R. presents (without description of the stone and without comment on letter-forms; cf. 139 note 1); we present them in separate lemmata. The edita are (one asterisk indicates 'Greek text and Italian translation', two asterisks the same and a photo): *Altertümer von Hierapolis* nos. 30, 55, 69* (*IJO* II 206; *SEG* XLIX 1818), 113**, 118*, 208*, 212* (*IJO* II 205; *SEG* XLIX 1829), 261**; *SEG* XXXIII 1123**, 1128* (*SEG* XLI 1194, XLVII 1731); XLI 1200*; XLV 1752* (erroneously assigned to 'unknown provenance' (R. on 154 note 20), XLVI 1657** and 1668**; XLVII 1729** and 1732**; XLIX 1818* (*IJO* II 206), 1829* (*IJO* II 205) and 1832* (*IJO* II 193); LIV 1307** (*SGO* I 271 no. 02/12/10), 1324* and 1335**; LVI 1503* and 1510** (to be assigned to Hierapolis instead of Laodikeia on the Lykos (cf. R. on 141 145)); LXII 1227**.

1228. **Hierapolis. Posthumous honorary inscription for Titus Flavius [- -], 2nd cent. A.D.?** White marble base found in the theater. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 157 (Italian translation), without details about the stone (cf. 139 note 1). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1563.

Ἡ βουλὴ καὶ] ὁ δῆμος ἐτείμησαν Τίτον
Φλ̣α[ο]υίον [- - -]ανοῦ υἱόν,
----------]νον, ἥρωα, ἀρχιε-
[ρασάμε?]νον· τὴν τειμὴν ἀνέστησεν
[Φ]λαουῖα, Τίτου Φλαουίου Ἡρακλέωνος θυγά-
[τ]ηρ, Θρασύλλα Τατία, ἡ μήτηρ αὐτοῦ

1229. Hierapolis. Honorary inscription, ca. 200-250 A.D. White marble statue base built into the wall of the Byzantine fortress; the upper part is at present not visible. Briefly mentioned by T.Ritti *MedAnt* 16.1 (2013) 155/156 (Italian translation), without details about the stone (cf. 139 note 1).

[---]ΑΣ[-----]
[----τὴ]ν κρατίσ
vacat την, vacat
[ἡ σεμνο]τάτη ἐργα-
[σία τῶν ἐ]ριοπλυτῶ[ν],
[προνοη]σάντων [τῆς] ἀνα-
[στάσεως] τῶν πε[ρὶ M.]
[Αὐρ. Ἀπολλώ]νιον β'
[Πυλω]νᾶ ν M. Αὐ[ρ.]
[Ἀμμιανὸν Ἀ]μμιανοῦ
[β' τοῦ Γλύκων]ος καὶ M.
[Αὐρηλιανὸν] Ἑρμίππου
[Ἄρρου]ντιανόν

Altertümer von Hierapolis 40 and 41 are two honorary inscriptions in honor of Τιβ. Κλ(αύδιος) Ζωτικὸς Βοᾶς by the association of the wool-washers (40) and the purple-dyers (41). R. assumes that the new inscription honors Ζωτικός' wife the men mentioned in LL. 7-13 are also on record in the honorary inscription erected by the ἑριοπλόται for Ζωτικος (*Altertümer von Hierapolis* 40), R.|' 10. Ἀμμιανός, R. [a printing error for Ἀμμιανόν, Pleket].

1230. Hierapolis. Honorary inscription for the wife of Aur. Thraseas Thrasyllanios, ca. 200-250 A.D. Square white marble found in the theater; the beginning of the text probably on the lost cornice Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 156 (Italian translation), without details about the stone (cf. 139 note 1).

[Ἡ βουλὴ καὶ ὁ δῆμος]
ἐτείμησαν Α[-------]
[Αὐρη]λίου Θρασέου
ν Θρασυλλανίο[υ]
[γ]υναῖκα, τ[οῦ ----]
[---]ου Αὐρη[λιανοῦ]
διὰ τὴν ἀ[ρετὴν καὶ?]
τὴν ἐναίρετον αὐτ[ῆς]
σωφροσύνην [καὶ προσ]-
τασ[ίαν τοῦ] πατρὸς
κα[ὶ τ]οῦ ἀ[νδρὸς καὶ]
[--------π]ᾶσαν τῆς
[τ]ῶν προγόνων κα[ὶ]
[τοῦ] ἀνδρὸς εἰς τὴν πα-
[τρίδα φιλοτειμίας]

[The translation of LL. 11-15 ('e per [aver mantenuto] tutta la generosità dei suoi avi e del marito verso la patria requires [π]ᾶσαν - - - [φιλοτειμίαν]; whether the woman is praised for the 'patronato del padre e del marito' is dubious Pleket.]

1231. Hierapolis. Honorary decree for Apoll[onios] and his wife Melitine, ca. 200-250 A.D. White marble base broken above and below. Ed.pr. T.Ritti, *MedAnt* 16.1 (2013) 174 (Italian translation without further details about the stone (cf. 139 note 1); republished by id., *MAL* serie IX, 26 (2016) 445-448 nos. 4 (for Melitine: cf. app.cr.) and 4 (a) (for M.'s husband).

Ἡ γερουσία ἐτίμησεν Ἀπολλ[ώνιον? ---------γυ]-
μνασιαρχήσαντα δὶς ἀγνῶς κ[αὶ -------- τῆ γερου]
σίᾳ· ὁμοίως ἐτίμησεν Μελιτ[ίνην Ἀρτεμᾶ Νικήτου, Ἰέ]-
ρειαν τῆς Γερουσίας, δοῦσαν [----------]
----

1 Ἀπολλ[ώνιον] or Ἀπολλ[ωνίδην], R. '| 3. for Μελιτίνη and her patronymic cf. *SEG* XXXIII 1123, in which she is praised inter alia for having bequeathed money for the Ἱέρειαι of the Γερουσία [in fine, ed.pr. prints Νικέτου, per errorem, Corsten] the restoration of L. 3 shows that the missing part of the base is as large as the preserved part and that the base, therefore, was large enough to accommodate two statues, viz. of Melitine and her husband Apoll[ο-], R.

1232. Hierapolis. Dedication by an anonymous man, 1st/2nd cent. A.D. *SEG* LXII 1199. D.Feissel in *An.Ép.* (2013) [2016] no. 1551, proposes to read ἐλευκούργησ[εν τὴ]ν ὑπ[ε]σχη[μένην ὑπὸ Γ]αΐου Ἰουλ[ιο--] στο[άν]; 'Ier–IIe s.p.C., d'après l'onomastique et l'écriture' (*An.Ép.*).

1233. Hierapolis. Dedication of the Ploutonion to Plouton and Kore, ca. 1-50 A.D. F.d'Andria, *MDAI(I)* 63 (2013) 157-217, publishes, describes and analyzes the remains of the Ploutonion, mentioned by several ancient authors. The article is mainly concerned with archaeology, but on 173 the only remaining fragment of the dedicatory inscription (on two blocks of an architrave) is published (ph.).

[-----] Πλούτωνι καὶ Κόρῃ τὴν ψαλ[ίδα -----]

The ψαλίς is an arch, serving as entrance to the cave which played an essential role in the cult, ed.pr.

1234. Hierapolis. Dedication, 2nd/3rd cent. A.D. Small white marble stele found in the temple of Apollo; relief representing a double axe. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 152 (Italian translation), without further details about the stone (cf. 139 note 1): Μοσχαῖνα εὐχήν

1235. Hierapolis. Dedication of an imperial statue, ca. 200-250 A.D. Marble base found in the theater. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 147/148 (Italian translation), without further details about the stone (cf. 139 note 1). Greek text and French translation in B. Salway, *An.Ép.* (2013) [2016] no. 1562.

[Αὐτοκράτορα Καίσαρα M. Αὐρ.----]
Εὐσεβῆ Εὐτυχῆ Σεβαστὸ[ν --------]
Ἀ[ρτεμ?]ισία Τερτυλλιανή, Ἱέρεια θεᾶς
Δήμητρος, καθ' ἃ τῇ πατρίδι ὑπέσ[χησεν]

Perhaps [Μ(ᾶρκον) Αὐρ(ήλιον) Ἀντωνεῖνον], R. ' 3. perhaps rather a gentilicium: A[. . .]isius (or ia), O.Salomies in *An.Ép.* || 4. rather ὑπέσ[χετο], ὑπέσ[χηται] or ὑπέσ[χητο], D.Feissel in *An.Ép.*

1236. Hierapolis. Grave epigrams for Pedia Tertia and her son, ca. 100-125 A.D. Limestone sarcophagus; on a long side *SEG* LIV 1335; on a short side two epigrams. **Briefly mentioned by T.Ritti,** *MedAnt* 16.1 (2013) 159/160 (ph.; Italian translation), **without further details about the stone** (cf. 139 note 1).

A:

Νηπιάχῳ σὺν παιδὶ πολύστονος ἐνθάδε μάτηρ
κοινὴν ἐν τύμβοις κεῖται ἔχουσα κόνιν,
ἡ ἐν τά[φῳ τὸν παῖδα?] καταφθίμενον γὰρ ἰδοῦσα
Τερτίη ἐκ[..]σ[.]ης [Μ]ο[ίρ]α[ς ἥρπάσ]ατο,
οὐ [π]ολιῷ γήρᾳ δεδαμασμένη, ἀλ[λ' ἐτ]ῶν που
τρειακοντατρείων αἱρομένη [--------],
σῆμα δ' ἐπ' ἀμφοτέροις Διαδουμενὸς ἐνθάδ' ἔτευξεν
Κλαύδιος οὐδ' ἑτέρης λησάμενος φιλίης

B:

Παῖδά ποτ' ἀθρήσασα καταφθίμενον βαρυπενθὴς
Τερτίη ὑστατίοις δάκρυσιν ἠσπάσατο,
μοῦνον δ' οὐκ εἴασε πέραν ὑπὸ χεύματα Λήθης
ἀλλ' ἐπήβη κοινῆς πορθμίδος αὐ[τό]μολος,
Εὐσεβέων δ' ἐς χῶρον ἀφείκετο τῆς φιλοτέκνου
στοργῆς ἐν φθιμένοις ἐς ὅλον ἔχουσα [γ]έρας

Distichs; pentameters indented | **A** 4. [ἡρπάσ]ατο: 'fu rapita dalla [- -] Moira', R. [but ἡρπάσατο is not a passive form perhaps, as in L. 2 of the second epigram, [ἠσπάσ]ατο, Pleket] || 6. αἱρομένη: 'strappata a trentatré anni', R. [in that case αἱρομένη is preferable; perhaps a printing error, Pleket] || 7-8. for Claudius Diadoumenos cf. *SEG* LIV 1335 and 1336 **B** 4. 'ma volontariamente salì insieme sulla barca', R.; Tertia committed suicide.

1237. Hierapolis. Epitaph of and foundation by Aurelia Marciana, ca. 200-250 A.D. Limestone sarcophagus found in the northern necropolis. **Briefly mentioned by T.Ritti,** ***MedAnt*** **16.1** (2013) 160 (Italian translation), **without further details about the stone** (cf. 139 note 1). **Republished by** id., *MAI* serie IX, 26 (2016) 483-485 no. 18.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Αὐρ. Μαρκιανῆ[ς Π]λουτ[ιά]δου, ἥτις κατέλιπεν τῇ ἐργασίᾳ τῶν ἐριοπλυτῶν Ж φ', πρὸς τὸ δίδοσθαι στεφανωτικὸν τῇ ἐργασίᾳ ἀπὸ τῶν τόκων μηνὶ ἑκάστῳ ἀσσάρια δέκα δύο, [κ]αὶ τοῖς ἐπιμεμελημένοις διπλά· κηδευθήσεται δὲ καὶ ὁ ἀνὴρ τῆς [Μ]αρκιανῆς Μ. Αὐρ. Ἀμμιανὸς Μενισκιανός·
ὁμοίως δοθήσεται καὶ τοῖς προνοοῦσιν κατὰ ἔτος τῆς ἐργασίας κηπουργῶν τὴν τειμὴν τοῦ στεφανωτικοῦ

1. 'figlia di Ploutiades', R. || 2-3. στεφανωτικόν: the tomb is to be decorated with wreaths every month; cf. e.g. *SEG* LIV 1334; for the ἐριοπλύται cf. our lemma no. 1229 || 6-7. 'il reddito dello stefanotico sarà distribuito ogni anno', R. [τὴν τειμήν. obviously instead of ἡ τειμή, Pleket] || R. underlines the financial independence of Marciana; her husband was still alive; the precise relations between Marciana and the two associations (wool-washers and (market)-gardeners) is unknown.

1238. Hierapolis. Epitaph of Aurelia Luciana, 3rd cent. A.D. Limestone sarcophagus found in the northern necropolis. **Briefly mentioned by T.Ritti,** *MedAnt* 16.1 (2013) 163 (Italian translation), **without further details about the stone** (cf. 139 note 1).

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος καὶ τὸ [ὑπὸ αὐτὴν βαθρικὸν]
Αὐρηλίας Λουκιανῆς τοῦ Ἀθηναγόρου, ἐ[κ διαδοχῆς προ]-
γονικῆς, ἐν ᾗ κεκηδευμένοι εἰσὶν οἱ πρόγονοι [αὐτῆς]

1239. Hierapolis. Epitaph of T. Fl. Diodoros, 4th cent. A.D. *SEG* LXII 1225. D.Feissel, in *An.Ép.* 2013) [2016] no. 1559, suggests reading in LL. 3-4: δι|κα[ιοῖ] (from δικαιόω; 'justifie'; *SEG*: δι|κά[ζ(ε)ι?]).

1240. Hierapolis. Epitaph of Patricia, 4th/5th cent. A.D. Inscription on a block which was part of the wall of a small ancient building; found in the northern necropolis. **Briefly** mentioned by T.Ritti, *MedAnt* 16.1 (2013) 165 (Italian translation), **without further details about the stone** (cf. 139 note 1). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1564.

[Ὁ β]ω[μὸ]ς καὶ ὁ περὶ αὐτὸν τόπος
{ος} μεταδοθεὶς παρὰ Ἀχολίου
Μολυβᾶ εἰς Πατρικίαν, γυναῖκαν
Γεροντίου ἀρχιατροῦ

1241. Hierapolis. Masons' marks from the gymnasium, Hellenistic and Imperial periods. T. Ismaelli, *MDAI(I)* 63 (2013) 267-324 (ph.), discusses the phenomenon of architectural restoration, focusing on well-preserved monuments from Hierapolis, and compares the evidence to other examples from Asia Minor. In particular the gymnasium underwent numerous reconstructions between the 1st and the 7th centuries A.D. Evidence for the south colonnade of its palaestra makes it possible to analyze restoration measures from a diachronic perspective. Marking letters (fig. 34) of a restoration of the second half of the 2nd and the 3rd cent. A.D. on architectural elements consisted of the letter pairs ΒΘ, ΚΨ, ΚΖ, ΚΘ, ΛΛ. From the large number of columns in the courtyard of the peristyle one can conclude that the restorers worked from section to section, indicated by the first letter, while the second referred to the individual column. Masons' marks from the second half of the 7th cent. A.D. were engraved when the colonnade had collapsed during an earthquake; they illustrate the use of blocks that originally did not belong to the building (fig. 39).

1242. Hierapolis/Hieropolis. Grave epigram of Aberkios, before 216 A.D. *IGR* IV 696; *SEG* XXX 1179 LIX 1489, LXI 1158*. A.Merkt, in *Salutationes* 125-134, argues that there is no conflict between

Aberkios' role as an inhabitant of the Roman empire with its pagan culture and his adherence to Christianity; as Christians in general, he had two (if not multiple) equal, not mutually exclusive identities.

G.Rinaldi, *Chaos e Kosmos* 14 (2013) 1-39, on 24-26 presents M.Guarducci's Italian translation of the epigram (Guarducci, *EG* IV pp. 380/381), with brief comment [no reference to recent commentators: see *SEG* LXI 1158]. Βασίλεια refers to the imperium, βασίλισσα to Rome and λαός to the 'popolo dei credenti'. The 'linguaggio criptico' of the epigram may recall A.'s familiarity with the ancient mystery-religions.

1243. **Laodikeia on the Lykos. Letter or edict of an emperor or governor concerning city rivalry, early reign of Antoninus Pius (?).** *I.Laodikeia* 10. C.T.Kuhn, *ZPE* 186 (2013) 195-204, reprints the inscription (German translation), places it, on the basis of literary, epigraphic and numismatic evidence in its historical context and attempts to date it more precisely. The text's main concern is the rivalry between cities, which led to φιλονικία. K. finds close parallels to this attitude in speeches of Aelius Aristides and Dio Chrysostom, who suggested ὁμόνοια as a remedy, and in imperial constitutions of Antoninus Pius (Oliver, *Greek Constitutions* no. 124 [*SEG* XXVIII 1566] from Ptolemaïs Barka; Oliver no. 113 from Boiotia; Oliver no. 135A and B [*I.Ephesos* 1489/1489A/1490] and *SEG* XXX 1089 from Ephesos). It is to the reign of this emperor that K. proposes to date *I.Laodikeia* 10; for this point, K. refers to Aelius Aristides' *Oratio* 23.73, presented in 167 A.D., in which an earlier emperor (Antoninus Pius according to K.) is quoted as having urged the cities to combine in ὁμόνοια instead of fighting each other. K. thinks it possible that *I.Laodikeia* 10 is a quote or a reminiscence of the emperor's letter or edict which would therefore have been presented at several cities in the province of Asia, in particular at Ephesos, Smyrna and Pergamon. – In L. 7 she prefers the supplement τ[ῆς ὁμονοίας] (*Laodicée du Lycos* p. 288) vel sim. to τ[ῆς πομπῆς] (*I.Laodikeia*).

1244. **Toriaion (area of: Ilgın (the ancient village of Lageina?)). Dedication to Zeus Megistos. 2nd cent. A.D.** Marble altar moulded above; moulding decorated with palmettes and circular volutes; inscription under the moulding. Edd.pr. E.Lafli, H.Bru, *DHA* 39.2 (2013) 301 no. 13 (ph.; French translation): Γάϊος Διομήδου Διὶ Μεγίστῳ εὐχήν vacat

1. Γάϊος, edd.pr.; we give the reading of P.Thonemann, *Philia* 1 (2015) 87 no. 8 || [for the spelling Toriaion instead of Tyriaion see *SEG* LIX 1515, Pleket].

1245. **Toriaion (area of: Ilgın (the ancient village of Lageina?)). Epitaph of Marcia and Sousou. late 3rd/early 4th cent. A.D.** Marble funerary stele with pediment; below the pediment in a slightly recessed and framed field an inscription; above the inscription a representation of a basket, pruning knife and vase; now in the garden of the municipal museum. Edd.pr. E.Lafli, H.Bru, *DHA* 39.2 (2013) 299-300 no. 12 (ph.; French translation).

Τας Κωκάρου | Μαρκία γυναι|κὶ τῇ ἰδίᾳ ❦ καὶ | Σουσου ἀδελ||φῷ ἀνέστησ|εν μνήμης | ❦ χάριν ν ν

Square sigma and omega || 1. Τασκω Κάρ[ο]υ, edd.pr.; we give the reading of P.Thonemann, *Philia* 1 (2015) 87 no. 7, who gives parallels for Τας and Κώκαρος [cf. also our lemma no. 914, Corsten] | 4. Σουσου: also attested in another inscription from Toriaion (*I.Sultan Dağı* 319), edd.pr. [cf. also our lemma no. 1185 app.cr., Corsten].

1246. **Türkmen Baba. Epitaph, Imperial period.** Cf. *SEG* LXII 1102. C.H.E.Haspels, *The Highlands of Phrygia. Sites and Monuments* (Princeton 1971) 345 no. 123. Mentioned by A.Avram, *art.cit.* (see our lemma no. 1876) 277. We present the text, not previously included in *SEG*.

[-- ------]ΜΕΛΙΩΝ[-----] 4 [------] χὲ Βαβου ο[------]
[---σὺν τ]οῖς γράδ[οις----] [-------]ΤΟCΤΗ[----- --]
[-------]του κὲ τέ[χνων---]

1. [---]οῖς γράδ[οις], ed.pr.; [τ]οῖς γραδ[ιχοῖς], A. (reported in *SEG* LXII 1102) || [3. or του κὲ ΤΕ[- - -], a second name, chamotis].

PISIDIA

1247. **Adada. Building inscriptions with dedications, 2nd cent. A.D.** In a short overview of the remains of the ancient city of Adada, M.Büyükkolancı, in *Pisidia Araştırmaları* I 204, quotes several inscriptions (Turkish translations only; no references to publications): 1. Inscription on the door lintel of the temple of the imperial cult [which may be *IGR* III 366; if so, the translation is highly defective, Corsten]. – 2. Inscription on an architrave of the temple of the Emperor and Zeus-Serapis [*IGR* III 364; for Adada, its history and inscriptions cf. *SEG* LII 1366, Corsten].

1248. **Antiochia. New inscriptions.** A.Uzunaslan, in *Pisidia Araştırmaları* I 329-334, gives a short overview of recently found (and, for the most part, unpublished) inscriptions. On 333/334 he mentions an inscription (2nd cent. A.D.) with the career of L. Hortensius Paulinus, who was ἀρχιατρός of the legio IV Flavia Felix and of the legio II Italica as well as εἰρηνάρχης and ἱερεὺς διὰ βίου Ἀσκληπιοῦ; on 334 a decree of the 1st cent. A.D., and on 334/335 a tabula ansata containing the names Ἰούλιος Φίλ[ος?], Τίτος Φλά[βιος?], and Αὐρηλία Μην[οδώρα?]. – On 329 he quotes in full *IGR* III 299.

1249. **Antiochia (area of). The inscriptions recording the Ξένοι Τεκμόρειοι, 3rd cent. A.D.** G. Arena, *Annali della facoltà di Scienze della formazione Università degli Studi di Catania* 12 (2013) 41-58, accepts the theory developed by various predecessors that the numerous subscribers in the lists were not living and working on imperial estates but on the whole were free-born farmers, owners of 'medie proprietà' (45); only a minority belonged to the urban elite (brief remarks on the βραβευτής, ἀναγρα-

φεύς and πρωτανακλίτης; the latter testifies to the importance of the banquet. A. subscribes to W.M Ramsay's view that such banquets were supposed to compete with the Christian eucharist).

On 51-57 A. presents the text of W.M.Ramsay, *Studies in the History and Art of the Eastern province of the Roman empire* (London 1906) 337-339 no. 16 (Sterrett, *Wolfe Expedition* 247 no. 374), with Italian translation; in L. 32 A. cautiously suggests Ἀριστ[οκλῆς] instead of Ἀριστ[όδημος], in L. 61 Σκύλακος instead of Εἰσκύλακος and in L. 72 θεμίσαντος instead of τεμίσαντ[?]. From LL. 74/75 A. infers that the document dates from 238 A.D. and that the Xenoi Tekmoreioi had chosen Sept. 23 – the dies natalis of Augustus – as the day to celebrate their religious festival. That day may well have had the same soteriological meaning as shown by Paullus Fabius Maximus' letter of 9 B.C. to the Greeks in Asia (*I.Priene* 105, *I.Priene* (2014) 14; copies have been found in Apamea, Dorylaion, Eumeneia and Maionia. A. refers to his *Il farmaco e l'unguento. La produzione di Priene fra Ellenismo e Impero* [Acireale/Rome 2013] 84/85). A. relates the religious importance of the emperor's birthday to the romanization generated by the foundation of the many colonies in the region by Augustus [for an overview of the cult cf. also A.Uzunaslan in *Pisidia Araştırmaları* I 324-329, Corsten; for a new inscription of the Xenoi Tekmoreioi see now C.Wallner, *EA* 49 (2016) 157-175; for the Augustan dies natalis cf. now G.L.Gregori, *Maia* 68.2 (2016) 446-459, Pleket].

1250. Antiochia (area of: Kurusarı). Epitaph, Imperial period. Marble or limestone pedimental stele with tenon; on the shaft a relief of a man and a woman, both standing on a plinth; inscription on the lower frame of the pediment (LL. 1/2), below the pediment (LL. 3/4) and in the upper part of the shaft above the figures (LL. 5/6); built into a house in the village of Kurusarı, 8 km southwest of Yalvaç. Mentioned by M.Özsait, *ANMED* 11 (2013) 190/191 (ph.). No text; the inscription is almost impossible to read on the photo [L. 1 πατρὶ στήλλην?; L. 3 [μ]νήμης χάριν?, Corsten].

1251-1252. Antiochia. Epitaphs of gladiators, Imperial period. Two altars with mouldings above and below; found in Antiochia, now in the museum in Yalvaç. Photographs in A.Uzunaslan, *Gladyatorler. Arenanın Tutsak Savaşçıları* (Ankara 2010) 96 fig. 17 (our lemma no. 1251) and 142 fig. 30 (our lemma no. 1252); mentioned by id., in *Pisidia Araştırmaları* I 322 (ph.). No text; we read from the photographs.

1251: **Epitaph of Stephanos.** On the shaft, a relief of a secutor or provocator with scutum and gladius; inscription between the acroteria of the upper element above the moulding
Στέφανος

1252: **Epitaph of Philemon.** On the shaft, a relief of a retiarius standing on a plinth, with trident and short gladius, advancing to the left; inscription on the moulding: Φιλήμων

1253. Apollonia. Honorary inscription, 1st-2nd cent. A.D. Upper part of a moulded statue base found at the foot of the castle east of Uluborlu. Edd.pr. M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 231 no. 23 (ph.; French translation): vv Ὁ δῆμος vv | [ἐ]τείμησεν | ---

1254-1258. Apollonia (territory of). Epitaphs, 2nd-3rd cent. A.D. Five epitaphs from the territory of Apollonia; edd.pr. M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 225-239 nos. 1-3, 11, 20 (ph.; French translation); cf. P.Hamon, *BE* (2014) no. 471.

1254: **225/226 no. 1. Epitaph of Meneas, 2nd cent. A.D.** Upper part of a pedimental stele depicting a garland of grape leaves with rams' heads on each end; above, a bearded male bust in a tunic and a small female figure on a pedestal to his right; inscription below; in the park of the belediye of Büyükkabaca.

Βαβεις Ἀρτέμωνος ἐπόησε τῷ ἰδίῳ ἀνδρὶ Μενέᾳ
[ἐκ τοῦ] μέρους τοῦ ἰδίου αὐτοῦ συνφροντισάντω[ν]
[τῶν υἱῶν] μου Ἀρτέμων καὶ Μενέας δίς· ἐπόησα ἐκ τέκ-
[νων?---] ἐμοῦ μέρους μνήμης χάριν

2. Initio, [ἐκ τοῦ] μέρους, H.; [---] μέρους, edd.pr. || 2. in fine: 'le verbe συνφροντίζειν 'n'est pas courant', H. || 3. initio, [τῶν υἱῶν] μου, H., who adds that the names should be in the genitive; [.....]μου, edd.pr. || 3-4. ἔκ τε τ[οῦ? | ἰδίου?], H. || 'Babeis a fait construire la tombe de son époux Meneas en distinguant, semble-t-il, deux «parts» dans les frais ...; elle a assumé elle-même l'autre part', H.

1255: **226 no. 2. Epitaph, 2nd cent. A.D.** Rectangular block with the relief of a door-stone on the right half of its front with lock, mirror, comb, distaff and spindle; on the left half, a relief of a man and a woman on a pedestal; the man wears a tunic, the woman is veiled and holds a long cylindrical object in her hands; inscription above the couple. In the park of the belediye of Büyükkabaca. Τοῦτο πατὴρ καὶ μήτ[ηρ]

'Il faut sans doute restituer un verbe comme κατεσκεύασαν et sans doute le destinataire de la construction au datif', edd.pr.

1256: **226 no. 3. Epitaph of Babeis and Hermokrates, 2nd-3rd cent. A.D.** Stele broken on top and bottom depicting the bust of a veiled woman between two pilasters; inscription above (LL. 1-4) and to either side of the head (LL. 5-7). In the park of the belediye of Büyükkabaca.

[----]ΔΩ[---] μην εἰς αἰῶ-
Βαβει καὶ Ἑρμο- να εὐσε-
κράτῃ τοῖς ἰδίοις βίης ἕνεκα
γονεῦσιν μνή-

1257: **228 no. 11. Epitaph of Aurelius Collega, after 212 A.D.** Upper part of a stele with a high pediment containing a patera; inscription on the upper moulding (L. 1) and on the shaft. In the courtyard of a private house in Başköy (formerly Pissa/Pise). We print H.'s text.

Αὐ[ρ](ήλιοι) Ιμαν καὶ Δημήτρι-
ος καὶ Ζωτικός, Αὐρ(ήλιος) Κολ-
[λ]ήγας Ιμενος ὁ πα-
τὴρ ὑμῶν προσφι-
λεστάτῳ πατριδί[ῳ]
[κ]αὶ Αὐρ(ηλίῳ) Κολλήγ[α ..] δὶς
[Κολλ]ήγου βου[λευτοῦ?]

1. Αὐρ[ηλί]α, edd.pr. || 3. Ιμενος: genitive of the Anatolian name Ιμαν, often attested in Pisidia, cf Zgusta *KP* § 466-1, edd.pr | 4. ὑμῶν instead of ἡμῶν?, H. || 5. πατριδί[ῳ] or παπιδί[ῳ]?, H. || 5-7. πατρὶ ΔΙ (-δὶ ς'? ΑΙ Αὐρ. Κολλην. . .ΔΙΣ (-δὶς?) | [. . .]ΗΓΟΥ ΒΟΥ[. . . .], edd.pr.

1258: 230 no. 20. **Epitaphs of Aur. Hermoxenos and his grandson Timotheos, after 212 A.D.** Pedimental stele cut into an oblique block, containing two epitaphs engraved by different masons (LL. 1-5 and 6-9); L. 1 on the upper moulding. In a garden in Küçükkabaca.

Αὐρηλ[ία . . . .]Α
Αὐρηλίῳ Ἑρμοξένῳ
ἰδίῳ ἀνδρὶ γλυκυ-
τάτῳ μνήμης
vacat χάριν vacat
Αὐρ(ήλιος) Ἀλέξα(ν)δρος Ἑρμοξ[έ]-
νου, Αὐρηλία Δόμνα {Τιμο}
Τιμοθίῳ τέκνῳ γλυ-
κυτάτῳ μνήμης χάριν

The first epitaph (LL. 1-5) is engraved much more carefully than the second, for which two ivy leaves below L. 5 were (incompletely) erased, edd.pr. || ΑΛΕΞΑΔΡΟΣ, lapis || 7. the upsilon of Αὐρηλία was added after the incision of the alpha and the rho, edd.pr.

1259. Apollonia (area of: Uluğbey). Epitaphs, 3rd cent. A.D. *SEG* LXI 1195-1198. A.Çoşkun Abuagla, in *Pisidia Araşturmaları* I 345-349 nos. 1-4, republishes the inscriptions (ph.; Turkish translation) and provides new readings for *SEG* LXI 1197 and 1198. [Her reconstruction of *SEG* LXI 1197 (no. 2, where L. 1 is missing) is highly unlikely: she suggests in LL. 2-5 [Ἀρ]τεμιδώ|[ρου ἐ]τάφι ἔτ(ους) λη' | [- -]ι συβίῳ Μεν[εδή]μου ([- -]ΜΙΔΩ .ΙΙΑΦΙΕΤΑΗ [- -]ΣΥΒΙΩ .ΕΙ [- -]ΦΟΥ, *SEG*), and from [ἐ]τάφι and συβίῳ (for συμβίῳ; cf. *SEG* LXI 1197 app cr) she infers that the tomb owner must have come from Macedonia, where these forms were common (for ἐτάφι she refers to *I.Beroia* 438 and 441, which are, however, much later (545 and 492 A.D.), so that this parallel is not necessarily relevant unless the inscription from Apollonia is also early Byzantine, which is hard to decide from the letter forms); she translates ἔτ(ους) λη' with 'otuz sekiz yaşında' ('aged 38'), but this should be ἐτ(ῶν) λη'; perhaps ἔτ(ει) λη' for the date of the burial? Μεν[εδή]μου in LL. 4-5 is hardly possible since some letters are missing in the beginning of L. 5 before -μου; perhaps with a different line-break Μεν|[εδή]μου, for the inscription seems complete at right, but the reading is not clear. She reads in LL. 5-6 ONCIIII κὲ OPCO (ONEIO'[- -].EOPẸO, *SEG*), Corsten.]

For *SEG* LXI 1198 she reads the following text (no. 3):

Αὐρ. Δοῦλος Μεννέ[ου]
[καὶ Α]ὐξάνουσα θυγατρὶ Τατᾳ,
[Α]ὐρ. Δημήτριος τῇ ἰδίᾳ γυναικὶ
vac. μνήμης χάριν vacat

Αὐρ. Δοῦλος Μ̣ε̣ [ ]ανου Γαΐου ΓΑ...ΑΣ Φ[- - -]Ο.ΤΗΣΙΑ.ΑΙΥ.ΚΙ | μνήμης χάριν, *SEG*, with the suggestion for L. 3 'perhaps Φ[ ]ου τῇ ἰδίᾳ γυναικί?' in the app.cr.

1260. Apollonia (area of: İnhisar). Epitaph (?), undated. Rock-cut tomb at the left of the road from Uluborlu to İnhisar; above the entrance are traces of an inscription that seems to start with a cross on the left side of the door frame, continues on the lintel (in two lines) and on the right side of the frame. Mentioned by M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 231 no. 24 (ph. of the tomb; dr. of the inscription), who read † ἐπή[- - - - - -] (cf. *MAMA* IV 159 of 1069/1070 A.D.).

1261. Ariassos. Letter with donation of Diotimos to the city, ca. 238 A.D. *IGR* III 422; *I.Pisid.Cen.* 117. See our lemma no. 1377.

1262. Isinda (territory of). Epitaph of Demetrios and family, Imperial period (3rd cent. A.D.?). B.Iplikçioğlu, *ANMED* 11 (2013) 215, mentions an epitaph, now in the Elmalı Museum, of Δημήτριος, his wife and his parents Ἀρτεμας and Ουαουα (no further details).

1263-1264. Kapıkaya (ancient Typallion/Typallia?). Epitaphs, Imperial period. Two inscriptions, still legible on two out of seven arcosolia in the necropolis of the ancient site at Kapıkaya. Edd. pr. G.Labarre et al., *Anatolia Antiqua* 21 (2013) 110-113 nos. A4 and A6 (ph.). Kapıkaya has been cautiously identified with Typallion/Typallia by S.Mitchell (*SEG* XLIV 1113 app.cr. ad L. 2), doubted by edd.pr. on 104.

1263: 110-113 no. A4. **Epitaph of Mousaios, 2nd-3rd cent. A.D.** Inscription on a rock-cut panel left of the arcosolium.

Μουσαῖος
Κωτυσεως
φύσ(ε)ι δὲ Ἰόλ-
λου μνήμ-
ης ἕνεκα

1. Μουσαῖος, M.Adak (*LGPN* V.C s.v. Μουσαῖος (54)); Μουεχος, edd.pr., who take it for a previously unattested Anatolian name || 2. Κωτυσεως: genitive of Κωτυσευς (hapax), edd.pr. [the nominative is certainly Κωτυσις; see *LGPN* V.C s.v., and cf. *ibid.* s.v. Κοτυσις, Corsten].

1264: 113 no. A6. **Epitaph of an unknown person, undated.** Inscription, almost completely defaced, in a rock-cut tabula ansata left of a female bust above an arcosolium:

[- -]|E.ΕΓΗ[ ]ΔΟΝΩ[- -]|.Ε. .Τ[- -]| - - -

1265. Konana (Gönen). Dedication to the mother of the Gods, 2nd/3rd cent. A.D. Stone altar; upper moulding broken off; found during an illegal excavation, now in a private house. Ed.pr. A.Coşkun Abuagla, *Gephyra* 10 (2013) 132/133 (ph.; English translation). Cf. M.Sève, *BE* (2014) no. 34. The text now also apud P.A.Iversen, *EA* 48 (2015) 21 no. 10 (ph.; English translation).

Μητρὶ Θεῶν ἐπη|κόῳ Ἄτταλος Παπᾶ ἱερεὺς δι|ὰ βίου τὸ ἱέρω|μα σὺν τῷ βωμῷ | καὶ τῇ τραπέζῃ | παρ' ἑαυτοῦ ἀνέθηκε

4 5. ἱέρωμα: 'statuette', ed.pr.; M.Sève refers inter alia to *LPerge* 177 [cf. *OMS* V 517-519, Pleket].

1266. **Konana (Gönen). Dedication to the Savior Gods, 2nd/3rd cent. A.D.** White marble stone broken below; in a recessed field at the top a disk; found during construction work in Gönen. Ed.pr A.Coşkun Abuagla, *Gephyra* 10 (2013) 133/134 (ph.; English translation). Greek text also in *An.Ép.* (2013 [2016] no. 1655: Θεοῖς Σωτῆρσι | Τ(ίτος) Αἴλιος Ὀγήσι|μος ἱερεύς | ---

1. Initio small theta, ed.pr. | 2. Αἴλιος: small omicron between iota and sigma, ed.pr. || 3. the second epsilon of ἱερεύς small and squeezed in between rho and upsilon, ed.pr.

1267. **Moulasseis. Incertum, Imperial period.** Keystone, moulded above, broken at right; inscription in its upper part, LL. 2/3 cut around a triskeles; found in the ruins of an early Christian church in İdrisler Sarnıç Asar (where edd.pr. locate the Μουλασσέων ὁ δῆμος, see *SEG* LXII 1336/1337). Edd.pr G.Labarre et al., *Anatolia Antiqua* 21 (2013) 116 (ph.).

[.] Μενεκλ[ῆς] | I relief ΔΕ[--]ON relief P[--]

1268. **Sagalassos. Its province.** W.Eck, in J.Poblome (ed.), *Exempli Gratia. Sagalassos, Marc Waelkens and interdisciplinary archaeology* (Leuven 2013) 43-49, convincingly demonstrates that initially the city belonged to the province Galatia-Pamphylia. In 70/71 A.D. the new province of Lycia was coupled with Pamphylia and Sagalassos was subordinated to the governor of this 'Doppelprovinz'. E. effectively dismantles theories about Sagalassos remaining part of Galatia in the Flavian period, subordinated together with Cappadocia to a shared governor (legatus Augusti pro praetore), to be incorporated subsequently into the province of Asia at the earliest between 75-78 and 86 A.D. For the latter date the honorary inscription erected by the city for Sex. Iulius Frontinus, called ἀνθύπατος and εὐεργέτης, is commonly adduced (M.Waelkens, *MDAI (I)* 52 [2002] 324), together with *IGR* III 342 in which the dedication of the temple of Ἀπόλλων Κλάριος is dated [ἐπὶ - -] Πρόκλου τοῦ σεμνοτάτου ἡγεμόνος. Honors conveyed to Frontinus do not necessarily imply that Sagalassos belonged to Asia. As to *IGR* III 342, it has been assumed that this Proculus was proconsul of Asia and identical with C. Trebonius Proculus Mettius Modestus, who admittedly was legatus Augusti pro praetore (πρεσβευτὴς καὶ ἀντιστράτηγος Σεβαστοῦ) of Lycia-Pamphylia in 101-103 A.D. but was also active as proconsular governor of Asia in 119/120 A.D.; it is in the latter capacity that he is held to have been mentioned in *IGR* III 342 and, as a result, that Sagalassos was considered to be part of Asia. Eck, however, shows that there is not one example of the ἀνθύπατος of Asia being called ἡγεμών; under Proculus Sagalassos belonged to Lycia-Pamphylia. E. suggests restoring in *IGR* III 342 [ἐπὶ Κορνηλίου] Πρόκλου and for onomastic reasons leans toward identifying this man with Cn. Arrius Cornelius Proculus, senator and provincial governor in the early Antonine period (just before 145 A.D., when he became consul suffectus).

1269. **Sagalassos. Shop sign, after 400 A.D.?** Fragment of a slab with an inscribed panel; around it a maeander motif and, on top, remains of an egg and dart moulding. Mentioned by I.Jacobs, M.Waelkens, *MDAI(I)* 63 (2013) 236 (ph.). **No text, we read from the ph.**

[· -].ΕΩΝΑΡΙΔΕΙ|[---- ·].ΑΝΟΥΠΑ|[-------]ΦΘΑΛ|--------

1270. **Termessos. Decree for a Ptolemaic official, 281 B.C.** *DAMM* 53-58. A.Meadows, P.Thonemann, *ZPE* 186 (2013) 223-226, republish the inscription (English translation) with a revision of LL. 8-10 after the ph. in *DAMM*.

ἐπειδὴ Φίλιππος Ἀλεξά[ν]-
8 [δρο]υ Μακεδὼν ὑπὸ βασιλέως Πτολεμ[αίου]
[---ca. 8 ---]ς κατασταθεὶς Παμφυλί[ας 1-2]
[--------20-22--------] ἀξίω[ς------]

4 9. Πτολεμ[αίου] κατασταθεὶς παμφυλι[άρχης ----], *DAMM*; M.-T. point out that there is more space at the end of L. 8 than indicated in *DAMM*, so that the entire name fits in, which leaves ca. 8 letters at the beginning of L. 9 (to which corresponds the position in the line of κατασταθεὶς); this makes it possible to restore the common formula '(official) κατασταθείς', the official being either the στρατηγός or the οἰκονόμος, and to remove the παμφυλιάρχης, unattested at this time.

1271. **Termessos. Dedication to Apollo, probably 175-200 A.D.** Limestone block with the faint incision of a tabula ansata containing the inscription, re-used in a private house in Düzlerçamı (Ören) Mahalle on the road between Antalya and Korkuteli (about 17 km northwest of the center of Antalya). Ed.pr. A.Vedat Çelgin, in *Tarhan Armağanı* 115-129 (ph.; Turkish translation).

Μενέας Μ[αξ]ίμου Μενν[έ]-
ου Ἀπολ(λωνίου) νεικήσ(ας) ἵππῳ Ἀπόλ-
λωνι ἀνέθηκεν· ἐπιφ(ανεσ)τάτου
4 καὶ με(γιστο)τάτου (?) πρ(οβούλου) Στράβωνος
vacat Ἀπολ(λωνίου) vacat

1. Μενέας: the same person in *TAM* III.1.851; a Maximos, son of Menneas, also in *TAM* III.1.589 and 851, ed.pr. | 2. an abbreviation bar above ΑΠΟΛ and ΝΕΙΚ; from *TAM* III.1.605 it becomes clear, that Maximus, son of Menneas, had a grandfather named Apollonios, ed.pr., who notes the family tree in *TAM* III.1 p. 188; νεικήσ(ας) ἵππῳ: for inscriptions from Termessos concerning horse-races, see *TAM* III.1.185, 212 (honorary inscriptions) and 199 I-III (list of athletes), ed. pr. | 3. ΕΠΙΦΤΑΤΟΥ, lapis; an abbreviation bar above the letters attests that it is an otherwise unknown (?) abbreviation of ἐπιφανεστάτου; cf. M.Avi Yonah, in A.N.Oikonomides, *Greek Abbreviations. Abbreviations in Greek Inscriptions, Papyri, Manuscripts and Early Printed Books* (Chicago 1974) 64, ed.pr. || 4. ΜΕΤΑΤΟΥ, lapis; although there is no abbreviation bar above, ed.pr. restores με(γιστο)τάτου, not attested in inscriptions, but e.g. in a papyrus; cf. F.G.Kenyon, *Greek Papyri in the British Museum. Catalogue with Texts* 1 (Milan 1973) 49 (papyrus 130), ed.pr. | 4-5. πρ(οβούλου) Στράβωνος Ἀπολ[λωνίου] refers to the dating of the dedication; πρόβουλος is, as often in Termessos, written as a monogram (large pi with the bow of rho above), ed.pr, who suggests that the eponymous πρόβουλος has to be understood as the ἀρχιπρόβουλος;

ΑΠΟΛ (L. 5) is not marked by an abbreviation line, but is restored by ed.pr. as an abbreviation of the name (cf. L. 2); Strabon, son of Apollonios, appears here for the first time as an ἀρχιπρόβουλος and has to be added to R.Heberdey's list in R.Heberdey, *Termessische Studien* (Vienna 1929) 129 and *TAM* III.1.295, ed.pr.

1272. **Termessos. Dedication of a cistern and related works, 161-169 A.D.** *TAM* III.1.16. In a report on his survey at Termessos, M.Kürkçü, *ANMED* 11 (2013) 237, points out that this inscription (ph.) does not belong to cistern D 4 (as stated in *TAM*) but to cistern D 3, where it was rediscovered. Cf. O Salomies, *An.Ép.* (2013) [2016] no. 1657.

1273. **Tymandos. Epitaph of Eutychos and Iulias, 3rd cent. A.D.** White limestone block, built into the Babagarkın Türbesi in Senikent-Yassıören Köyü; inscription above, two figures (male and female) below, LL. 5-7 cut across her head. Ed.pr. A.Çoşkun Abuagla, in *Pisidia Araştırmaları* I 344-354 (ph.; Turkish translation).

Αὐρ. Εὔτυχος
[[καὶ ------]]
[---] ἀδελφοὶ τοῖς
[ἑαυ]τῶν γονῖσιν Εὐτ[ύ]-
[χῳ καὶ] Ἰουλιάδι γλυκυ-
[τάτοι]ς μνήμ head μης
vacat [χάριν] vacat

5. Ἰουλιάδι: gen. of Ἰουλίας, ed.pr. [rather of Ἰουλιάς, Corsten].

1274. **Tyriaion. Epitaph of Apollonios, relatives and a slave, undated.** B.Iplikçioğlu, *ANMED* 11 (2013) 216, mentions an unpublished epitaph, now in the Elmalı Museum, of Ἀπολλώνιος, son of Τρω̣λος, his wife Πία, his sister Ἀρτεμεις and their house slave Ἀρτεμεις.

1275. **Unknown provenance. Incertum, end of the 1st cent. A.D.** Marble altar with a relief depicting Kybele; inscription above the deity and left of her head; now in the museum of Isparta. Edd.pr. E. Laflı, H.Bru, *DHA* 39.2 (2013) 299 no. 11 (ph.): ΑΡΑΣ̣'ΟΥΙΑ'ΛΙΑΛ ΓΙΑΛ' v v Α[---]

1-3. Perhaps [Φλα']|ουΐα [Γ']λιαλ[ή], edd.pr., who refer to *I.Kibyra* 274 for Γλιαλή [where, however, a corrected reading Γαιανῆ is suggested, Corsten].

PAMPHYLIA

1276. **Pamphylia. Personal names.** M.Adak, in *Personal Names* 63 78, offers a brief introduction on the Aeolian and Dorian background of Pamphylian settlements (Thebe, Lyrnessos (Lyrnas), Sardessos, Tenedos (all Aeolian); Phaselis, Melanippion, Gagai, Korydalla, Rhodiapolis (all Dorian); brief discussion of *SEG* XLVIII 1561 (LVIII 1590)). Subsequently he focuses on Phaselis, a Pamphylian city before its inclusion in the Lycian League, and underlines its Greek character, illustrated by three lists of Greek names on record in inscriptions and on coins: one list for the period ca. 500-30 B.C. (32 names; brief comment on Νικάρης), another for the Hellenistic period (125 names; only one non-Greek: Τρέβημις) and the third for the Imperial period (59 names; ca 30% indigenous; various bearers belong to the elite; brief comment on *TAM* II 1202 and *SEG* LV 1474). A. suggests that in the period ca. 130-60 B.C. it is especially the pact with the Cilician pirates which caused a serious decline in population; the old elite largely disappeared and was replaced by the indigenous population from the mountains.

1277. **Aspendos. Emperor cult.** On the basis of inscriptions, F.Baz, *Adalya* 16 (2013) 71-83 (Turkish with English summary), provides some observations on the imperial cult in the city of Aspendos. He suggests that the Aspendians first encountered the imperial cult in Galatia, when Pamphylia and Galatia formed a joint province. The first attestations of a civic imperial cult are known under Tiberius (*SEG* XXXVIII 1333 [cf. XLI 1303; Greek text] and 1334); it was not until Gallienus that the city became νεωκόρος: attested on coins, the title cannot be restored in an inscription (*CIG* 4342d with H. Brandt, *MDAI(I)* 38 [1988] 249; contra: B.Burrell, *Neokoroi* [Leiden, Boston 2004] 190). A Pamphylian κοινόν is not known; instead there are occasional references to the 'cities of Pamphylia' (e.g. *TAM* II 495 [Xanthos] LL. 16/17: ... ὑπὸ τῶν ἐ[ν] | Παμφυλίᾳ πόλεων ...).

1278. **Perge. Military edict of the emperor Anastasius, 491-518 A.D.** F.Onur, in C.Wolff (ed.), *op.cit.* (cf. our lemma no. 1150) 21-38, gives an overview of the content of the edict. For a summary of O.'s article cf. O.Salomies, *An.Ép.* (2012) [2015] no. 1630. [The inscription has in the meantime been published in Turkish by F.Onur, *Monumentum Pergense. Anastasios'un Ordu Fermanı* (*Gephyra Monographs* 3; Istanbul 2014), and in English by id., *Gephyra* 14 (2017) 133-212, both to be summarized in *SEG* LXIV, Corsten.]

1279. **Perge. Stamps on mortaria, late Imperial period.** Fragments of 'North Syrian' mortaria with stamps (for this type see J.W.Hayes, *Hesperia* 36.4 [1967] 337-347) from Perge. Ed.pr. S.Çokay-Kepçe, in *Tarhan Armağanı* 165-173 (ph.). 1) Λάδα|τος leaf (2 examples, one from 'House A' and a stray find). – 2) Δορά̣ν ear of corn? | leaf του leaf (from the Western Necropolis). – On 166/167 ed.pr. adds a list of stamps on mortaria known in Asia Minor.

1280. Side (?). **Stamp on a mortarium, late Imperial period.** Fragment of a 'North Syrian' mortarium with stamp (for this type see J.W.Hayes, *Hesperia* 36.4 [1967] 337-347) in a private collection, said to be from Side. Ed.pr. S.Çokay-Kepçe, in *Tarhan Armağanı* 165-173 (ph.): Διονε[ί]| leaf κου leaf

[An impression from the same stamp is preserved on a basin found in Egypt; see our lemma no. 1652, Corsten.]

LYCIA

1281. Lycia. **Lycian and Greek language.** Cf. *SEG* XLIX 1895; LVII 1631; LVIII 1583b. D.Schürr, in *Euploia* 29-40, focuses on the development of the Lycian language and script, particularly in the light of dynastic monuments and inscriptions at Xanthos. Aside from inscriptions in Lycian, notable items under discussion include: the new dedication to Κύβερνις (identified as the dynast Κύβερνις Κοσσικας of Hdt. 7.98; see our lemma no. 1382); *CEG* 465 (Κιμμέριός με ἔκλεψε[ν], ἔπειτ' ἔκπινε μ' ἄμυστιν, on the base of an Attic skyphos but not in Attic script; dated pre-470 B.C. by H.Metzger); further Greek verse inscriptions on bases from Xanthos (*SEG* XLII 1245); the bilingual funerary monument from Limyra (*SEG* XLIV 1795; inaccurate drawn copy of Saint-Martin 1821); and *SEG* XL 1278 from Kyaneai. Brief discussion of the officials called Mindis (*TAM* II 40 from Telmessos). At 30 note 4, S. refers to two unpublished inscriptions from rock-cut tombs east of Gagai (Andızlıtaş Tepesi), in Doric Greek and thus probably relating to Rhodians (M.Adak, *Historia* 56 [2007] 268).

1282. Lycia. **The Lycian League.** In the context of a study about Montesquieu and the indebtedness of his political ideals to other, earlier 'républiques fédératives', D.Knoepfler, *JS* (2013) 111-154, on 142-147 briefly comments on various inscriptions concerning the League, its ἐλευθερία and the Roman ἡγεμονία: the Stadiasmos from Patara (cf. our lemma no. 1365); *SEG* XLV 1825, LV 1452 and 1503, LVII 1664. On 148-154 brief reflections on the origin and the membership of the Lycian κοινόν (between 190 and 167 B.C.: see *SEG* XVIII 570 [LX 1534] and LX 1569). K. suggests that in the beginning the κοινόν did not include eastern cities like Myra, witness *SEG* XLIV 1218 (ἰσοπολιτεία between Xanthos and Myra, to be distinguished from the συμπολιτεία between members of the κοινόν) and that the differentiation mentioned by Strabo (14.3.3) between three types of πόλεις (μέγισται, μέσαι, and the rest, i.e., small ones) and between the corresponding number of votes in the federal council (3; 2; 1) may well have been borrowed by the Lycians from the Achaian κοινόν.

1283. Lycia. **The Lycian League and Rome.** On the basis of literary and epigraphic sources, D. Reitzenstein, in C.Feyel, J.Fournier, L.Graslin-Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 429-450, studies the development of the relations between Rome, the Lycian League and its cities. She refers in particular to the following inscriptions: treaty between Oinoanda and the Lycian League (*SEG* LX 1569; cf. LXII 1501); treaty between Rome and the Lycians from Tyberissos (*SEG* LVII 1664); treaty between Rome and the Lycian League of 46 B.C. (cf. our lemma no. 1284); the Stadiasmus Patarensis (cf. our lemma no. 1365); decision of a governor and of Claudius in a conflict between Termessos and the Lycian League (*SEG* LVII 1432, cf. LX 1538); Veranius' edict concerning the archives at Tlos (M.Wörrle, in J.Borchhardt, *Myra. Eine lykische Metropole in antiker und byzantinischer Zeit* [Berlin 1975] 254-286); the customs law from Andriake (*SEG* LVII 1666; cf. LXII 1471 and our lemma no. 1811). R. discerns three phases: 1. before the treaty of 46 B.C. ('relative Unabhängigkeit'); 2. between 46 B.C. and the provincialization in 43 A.D. (loss of foreign policy; destabilization of the cities); 3. Lycia as a Roman province.

For the dedication to Iuppiter Capitolinus in Rome by the Lycian League (ca. 85 B.C.) see our lemma no. 804.

1284. Lycia. **Treaty between Rome and the Lycian League, 46 B.C.** *SEG* LV 1452, LXII 1370*. G. Kantor, *ZPE* 184 (2013) 219-224, discusses the definition of the πρᾶγμα κεφαλικόν in LL. 32-34. He points out that, as understood by ed.pr., it would limit the list of capital crimes to murder and plagium, which would implausibly exclude crimes under the Roman leges de ui, de iniuriis, maiestatis, de peculatu and testamentaria nummaria, and that the translation of LL. 33/34 ('and if he commits a capital crime, let this be a capital offence') is tautological. He suggests understanding εἴ τε καὶ | πρᾶγμα κεφαλικὸν ἐπιτελέσηται in LL. 33/34 as a (mis)translation of Latin 'et de qua alia re iudicium capitis constitutum erit or quaeue alia res capitalis facta erit', and considers a possibility of reading ε τε | Lat. siue) for εἴ τε in L. 33. The clause τοῦτο κεφαλικὸν ἔστω should define the whole sentence, rather than the immediately preceding words. Murder and plagium are singled out as the most significant crimes in a provincial context.

He further discusses the implications of the treaty for our understanding of the lex Fabia de plagiariis: contrary to the previously prevailing opinion, punishment under its first chapter dealing with the sale of free persons into slavery should have been capital. The difference in this respect between this treaty and the lex Antonia de Termessibus (*CIL* I² 589, col. I L. 36 - col. II L. 5) dates the lex Fabia after 68 B.C.

1285. Lycia. **The Twelve Gods, Imperial period.** Cf. *SEG* XLIV 1146 (B.Freyer-Schauenburg, *Die lykischen Zwölfgötter-Reliefs* [*AMS* 13; Bonn 1994]). D.Schürr, *Adalya* 16 (2013) 213-223, provides some remarks on the reliefs depicting the Twelve Gods. He argues that there were, in fact, fourteen gods, including Ἄρτεμις Κυνηγέτις and ὁ πατὴρ αὐτῶν (Zeus, according to S., who refers to *CIL* VI 29848b). In Freyer-Schauenburg 4 S 4 he suggests reading αὐτῶ⟨ν⟩ for [- - -].ΥΤωω [already considered, but doubted, by P. Corsten]. In S 7, S. combines ΕΡΜ in L. 5 with ΕΝΔΑΔΙΣ in L. 4 (hitherto interpreted as a personal name Ἐνδαδις) and thus reconstructs the name Ἑρμενδαδις [in the same sense J.-S.Balzat, *Chiron* 44 (2014) 254-256, Pleket]. He argues that a sanctuary of the Twelve Gods, of which no example has been localized so far, may have been at Limanağzı near Phellos (215-218). Finally, S. agrees with the communis opinio that the gods have no connection to the Hittite Twelve Gods (as in Yazılıkaya) or the 'Twelve Gods of the agora' (*TAM* I 44 c L. 22); their origins are still unclear. [Cf. now also G.H.Renberg, *EA* 47 (2014) 107-132, Pleket.]

1286. **Araxa. Grave epigram for Neophytos, 2nd cent. A.D. Limestone slab broken on all sides except the left; now in a private collection in Fethiye.** Ed.pr. G.Staab, *EA* 46 (2013) 68-80 (ph.; German translation; copious metrical and linguistic commentary).

Οὔτ' ἔτι νηπίαχος οὔτ' ἀνδρῶν ἦλθ[ον ⏑ – ⏑]
παῖς δ' ἔτι κοῦρος ἐὼν ἔδραμον εἰ[ς Ἀΐδην]·
οὔνομα Νιόφυτος, τόδε δ' ἤκαχε καὶ τοκε[ῶνας]
οὐδ' ἄρα δεσσποσύνους ἔλλαβε μεῖον [ἄχος]
vacat
ἄνθος ἐμῆς νεότητος ἀφείλετο Μοῖρα κρατα[ιὴ]
ζωὴν σβεσσαμένη σώματος αἰφνιδίως,
ψυχὴ δὲ ζώει μοι ἀγήραος, οὐδ' ἔτι νούσων
οὐκ ἀχέων ἄλλων πίμπλαμαι οὐδὲ πόν[ων]
vacat
παῖδ' ἐρατὸν χρύσιον ἀνήρπασε λοί[μιος αἶσα]
ὡς φυτὸν ἐξαπίνης νιόφυτον Βο[ρέης·]
ἄλγος δ' οὐ τὸ θανεῖν, ὅτι μόρσιμόν [ἐστιν ἑκάστῳ],
ἀλλ' ὅτι πρὶν τοκέων ἡλικίης τ[ε πάρος]

The pentameters in LL. 2, 4, 6, 8, 10 and 12 are indented; between LL. 4/5 and 8/9 a short horizontal stroke (the so-called paragraphos) | 1. in fine e.g. ἦλθ[ον ἐς οἶκον] or ἦλθ[ον ὅμιλον], ed.pr. || 2. κοῦρος: applicable to both ephebes and young children, ed.pr. | 3. Νιόφυτος = Νειόφυτος; used instead of Νεόφυτος metri causa, ed.pr.; τοκε[ῶνας]: restored metri causa ed.pr., who adds that τοκεών is a rare term || 4. δεσσποσύνους: plural used metri causa, ed.pr., who adds that the term implies that Neophytos was a 'Sklave, Mündel oder Diener' || 7. ἀγήραος: 'ohne alt zu werden', ed.pr., with parallels for this relatively rare variant of ἀγήρατος || 9. λο[ί[μιος αἶσα]: also in *SGO* I 252 no. 02/09/31, ed.pr. || 11-12. ed.pr. refers to *Bombos* 38 (*SGO* IV 11 no. 17/02/01): οὐ κακόν ἐστι τὸ θανεῖν, ἐπεὶ τό γε Μοῖρ' ἐπέκλωσεν, [ἀλ]λὰ πρὶν ἡλικί[ας καὶ γονέων πρ]ότερ[ον] (the maxim is assigned to Κερελλαῖος μαντιάρχης); ed.pr. adduces various variants of the expression; in L. 11 in fine ἑκάστῳ or ἅπασιν, ed.pr., who points to the possibility of restoring [ἦμαρ ἑκάστῳ/ἅπασιν].

1287-1295. **Arneai. Honorary inscriptions for members of the Teimarchos family, 2nd cent. A.D.** After a brief introduction on the location of Arneai and its position in the road-network of the *Stadiasmus* (*SEG* LI 1832; cf. our lemma no. 1365), S.Şahin, *Gephyra* 10 (2013) 38-49, (re)publishes the following inscriptions. For a stemma of the family see ed.pr. on 47.

1287: 41 no. 1 a (German translation) – *TAM* II 759 (102 A.D.). Not rediscovered by Ş.

1288: 41 no. 1 b (ph.). **Building inscription, 102 A.D. Architrave block, built into the city wall near the Northern Gate; inscription in a tabula ansata. Greek text also in** O.Salomies, *An.Ép.* (2013) [2016] no. 1625.

[Αὐτοκράτορι Νέρουᾳ Τραϊα]-
[νῷ Καίσαρι Σεβαστῷ Γ]ερμαν̣ι-
[κῷ Δακικῷ τὸ ἔκτον] vacat
[Διότειμος Οὐ]ασ[σ]ου τοῦ
[Διοτείμου κα]ὶ Λαλλα Τει-
[μάρχου τοῦ Δι]οτείμου, ἡ γυ-
[νὴ αὐτοῦ, ἐπεσ]κεύασαν τὸ
[παρόχιον καὶ τ]ὰ ἐν αὐτῷ τά-
[χειον γενόμ]ενον γυμνάσι-
[ον, ἀναλώσαν]τες ἐκ τῶν ἰδί-
[ων εἰς τὴν ἐπισ]κευὴν αὐτοῦ δη-
[νάρια τρισ]χείλια

The text is identical with *TAM* II 759 (see our lemma no. 1287) and can, therefore, be restored with certainty; the building apparently had two entrances, near which the two stones were placed, ed.pr. | 3. the sixth year, sc. of his tribunicia potestas (101/102 A.D.), ed.pr.; see *An.Ép.* for some criticism: Trajan did not receive the title Dacicus until the end of 102 A.D.; τὸ ἔκτον may refer either to the year of the emperor's rule (102/103 A.D.) or to the number of his consulships (between 112-117 A.D.) | 8. παρόχιον: 'Gästehaus' which previously was a gymnasion, ed.pr. || 8-9. τάχειον: 'früher', ed.pr.

1289: 41/42 no. 2 a (German translation) = *TAM* II 766 (*IGR* III 642). Honorary inscription for Λαλλα Τειμάρχου τοῦ Διοτείμου (cf. previous lemma). Not rediscovered by Ş.

1290: 42 no. 2 b (ph.; German translation). **Honorary inscription for Lalla, early 2nd cent. A.D. Limestone statue base moulded above and below; originally built into the city wall but now lying ca. 10 m from the southern part of the wall; on top five dowel-holes. Greek text also in** O.Salomies, *An.Ép.* (2013) [2016] no. 1626.

[Λαλλ]αν Τειμάρχου τοῦ Δι[ο]|τείμου Ἀρνεατῶν ἡ πόλις | vacat τὴν εὐεργέτιν vacat

1291: 42 no. 2 c (German translation) = *TAM* II 778. Honorary inscription for Λαλλα, erected by her freedman Μασας (ὁ ἠλευθερωμένος ὑπ' αὐτῆς). Not rediscovered by Ş.

1292: 43 no. 3 a (German translation) = *TAM* II 767. Teimarchos I, son of Dioteimos (and father of Λαλλα), the demos of Arneai and οἱ συνπολειτευόμενοι honor T.'s daughter Αση, also called Δημανθίς.

1293: 43/44 no. 3 b (ph.; German translation). **Honorary inscription for Demanthis, early 2nd cent. A.D. Limestone statue base moulded above and broken below. Greek text also in** O. Salomies, *An.Ép.* (2013) [2016] no. 1627.

Δημανθὶς Τειμάρχου Ἀρ-
νεᾶτι[ς] τὴν ἐμαυτῆς εἰκόνα
τετειμημένην ταῖς ὑπογε-
γραμμέναις τειμαῖς

3-4. on the shaft of the base the τειμαί may have been listed, ed.pr. | Teimarchos I is on record in this text and others; for Teimarchos II Ş. cites *IGR* III 705 LL. 16 20 (Kyaneai; 156 A.D.; 44 no. 4); for Teimarchos III Ş. adduces two texts from Patara (*SEG* LVI 1764 ter and 1764 quater (ca. 200 A.D.); German translations; 44/45 nos. 5 and 6) and *TAM* II 765 (*IGR* III 640; Arneai; eponymous priest in the federal imperial cult; German translation; 45 no. 7).

1294: 45/46 no. 8 (ph.; German translation) – *TAM* II 779; Ş. argues that the Dioteimos mentioned in L. 1 probably was an ancestor of Teimarchos I (cf. our lemma no. 1292). The payment of the funerary fine in χιθαρηφόροι – silver coins of the Lycian Koinon (167 B.C.–43 A.D.) – points to a period before 43 A.D. (annexation of Lycia by Rome) [see, however, Schuler, *Chiron* 36 (2006) 416, for coins with the kithara after 43 A.D., Corsten].

1295: 46/47 no. 9 (ph.; German translation). **Epitaph of Teimarchos I and his wife Pinnarma, early Imperial period (Flavian?).** Limestone architrave block, broken at upper right. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1628.

[Τείμαρχος Διοτείμου Ἀρνεάτης κατεσκεύασε τὸ ἡρῷον]
[ἑαυ]τῷ καὶ τῇ γυναι[κὶ αὐτ]οῦ Πιννarμ[ᾳ Διοδότου ---]
[καὶ τοῖ]ς γεννηθησομένοις τέκνοις ἐγγόν[οις ἑαυτῶν ---- ἐὰν]
[δέ τι]ς ἀνοίξῃ ἢ θάψῃ ἢ ἀδικήσῃ, ὀφειλέτω τῷ δήμῳ Ӿ [--']
[??] ὡς ἂν [παντὶ τ]ῷ βουλομ[ένῳ] ἐξέστω τὴν πρᾶξιν π[οιεῖσθαι?]
[ἐπὶ τῷ ἡμίσει? ---------- ? ----------]

Pinnarma is such a rare name (and attested only in Arneai) that the restoration of her husband's name in L. 1 is 'fast sicher', ed.pr.

1296. Arsada. Grave epigram for Pappion, Imperial period. Sandstone funerary altar broken above and below; now in a private collection in Fethiye; inscription on the front face (see our lemma no. 1297 for a second text). Ed.pr. G.Staab, *EA* 45 (2012) 42-45 no. 2 (ph.; German translation); for the provenance cf. id., *EA* 46 (2013) 68; to be included in a planned volume of *SGO* under no. 17/22/01.

[Μο]ύνη [σ]τήλη καὶ | [γρ]ά[μ]ματ' ἐνθάδε | vacat τεύχθη· vacat |
Νέος θνῆσκαι δὲ νν || Παππίων καὶ θάπτε|το Bν ειθυνίδι γαίῃ· |
τρια καὶ εἴκοσ' ἔτη ἀγά|γας γλυκερῷ ἐνὶ φωτί· |
πρέσβυς δὲ πατὴρ || καὶ μήτηρ γαστέρα | τειρομένη·
παιδὸς | ἐπὶ μνημοσύνῃ γράμ|ματα ταῦτ' ἐχάραξαν· |
Ναννα καὶ Παππίων ἐπὶ || τῷ υἱῷ καὶ Λολλιανὸς | ἐπὶ τῷ ἀδελφῷ vac.

Ed.pr. writes about a 'pseudo metrical' inscription and mentions various metrical mistakes; vertical strokes (and indicate the lines on the stone | 2. θνῆσκαι | θνῆσκε ('Jung verstarb Pappion'), ed.pr. || 4. πρέσβυς: 'alter Mann', ed.pr. Pappion died and was buried in Bithynia; his parents and brother erected a cenotaph for him in Arsada; Pappion's remains were not transported to his home-city.

1297. Arsada. Epitaph of Hermon, Imperial period. On the right side of the funerary altar mentioned in our lemma no. 1296 an epitaph has been inscribed in 'etwas späterer Zeit'. Ed.pr. G.Staab, *EA* 45 (2012) 45 no. 2b (ph.; German translation).

Ἀρμοας Ἐρ|μωνος ἐπὶ | τῷ ἀδελφῷ Ἕρμωνι | ἥρῳ[ι] vacat

1298. Arykanda. New inscriptions, late Hellenistic and Imperial periods. B.Iplikçioğlu, *ANMED* 11 (2013) 215, provides a list of new inscriptions found during his surveys: 1) dedication to Ἄρτεμις Κομ[---], Imperial period; 2) two dedications to the Διόσκουροι and Ἑλένη, late Hellenistic/early Imperial period; 3) epitaph of Μεταβόλη, daughter of Κάλλιπος (sic), and her mother Ῥόδα, Imperial period; 4) graffito of the venator Φώτις, Imperial period.

1299-1300. Arykanda (area of: Yeşilköy). Epitaphs. Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 10 (2013) 123/124 nos. 1/2 (ph.), publish the following inscriptions.

1299: 123/124 no. 1 (German translation). **Epitaph of Neoptolemos, shortly after 212 A.D.** Limestone funerary altar moulded above with two akroteria in the corners; built into the wall of a private house in Yeşilköy. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1624.

Ἀμυμόνη ἡ ἡ[γ]||μένη μνημό|δουλος ὑπὸ τῆς | εὐεργέτιδος | πατρωνίσσης | Αὐρ(ηλίας) Ζόης Ἀλυπ[ί]|δου τὸν βωμὸν | ἀνέστησα, καθ[ὼς] | διετάξατο· ν ἐνθ' || ἐτάφη ὁ ἀνὴρ | αὐτῆς Νεο|πτόλεμος Ἰέ| vacat ρωνος Ἀρυ(κανδεύς)

Zoe is a Roman citizen, her husband Neoptolemos is not; this may imply that the altar dates to the years shortly after 212 A.D.; Aur. Zoe and Neoptolemos apparently both had passed away when the altar was erected, edd.pr. [or is Neoptolemos the husband of Amymone, whom she married after her manumission?, Corsten] || 1. in fine a letter which looks like an omicron or omega but is in fact very mutilated, edd.pr., who translate ἡγμένη as 'angestellt'; D.Feissel in *An.Ép.* suggests ἡ[ρη]|μένη: 'choisie comme gardienne du monument' || 2-3. μνημόδουλος: cf. *TAM* II 794 (*I.Arykanda* 147) and the word ταφόδουλος in our lemma no. 1359 B LL. 3/4, edd.pr. || 6-7. gen. of Ἀλυπίδης, previously unattested, edd.pr., who refer to Ἀλυπία, Ἀλύπιος, Ἀλυπίων, Ἄλυπος || 12-13. another Ἱέρων Ἀρυ(κανδεύς) in *SEG* XLVI 1704 (also from Yeşilköy; late 1st cent. B.C.): he was demarch of the κώμη situated near Yeşilköy, edd.pr. | A.Chaniotis, *EBGR* (2013) no. 125, points out that Amymone (L. 1) must have been freed after Zoe's death; this explains the reference to the latter as 'patron'.

1300: 124 no. 2. **Epitaph, undated.** Lower right part of a marble stele; part of a relief preserved, representing the lower part of a man clad in a chiton; inscription below the relief.

[---]ΜΕΟΥ|[---]ΜΟΥ νν

1. E.g. [Ἀρτε]μέου[ς], edd.pr. on 126 edd.pr. briefly mention several rock-cut letters on rocks in the area of Yazır, Yeşilköy and Gökbuk: a large omicron ("O(ρος)?) and ΔΗ|ΔΗ, perhaps indicating the borders of κῶμαι in the area concerned, belonging to Arykanda's territory.

1301. **Balboura (area of: Söğüt). Epitaphs, Imperial period.** Two epitaphs, found in the town of Söğüt, mentioned by T.Corsten, *ANMED* 11 (2013) 193: 1) epitaph of Μαραμοτης, son of Κλέων, and his wife Ἀρτεμεις; 2) epitaph of Ἀρμονανις, son of Ἑρμαῖος (Bean, *JNLyc* 32).

1302. **Choma. New inscriptions, Hellenistic and Imperial periods.** B.Iplikçioğlu, *ANMED* 11 (2013) 215, mentions two new inscriptions in the Elmalı Museum: 1) honorary decree of the δῆμος of Χῶμα for Γη from Arykanda, daughter of Περπενδυβερις and wife of Ἀλέξανδρος, late 1st cent. B.C.-early 2nd cent. A.D.; 2) fragment of an honorary inscription, Imperial period, perhaps 3rd cent. A.D.

1303. **Elmalı (area of). Dedication to Kakasbos, Imperial period (3rd cent. A.D.?).** B.Iplikçioğlu *ANMED* 11 (2013) 216, mentions a dedication, now in the Elmalı Museum, to Κακασβος, put up by Κε̣μους [new name, Corsten], the slave of Διογένης.

1304. **Hippoukome. List of contributors to a bath building, 2nd/3rd cent. A.D.** *TAM* II 168. Cf. our lemma no. 1821.

1305. **Kibyratis. City foundations, Hellenistic.** T.Corsten, in *Euploia* 77-84, analyzes the sources for the formation and organization of the cities of the Kibyratis (Kibyra, Balboura, Boubon, Oinoanda) underlining specifically the role of Termessos in Pisidia in this process. Some of the earliest epigraphic sources for the city of Kibyra date only to the 2nd cent. B.C. (*I.Kibyra* 1/2; the earliest Hellenistic text from near the site is the grave epigram for Παλυγος from Rhaukos in Crete, *I.Kibyra* 104). For Balboura, C. returns to *SEG* XL 1268, a form of cadaster dating to 'nicht sehr lange nach der Gründung der Stadt': a third of the names in this text are Pisidian. The community at Oinoanda could be called Τερμησσεὶς ὁ πρὸς Οἰνοάνδοις ('Termessos Minor'; see e.g. *SEG* LVII 1637 and LX 1569). Developed with many sources other than epigraphic ones, the overall hypothesis is that all cities of the Kibyratis were founded by Pisidians in the 3rd cent. B.C., more specifically by agents from Termessos, and that this initiated a process of Hellenization of the pre-existing local communities.

1306. **Kibyra. New inscriptions, Hellenistic and Imperial periods.** L.Meier, *ANMED* 11 (2013) 53-54, provides an overview of some new inscriptions found during the excavations in Kibyra: 1) fragment of a treaty concerning judicial relations between the members of the Tetrapolis, 2nd cent. B.C.; 2) treaty with Apollonia Salbake, undated; 3) fragments of another copy of the treaty with Rome (cf. *I.Kibyra* 1, 188 B.C.; 4) honorary inscription for an athlete, early 2nd cent. B.C.; 5) ca. 60 fragments of inscriptions on the column bases (?) of the stadium, which point to the completion of the building under the joint rule of Septimius Severus and his sons; 6) honorary inscriptions on statue bases for two cousins, 2nd cent. A.D.; 7) inscription on a sundial, 198-211 A.D.; 8) mosaic inscription in the stoa in front of the odeion, 249-254 A.D.

1307. **Kibyra (area of: Bayramlar). Dedication to Herakles, Hosios and Dikaios, and Chrysea Parthenos, 2nd/3rd cent. A.D.** White marble or limestone block; edges preserved except at the top. The stone was seen and copied in Bayramlar by J. and L.Robert, who mentioned its existence several times between 1948 and 1958. T.Corsten rediscovered the stone in 1997, built into the wall of a house; it had disappeared by 2004, but re-appeared again in 2008 in the garden of a villager. Edd.pr. T. Corsten, M. Ricl, *Gephyra* 9 (2012) 143-151, on the basis of L.Robert's copy (ph.) and C.'s photo. Greek text and French translation in C.Brélaz, *An.Ép.* (2012) [2015] no. 1556.

vacat Ἔτους ... vacat
Θεοῖς ἐπηκόοις Ἡρα-
κλεῖ καὶ Ἡρακλέως τέ-
κνῳ Ὁσίῳ καὶ Δικαίῳ ν[ε]
ογενήτῳ καὶ Χρυσεί-
ᾳ Παρθένῳ Αὐρήλιο[ι?]
Κράτερος Ῥεττύλου
καὶ Μῆνις β' Μαμμοθρέ
πτου καὶ Ἑρμαῖος γεω-
[κ]όρος, ἱερεῖς, ἤγειραν
[ἐ]κ βάθρων τὸν ναὸν
ἐκ τῶν ἰδίων ὑπαρ-
χόντων εὐτυχῶς
τοῖς ἐπηκόοις θεοῖς

1. Robert read βιρ = year 112 = 135/136 A.D. (Kibyratan era: 24/25 A.D.); C. saw only two vertical strokes and points out 'that given the Aurelii in LL. 6-9 a date in 135/136 A.D. would be too early; he refers to *SEG* XLVII 1809 (from Karamanlı, only a few km from Bayramlar) in which a double date is given: year 110 and 51; year 110 is based on the Kibyratan era: 133-134 A.D.; year 51 is based on an unknown era starting in 83/84 A.D., which would fit year βιρ' (195/196 A.D.), edd.pr.; according to edd.pr. letter forms point to 'sometime in the 2nd or 3rd centuries A.D.' || 2-3. Herakles: here the indigenous variant (Κακασβος) is meant, often represented riding a horse and carrying a club, edd.pr. [cf. for Kakasbos K.B.Zimmer, *MDAI (I)* 62 (2012) 54-65, *An.Ép.*] || 3-5. Hosios and Dikaios clearly is one deity, edd.pr., who refer to two texts from Phrygia linking Hosios and Dikaios with Herakles but add that the concept of H. and D. as Herakles' child is unparalleled and that 'speculation' about 'how it came about that H. and D. began to be viewed as Herakles' child - - - is unprofitable' (ὁσογεννητος: 'nearly unattested in classical authors and inscriptions' (147) || 5-6. Χρυσεία: edd.pr. refer to Χρύσεος as an epithet of various deities; the identity of this 'Golden Virgin' remains unclear, edd.pr. || 7. Ῥέττυλος: previously unattested, edd.pr. || 8-9. Μαμμοθρέπτου: 'a riddle', edd.pr., who translate: 'Menis, son of Menis Mammothreptos'; Mammothreptos could be a signum; according to scholia it can mean 'blockhead' or 'spoilt child'; signa with a 'belittling meaning are not uncommon, edd.pr. || 9-11. the neokoros is here considered as priest, which is unusual | [is the concept of a newly-begotten child' and a 'Golden virgin' perhaps to be viewed against the background of the Christian concept of Jesus as the son of God and of the Holy Virgin? In other words do we have an example of competition in the religious market place?, Pleket].

1308. **Kibyra (area of: Gölhisar Gölü). Epitaph of Nana, early Imperial period.** Round white marble or limestone base with mouldings, found on the peninsula in Lake Gölhisar. Mentioned in *SEG* LXI 1234; ed.pr. T.Corsten, *MDAI(I)* 62 (2012) 38/39 (ph.; German translation).

Σιλλεας Σιλλευ (?)
Ναναᾳ θυγατρὶ
ἱερήᾳ Ἀφροδίτης
καὶ Καλλικλῆς
ὁ ἀνὴρ ἀνέστησαν
φιλοστοργίας ἕνεκ[α/εν]

1. The name Σιλλεας (Anatolian or Greek?) is rare, ed.pr., who refers to *LKibyra* 327 and to *LGPN* I and III for the form Σιλέας (Kos and Elis); Σιλλευ (?) may be an unusual genitive of the Greek name Σιλλεύς, ed.pr. || 3. first attestation of a cult of Aphrodite in Kibyra and environs, ed.pr.

1309. Kibyra (area of: Gölhisar Gölü). Incertum, Imperial period. Fragment of an inscription cut into a rock above a rock-cut trough at the northwestern point of the peninsula in Lake Gölhisar. Mentioned in *SEG* LXI 1234; ed.pr. T.Corsten, *MDAI(I)* 62 (2012) 39/40 (ph.).

[-? -] διακατέ|χεται (?) ὑπὸ ν? ..ΠΟΥΛΑ

1-2. The meaning of διακατέ|χεται (?) is unclear, ed.pr., who refers to (προ)κατέχομαι, 'reserviert sein' (*SEG* XLIX 1521 from Metropolis, Ionia; LVII 1370 from Hierapolis, Phrygia; *TAM* III 872 A II no. 1, A IV nos. 9 and 11, A VII no. 21 etc. from Termessos, Pisidia) | 3. perhaps Αρπουλα, genitive of a hitherto unknown name Αρπουλας? , ed.pr.

1310. Kyaneai (area of: Davazlar). Donation of Ioannes, 6th cent. A.D. Limestone block found in the graveyard west of the village. Edd.pr. F.Onur, M.Oktan, *Gephyra* 10 (2013) 97/98 no. 1 (ph.; English translation): † Εὐχὴ Ἰωάννου· ἔδω|κεν ν(όμισμα) α' †

The stone may originate in the 6th-cent. A.D. church next to the mosque, edd.pr., who refer to *SEG* XLVIII 1717 (also from Davazlar; ἔδοκαν χρυσᾶ νο(μίσματα) β') | 1-2. 'granted 1 solidus' (probably for church construction or repairs), edd.pr.

1311. Limyra. Letter of a royal functionary to the commander of the city, ca. 197-188 B.C. *SEG* LXI 1236. B.Virgilio discusses this document in three almost identical contributions: *CRAI* (2013) 969-984 (in French), *Studi sull'Asia Minore e sulla regalità ellenistica. Scelta di scritti* (*Studi Ellenistici* Suppl. II, Pisa-Rome 2014) 333-362 (in Italian) and *Studi Ellenistici* 29 (2015) 175-206 (in French). The two publications from 2014 and 2015 contain 'le texte développé' of the contribution in *CRAI*. We reprint the text presented by V. in *CRAI* (French translation). Cf. D.Rousset, *BE* (2015) nos. 16 and 650.

[-----ca. 16-22------Λιμυρέων τῆι βουλῆι καὶ τῶι] δ̣ήμωι χαίρε[ιν]· ἐμφανισάντων ἡμῖν τῶν
[παρ᾽ ὑμῶν πεμφθέντων πρεσβευτῶν--- ca. 13-19 ---·M?]ύνδου, Αἴχμονος, Ἰφικράτους περὶ ὧν vac
[ἔφασαν συντετάχθαι αὐτοῖς παρ᾽ ὑμῶν (τε) καὶ παρα]καλούντων διατηροῦντας τὴν ἐξ ἀρχῆς
4 [ὑπάρχουσαν εὔνοιαν φιλάνθρωπα ἡμᾶς? συγχωρεῖν τῶι] δήμωι, τὰ ἀξιούμενα ὑπακηκόαμέν τε vacat
[καὶ τοῖς πρεσβευταῖς εἰρήκαμεν τὰ συγχωρηθέντα ὑμῖν] διασαφῆσαι ὅπως παρακολουθῆτε τοῖς vacat
[γεγραμμένοις· μηθενὶ δὲ ἐξουσία ἔστω ἐπιβαί?]νειν εἰς τὰ κτήματα, ἐπειδὴ ὄντες ὀλίγοι vacat
[οἱ ----- -ca 20-26- ------·Ἀριστόνωι? τῶι τεταγ]μένωι ἐπὶ τῆς πόλεως εἰρήκαμεν παραγ-
8 [γεῖλαι τοῖς ὑφ᾽ αὐτὸν στρατιώταις ὅπως τῶν κτ?]ηνῶν ἁπλῶς μηθὲν παραιρῶνται, ἀλλ᾽ ἐῶσιν
[----ca. 11-17----μηθὲν ἐξέστω τῶν κτηνῶν παραιρ?]εῖν ὡσαύτως δὲ μηδὲ φυλακῆς τῶν κατὰ τὴν
[χώραν φρουρίων γεγενημένης· περὶ τῶν ἄλλ?]ων, ὅπως λαμβάνωσιν οἱ στρατιῶται καθότι καὶ

[ἐντετάλμεθα· τὴν δὲ πύλην τὴν ἐπὶ τὸ Θ]εσμοφόριον φέρουσαν εἰρήκαμεν ὅπως ἀνοίγηται,
12 [ὡσαύτως δ᾽ εἰρήκαμεν ὅπως τὴν ὁδὸ?]ν κατασκευάσητε ἣν ἀπεφαίνετε ἀναγκαίαν ὑμῖν εἶναι
[----------ca. 27-33----------ε]ἰς τὸ Θεσμοφόριον· συντετάχαμεν δὲ καὶ τοῖς ἐνεκτη-
[μένοις ἐν τῆι χώραι μετὰ τῶν πολιτῶν καὶ] ξένων καὶ παροίκων τῶν ἐν τῆι πόλει συντελεῖν τὰς
[θυσίας τὰς εἰθισμένας ὑπὲρ τῶν βασιλ]έων· ἐντετάλμεθα δὲ καὶ Ἀριστόνωι προνοεῖσθαι ὅπως
16 [- ----------ca. 27-33 ----------]Ν μηδὲ τοῖς τριηρίταις ἐπιτρέπειν ἐπιβαίνειν μηδὲ
[---------- ca. 23-29 -------- ---περὶ] τοῦ γυμνασίου δὲ οὗ ἀνέθηκεν Φανοκράτης εἰρήκαμεν
[ἀποκατασταθῆναι ὑμῖν ὑπὸ τῶν στρ]ατιωτῶν ἵνα μήτε δίσκοι μήτε γυμνασίαρχοι δισσοὶ
[----------ca. 27-33----------καὶ] αὐτῶι χρᾶσθαι εἰς ἃ ἂν προαιρῆσθε· καὶ τὰ λοιπὰ δὲ
20 [θέλοντες πολυωρεῖν ὑμῶν ὅπως ἀεί τι τῶν ὑ]μῖν χρησίμων σ[υ]κατασκευῶμεν τῆι πόλει, πε- vacat
[πεισμένοι ὅτι μάλιστα δ᾽ ἐν τούτοις? χαριζ]όμενοι ὑμῖν δ[ιὰ τοῦτο?] χαριούμεθα τῶι βασιλεῖ, vacat
[πρὸς Ζεῦξιν γεγράφαμεν? ----ca. 12-18 ----]ύμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων
[καθήκηι? --------ca. 21-27 --------]ερωνται τοῖς ὑ[ποτεταγμέν?]οις· vacat ἔρρωσθε· vacat

Underlined words are those restored in the text by ed.pr. M.Wörrle or considered attractive and/or probable in his commentaries || 6-7. enigmatic passage; V. supposes the equivalent of: 'parce que, peu nombreux étant [les propriétaires; οἱ ἐνεκτημένοι?] qui sont restés sur leur propriétés, les soldats ont occupé ou pillé les propriétés abandonnées?' | 9-10. '[Qu'il ne soit permis également de réquisitionner toute tête de bétail?], même [lorsque] (un service) de surveillance des forts de la chôra est effectué]', V. || 10. [περὶ τῶν καρπ]ῶν is also a possibility, V. || 15. τὰς εἰθισμένας or τὰς καθηκού-σας, V. || 15-16. something like 'veiller à ce que les soldats gardent la discipline (*eutaktein, eutaxia*)', V. | 16-17. '"ne pas permettre aux *trieritai* d'accéder ni" (e.g.) de loger (*epi-, katastathmeuein, -esthai*)/séjourner (*diatribein*) à l'intérieur de la porte', V. || 21. V. also considers the restoration [ὅτι (e.g.) ὡς ἐνδέχεται μάλιστα χαριζ]όμενοι ὑ' 22-23. V. considers [πρὸς Ζεῦξ-, γεγράφαμεν? - -]ύμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων | [καθήκηι κυροῦν τὰ συγχωρηθέντα (or: τὰ προγε-γραμμένα?) ἵνα (or ὡς ἂν) συμφ?]έρωνται τοῖς ὑ[ποτεταγμέν]οις ('favoriser les intérêts des sujets, de se conformer à leurs attentes') but admits that in most Hellenistic inscriptions a neuter plur. goes with a verb in the third person sing.

1312. Limyra. Honorary inscription, 1st cent. A.D. Block, re-used in the Byzantine south wall of the Oststadt', for which the stone was cut at left. Mentioned by M.Seyer, *ANMED* 11 (2013) 88 (ph.); partial Greek text (read from the ph.) in O.Salomies, *An.Ép.* (2013) [2016] no. 1623. Ed.pr. M.Wörrle, *Chiron* 46 (2016) 433/434 (ph.; German translation).

[- - ---------- ------- κ]αὶ ἐθ[νικὰς ἀρχὰς τετελεκότων - ca. 6 -]
[καὶ ἐστεφανωμένων ὑπὸ τοῦ ἔθνους], πρυταν[εύσαντα -----ca. 13-----γεγυμ]-
[νασιαρχηκότα ἐν ἐθνικῆι πανηγύρε]ι καὶ δι᾽ ὅλου τοῦ ἔτους ἀλείψαντα [ἀνέ]δ̣η̣[ν]
4 [μέχρι νυκτῶν καὶ σειτομετρήσαντα] λανπρῶς καὶ ἐνδόξως καὶ ἀναδό̣γ̣[τα] τῆι π[ό]
[λει τὰς ἐκκειμένας εἰς τὸ ἄλειμμα L] δισχειλίας καὶ εἰερατευκότα τῶν Σε[βασ]
[τῶν---------- ca. 24----- -----] ἐν ἐθνικῆι πανηγύρει φιλοδόξως καὶ [..]
[---------- -------- σεσει]τομετρηκότα φιλοτείμως καὶ ἀρχιφ̣
8 [λακήσαντα----- -------- --κ]αὶ φιλ[αγά]θως καὶ μεμαρτυρημένο[ν]
[ὑπὸ τοῦ ἔθνους? - ---------- ------]
----- ------- ------- ------- -------

1 2. Presumably the end of the praise of the honorand's ancestors, ed.pr. | 2-6. πρυταν[εύσαντα] through Σε[βαστῶν] restored on analogy with LL. 8-12 of a similar inscription from Limyra (id., *art.cit.* 429-433), perhaps for the same man, ed. pr. | 4-5. 'der Stadt die für die Salbung zugeteilten 2.000 Drs. zurückgebend', ed.pr.

1313. Limyra. Graffito, Imperial period. Graffito on a cooking vessel, found in the Theater Baths, mentioned by B.Yener-Marksteiner, *ANMED* 11 (2013) 88 (dr.): χοῖνξ

1314. Lydai. Honorary inscription for the governor Cn. Avidius Celer Fiscilius Firmus, 70-72 A.D. *TAM* II 133. After re-examination of the stone, republished by M.Adak, M.Wilson, *Gephyra* 9 (2012) 11/12 (ph.). Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1664.

[Γ]ναῖον Αὐίδιον Κέλερα Φισκίλιον
Φίρμον, πρεσβευτὴν καὶ ἀντιστρά-
τηγον Αὐτοκράτορος Καίσαρος
Οὐεσπασιανοῦ Σεβαστοῦ, τὸν
δικαιοδότην, Λυδατῶν ἡ βουλὴ καὶ ὁ
vacat δῆμος vacat

[Γ]ν[α]ῖον Αὐίλι[ον Γναΐου? υἱὸν] Φίρμον πρε[σβ]ε[υτὴν καὶ ἀντισ]τ[ρά]|τηγον Αὐτοκράτ[ορος Καίσαρος] | Οὐεσπασ[ιανοῦ Σεβαστοῦ] | [ο]ι [ἔ]φεβοι (sic) [κ]αὶ [Αυ]δ[ατῶν ἡ βουλὴ | καὶ ὁ δ]ῆμο[ς], *TAM* || for the governor and the date of his governorship cf. *SEG* LXII 1286 [and our lemma no. 889, Corsten; since in Vespasian's titulature the element Φλαουίου is lacking, the inscription probably dates to the period after 26 Feb. 70 A.D.: see W.Eck, in L.Capogrossi Colognesi, E.Lo Scandone (edd.), *Vespasiano e l'impero dei Flavi* (Atti Convegno, Roma, Palazzo Massimo, 18-20 novembre 2009, Roma 2012) 27-44, especially 27-30, Pleket].

1315. Lydai. Honorary inscription for Cl. Iasonis, later years of Trajan's reign. Limestone base, moulded above and broken below; found during illegal excavations in the northern corner of the agora near the small theater; in the area several other inscribed statue bases have been found. The inscription was briefly discussed by D.Reitzenstein, *Die Lykischen Bundespriester* (cf. *SEG* LXI 1229) 171-172 and 199. Ed.pr. M.Adak, *Hermes* 141 (2013) 459-475 (ph.; German translation). Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1647.

Κλαυδίαν Τιβερίου Κλαυδίου Ἰάσο
νος θυγατέρα Ἰασονίδα τὴν καὶ Τα-
ταν, Ῥωμαίαν καὶ Πιναρίδα, πατρὸς
καὶ ἀδελφοῦ ἠρχιερατευκότων
Λυκίων τοῦ ἔθνους καὶ αὐτὴν ἀρ-
χιερατεύσασαν τῆς Ἀσίας, μητέρα
χειλιάρχου, γυναῖκα σώφρονα καὶ
μεγαλόφρονα καὶ εὐεργέτιν αὐ-
τῶν, Ἡλιόδωρος Διοφάντου καὶ
Ἡλιόδωρος καὶ Διόφαντος καὶ
[Μεὶς Ἡ]λιοδώρου τοῦ Διοφάν-
[του, Λυδά]ται καὶ Ῥόδιοι εὐνοίας
[καὶ ἀρετῆς ἕν]εκεν vacat

Dated by ed.pr. on prosopographical grounds || 4. ἀδελφοῦ: perhaps to be identified with Τιβ. Κλ. Ἀγριππῖνος, Roman knight and federal high priest, on record in *SEG* VI 654 (XVII 619), *TAM* II 425 and 495; in 495 he is honored inter alia tw

the Κοινὸν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων; Cl. Iasonis and her brother belonged to a Lycian elite-family which had broken with the mentality of the 'notorisch *ethnos*orientierten lykischen Provinzadel' (467) and had invested in relations with elite families in Asia (cf. Cl. Iasonis' high priesthood in Asia; LL. 5-6), ed.pr., who notes that Agrippinos was a citizen of Patara, whereas Cl. Iasonis (his supposed sister; see ablove) is from Pinara (cf. L. 3); ed.pr. is therefore forced to assume a mason's error in L. 3 (Π(ατ)αρίδα instead of Πιναρίδα) || 5-6. Iasonis was probably federal high priestess in Asia together with her husband, ed.pr. (on 461), who conjectures that she may have lived in Asia ('mehr oder weniger dauerhaft'; 474) and supported Heliodoros and his children in their efforts to become Roman citizens | 6-7. the honorand's son was a Roman knight (tribunus militum), just as her supposed brother (see above), who held four military functions under Domitian and Trajan before he began a civil career in the Lycian League | 9-12. Heliodoros senior and his three children and his wife Meis) are all on record in other Lycian inscriptions. For Heliodoros Sr. see *TAM* II 905 X E and F (federal high priest in 141 A.D.), *TAM* II 151 (construction of a family tomb near the agora) and *TAM* II 155 (before 141 A.D.); he is also on record in an as yet unpublished inscription from Lydai in which he is honored by a certain Μηνοφάνης; for Heliodoros Jr. see *TAM* II 141 (dies at the age of 34; successful rhetor); for Diophantos see *TAM* II 152/153 (ca. 155 A.D.; he built a mausoleum on a hill east of the city; he was the only child who survived his father); for the daughter Μεὶς cf. *TAM* II 151 (she died at 33 years old). Heliodoros Sr. was married to Μεὶς from Pinara; the latter did not receive civitas romana: neither in *TAM* II 156 nor in the posthumous honorary inscription *TAM* II 144 does she carry Roman names. All three children of Heliodoros Sr. received civitas romana after the time of the new inscription from Lydai, ed.pr. | how the children of Tib. Cl. Iason came to forge links with the elite of the province of Asia, is not clear. Ed.pr. suggests that individual senators from Asia, who held functions in Lycia, served as intermediaries and that C. Antius Aulus Iulius Quadratus was one of them. Claudia Iasonis' statue stood next to that of this senator: *TAM* II 133 (Greek text; German translation) but apart from the location of the statue there is no evidence that the senator, who was governor of Lycia-Pamphylia in 90-93 A.D. and of Asia in ca. 109/110 A.D., played any role in the rise of Cl. Iasonis' family to prominence in Asia, Pleket].

1316. Myra. Building inscription with honors for Vespasian, 70 A.D. *IGR* III 725. Two limestone fragments of a building-inscription; the right fragment in *IGR*; the left fragment is new; text read from a photo provided by T.Corsten to M.Adak, M.Wilson, who present the following text in *Gephyra* 9 (2012) 12 (ph. of left fragment; dr. of *IGR*). Cf. also C.P.Jones, *ZPE* 188 (2014) 28/29. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1638.

[Αὐτοκράτορι Καίσαρι Σεβαστῷ Οὐεσπασια]νῷ ὑπάτῳ τὸ β', Μυρέ[ων] ὁ [δῆμος]
[----------χρ]ήματα πεσό[ν]τα ἐν τῷ γε[-------]
[----------διὰ Γναίου Α]ὐιδίου Κέλερος Φι[σκ]ιλίου Φίρμου [πρεσβευ]-
[τοῦ καὶ ἀντιστρατήγου τοῦ Σεβαστοῦ κ]αὶ διὰ Λου[κί]ου Ο(ὐ)αλερίο[υ - ----]
[ἐπιτρόπου ----------]

Second consulate of Vespasian: 70 A.D., A., W. | 2. perhaps πεσό[ν]τα ἐν τῷ γε[ρουσίας ταμείῳ], A.Chaniotis apud A., W. prefers restoring [οἰκοδομ]ήματα πεσό[ν]τα ἐν τῷ γε[νομένῳ (or γε[γονότι) σεισμῷ]; as to the structure of the text, J. suggests that after ὁ δῆμος a verb like ἀνέστησεν/ἀνῳκοδομήσατο/ἐπεσκεύασεν followed; he refers to *IGR* III 729 (Limyra) as a parallel || 3. sigma of Κέλερος engraved above the phi, A., W., who suggest that the building activites may have to be related to the earthquake of 68 A.D. || 4-5. the procurator may have been the predecessor of P. Anicius Maximus, on record in *SEG* LXII 1286, A., W., who point out that the Kaunian text (see our lemma no. 889), like this text from Myra, shows that Avidius Celer was already governor in 70 A.D. and is likely to have been the immediate successor of Sex.

Marcius Priscus who was governor between 63 and 70 A.D. (cf. *SEG* LVII 1671-1673 and LVIII 1636). See A., W.'s list of governors of the combined province of Lycia/Pamphylia on 28; on 14/15 A., W. reflect on Avidius Celer's Italian background.

1317. Myra (area of: Çakalbayat). Milestone, 197-209 A.D. Limestone column partly broken at the top, with three dowel-holes for a column capital. Edd.pr. F.Onur, M.Oktan, *Gephyra* 10 (2013) 98 no. 2 (ph.; English translation). Greek text in O.Salomies, *An.Ép.* (2013) [2016] no. 1629.

Αὐτοκράτορσι Καίσαρσιν
Λουκίῳ Σεπτιμίῳ Σεουήρ[ῳ] Περ-
τίνακι καὶ Μάρκῳ Αὐρηλίῳ [Ἀντω]-
νείνῳ Σεβαστοῖς [[καὶ Ποπλίῳ Σεπ|]-
[[τιμίῳ Γέτᾳ Καίσαρι]]

Geta obtained the title of Caesar in 197 A.D. and became Augustus in 209 A.D., edd.pr. || milestone marking the road between Kyaneai and Myra, edd.pr.

1318-1319. Myra (area of: Sura). Two epitaphs. Edd.pr. F.Onur. M.Oktan, *Gephyra* 10 (2013) 99-100 nos. 3/4 (ph.; English translation), publish the following inscriptions, found in the old graveyard of the village.

1318: 99/100 no. 3. **Epitaph of Andronikos and Moninda, late Hellenistic.** Limestone stele broken above; in a recessed field the lower part of a relief representing part of a male (on right) and female (on left) figure; below the relief an inscription.

vvv Ἑρμάδας Ουβα καὶ ὁ πατρωὸς | αὐτοῦ Ἑρμίας καὶ οἱ ἀδελφοὶ vacat | vv ᾳὐ[τοῦ ..] Η[--8-10 -]ΡΟΔ[2-3]ΟΣ | Ἀνδρόνεικον καὶ Μονινδαν | vacat θεοῖς vacat

1. Ουβας: first attestation, edd.pr., who refer to Οβας in an inscription from Aspendos and note its Lycian origin; πατρωός: 'stepfather' or 'maternal uncle', edd.pr. || 4. Μονινδα: first attestation, edd.pr. who refer to Μονις and Μονιδαβη.

1319: 100 no. 4. **Epitaph of Hyrtakina, late Hellenistic.** Columnar limestone stele broken above: -----| Ἀβάσκαντος [...] | Ὑρτακίνᾳ ΗΤΟ[...] | vacat μνήμ[ης χάριν]

2. Ὑρτακίνα. cf. *I.Cret.* II.XXIX.12, edd.pr.

1320. Myra. Incerta, Imperial period (?). S.Bulut, *ANMED* 11 (2013) 91, reports the discovery in the theater of several inscribed blocks that were perhaps re-used after an earthquake in 240 A.D.; he provides the following texts: 1) ΚΗΡΠΙ; 2) ΝΑΟ; 3) ΟΡΙΘΟΔΟΜΟΣ [perhaps κ(ρη)π[ίς] vel sim., ναο[ς?, and ο(π)ι(σ)θόδομος? These constitute an intriguing set of structural labels, whether originally belonging to the theater or elsewhere, Carbon].

1321-1328. Neisa. Old and new inscriptions. B.Takmer, M.Oktan, *Gephyra* 10 (2013) 50-93, report on their activities on the site of Neisa (now Meryemlik; location; road-system; a map and photos of the remains of the ruins); they rediscovered six of the fifteen inscriptions found by Heberdey in 1895 (included in *TAM* II 736-750 in 1944); in addition they found eight new inscriptions (65-86 nos. 1-8; ph.; German translations). For another recently found and published text from Neisa see *SEG* LVII 1667 and LXII 1474.

1321: 65/66 no. 1. **Dedication to Augustus, 27 B.C.-14 A.D.** Rectangular limestone block; at left part a slightly recessed field with an inscription; found at the eastern end of the main street south of the southeastern bath-building. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1630: Καίσαρος | Θεοῦ | Σεβασ̣τοῦ

Same inscription on a building block from Kadyanda (*TAM* II 654), edd.pr.

1322: 66-69 no. 2. **List of contributors to the repair of the bath-building, 16/17 A.D.?** Limestone base moulded above and broken below; found in Samadin/Samanin near the two cultic caves east of the city; the base probably rolled down from the acropolis.

vacat (ἔτους) αρ̣ʹ ν Περιτίου νν
[ο]ἵδε φιλοδόξως καὶ εὐν[οϊκῶς]
[δι]ακείμενοι πρός τε τὸ[ν δῆμον]
[κ]αὶ τοὺς πολίτας πάντας [ἐπηγγεί]-
λαντο ἀναπόδοτα διαφ[έρειν εἰς]
τὴν ἐπισκευὴν τοῦ βαλα[νείου]·
Τροκονδας Ι̣[..] ν Δεικ[.....]
Ἀρτεμ[.....]Γ Δεικα[.....]
ΜΙΣΤΑ̣[.....]Μ̣ΑΝ̣ΔΥΒ[.....]
---

1. L for (ἔτους); year 101 = 16/17 A.D. (Sullan era), edd.pr. [but see D.Rousset, *BE* (2014) no. 454, who points out that the use of that era has not been established beyond doubt for Lycia and that the letter forms may well point to a period 'largement plus ancienne', Pleket] || 2-5. edd.pr. adduce parallels from Lycian cities for the formulas used and restored [but not for διαφ[έρειν], Pleket] || 7-9. beginning of the list of donors with name, patronymic and amount given in drachmai; in L. 7 after Τροκονδας perhaps κ[αί]; in L. 7 in fine perhaps Δεικ[ανδρος]; in L. 8 initio the patronymic of the two brothers (Ἀρτεμ[έους], gen. of Ἀρτεμῆς), followed by the drachma sign and two letters indicating the amount: [.]γ; in fine Δεικα[νδρος Θε]|μιστᾷ, followed by [Ж . ., ... Ερ]μαγδυβ[εριος Ж . .], or Θε] μιστᾳ[γόρου Ж ., Ερ]μαγδυβ[εριος ...], edd.pr.

1323: 69/70 no. 3. **Honorary inscription for Iulia Domna, 195-217 A.D.** Limestone statue base; broken on all sides except at left; found in the main street, ca. 35 m northeast of the theater; the honorary inscription for Sabinia Tranquillina (*TAM* II 739) was found nearby. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1631.

vacat Ἰουλίαν vacat
[Δό]μναν Σε[βασ]-
[τ]ὴν [μ]ητέρα
[κ]άστ[ρω]ν Νειϲ[έ]-
[ων ἡ β]ουλὴ καὶ
ὁ δῆμ(ος) vacat

The title mater castrorum (LL. 3-4) was granted on April 14, 195 A.D.; Domna died in 217 A.D., edd.pr. | after ΔΗΜ an abbreviation sign (ς).

1324: 70-74 no. 4. **Honorary inscription for Diogenes II, 138-151 A.D.** Limestone statue base moulded above; found ca. 10-15 m southeast of the theater. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1632.

Νεισέων ὁ δῆμος ἐτείμησεν [ταῖς]
τε ἄλλαις κατὰ φιλοδοξίαν τεί[μαις]
καὶ εἰκόνι χαλκῆ Διογένη δὶς τοῦ
Μητροδώρου Νεισέα, ἄνδρα καλὸν καὶ ἀγα-
θὸν καὶ εὐγενῆ καὶ ἐκ προγόνων φιλότειμ-
ον εἰς τὴν πόλιν, ἱερασάμενον τῶν Σεβαστῶν
ἐπιφανῶς καὶ σειτομέτροντα καὶ τειμηθέντα,
[γρ]αμματεύσαντα καὶ ε[ὐεργ]ετήσαντα τῆς πόλε-
[ως ἐκ]τενῶς καὶ πάλιν τειμη[θ]έν[τ]α, [τ]αμιεύσαντα
[τῆ]ς πόλεως πιστῶς καὶ ἐπιμελη[τεύ]σαντα τῶν δη-
[μ]οσίων ἔργων γνησίως, πρεσβ[εύ]σαντα δὶς πρὸς Θε[όν]
Ἁδριανὸν δωρεὰν ὑπὲρ τῆς πόλεως, ὑποφυ[λακή]-
[σ]αντα Λυκίων ἐπεικῶς, εἰκοσαπρωτεύοντα [vacat]
[τῆ]ς πόλεως, ἐν πάσαις ἀρχαῖς καὶ λειτ[ουργίαις]
[μεγ]αλόφρονα καὶ κοινῇ καὶ ἰδίᾳ πρ[ὸς ἕκαστον]
vacat ἐπεικ[ῶς?] vacat

3-4. Diogenes II: mentioned in various inscriptions of his descendants and in *TAM* II 744, erected by his son Διονύσιος I, edd.pr., who refer to the detailed family stemma on 82 and point out that his embassies t Hadrian (LL. 11-12) and the fact that he has held various magistracies imply that he was 'schon im fortge schrittenen Alter'; since he apparently did not belong to Neisa's delegates to Antoninus Pius in 151 A.D the latter date is a terminus ante quem for the inscription | [7. σειτομέτροντα: the photo seems to show that there is room for at least two letters between rho and nu: σειτομετροῦντα, cf. *An.Ép.* || 8-9. τῆς πολέως as if the preceding word was εὐεργέτην, Pleket] | 9. ταμιεύσαντα: in various Lycian cities there was a college of ταμίαι, edd.pr., who add that in Xanthos and Kadyanda a ταμίας πόλεως/δήμου is attested 10-11 the honorand was ἐπιμελητὴς τῶν δημοσίων ἔργων (cf. the cura operum publicorum in Latin inscriptions edd.pr. || 12-13. the federal ὑποφύλαξ was subordinated to the ἀρχιφύλαξ (police functions; responsible for payment of taxes. sometimes 'aus eigenen Taschen'); the ὑποφύλαξ may have been responsible for the obligations in his own city and one or two other cities, edd.pr., who refer to *TAM* II 831 || 13-14. εἰκοσαπρωτεύοντα: the dekaproteia was replaced by the eikosaproteia in Lycia in 124 A.D. at the latest edd.pr. (cf. our lemma no. 1770).

1325: 74-79 no. 5. **Honorary inscription for M. Aur. Dionysios II, ca. 200-225 A.D.** Part of a limestone statue base, broken above and at right; found in the eastern part of the city, ca.

100 m northwest of the eastern bath-building. Greek text and French translation in O. Salomies, *An.Ép.* (2013) [2016] no. 1633.

[Νεισέων ὁ δῆμος ἐτείμησεν]
[M. Αὐρ. Διονύσιον Διονυσίου]
[Διογένους δὶς τοῦ Μητροδώ]-
ρου Νεισέα, πολε[ιτευόμενον δὲ]
καὶ ἐν ταῖς κατὰ Αψκί̣α[ν πόλεσι]
πάσαις, γενόμενον ἀρ[χιερέα]
τῶν Σεβαστῶν καὶ γρα[μματέα]
Λυκίων τοῦ κοινοῦ, πάτ̣[ρωνα]
[vac.] τ[ῆ]ς τε πό[λεως ἡμῶν vacat]
[καὶ τῆς τῶν Βαλβουρέων?]

Letter forms very similar to those in *TAM* II 741 (rediscovered by edd.pr.) | the base on which this inscription is engraved hat previously carried the statue of Αὐρ. Λεύκιος ὁ καὶ Διογένης Νεισεύς, who won in the agon founded by Diogenes III | 2-4. the honorand is the son of M. Aur. Dionysios I, the grandson of Diogenes II (see stemma on 82 and the corresponding analysis on 80/81) and the nephew of Diogenes III; he is on record in 11 inscriptions (all listed by edd.pr. on 76/77; see stemma on 82), edd.pr., who add that he continued to be active in the 240s A.D. | 4-6. for this formula see *SEG* LXII 1368 | 8-10. edd. pr. assume that the function of λογιστής, which the honorand held in Balboura (*SEG* XLI 1360), made the honorand a likely candidate for the title πάτρων.

1326: 79-83 no. 6. **Honorary inscription for Aphphia, ca. 200-250 A.D.** Limestone statue base broken below and at left; found south of the main street between the southern bath-building and the theater, 10 m from *TAM* II 741. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1634.

[Νεισέων ὁ] δῆμος | [ἐτείμησε]ν Αφφιαν | [Διογένους γ'] Μητρο|[δώρου τε]τράκις || [... ἱε-
ρα]τεύσασαν | ---

2-4. The honorand is the daughter of Diogenes III; Metrodoros, the grandfather of Diogenes II, carries no patronymic in nine of the ten inscriptions in which he occurs; in *TAM* II 742 he appears as Μητροδώρου δ' (cf. τετράκις in the present text), edd.pr. | 5-6. either [ἀρχιερα]τεύσασαν | [τῶν Σεβαστῶν μετὰ τοῦ δεῖνος] (cf. *TAM* II 206) or [συνιερα]τεύσασαν | [τῶν Σεβαστῶν τῷ δεῖνι] (cf. our lemma no. 1328), edd.pr.

1327: 83 no. 7. **Honorary inscription for Aristonoe, late 2nd/early 3rd cent. A.D.** Upper part of a limestone statue base; found at the north edge of the main street, not far from *TAM* II 742. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1635.

Ἀριστονόην τὴν κα[ὶ Αυκίαν] | Ἰάσονος Νεισίδα [ἀνέστησε] Ἰάσων ὁ καὶ Ερπια[ς Νεισεύς]

Aristonoe and Iason were married, as appears from the text in our lemma no. 1328, edd.pr.

1328: 83-86 no. 8. **Honorary inscription for Aristonoe, late 2nd/early 3rd cent. A.D.** Limestone statue base found in the same place as the stone in our lemma no. 1326. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1636.

Ἀριστογ[ό]ην τὴ[ν καὶ]
Λυκίαν Ἰάσον[ος Νεισί]-
δα φιλόπατριν, [κατα]-
λιποῦσαν [τὴ πατρίδι]
ἄλλα τε π[ολλὰ καὶ χρήμα]-
[τα], συ[νιερασαμένην τῶν]
Σε[βαστῶν εὐσεβῶς τῷ]
φιλοπάτριδ[ι ἀνδρὶ]
αὐτῆς Ἰάσονι [τῷ] καὶ
Ερπια Μασο[υ] Ν[εισέων]
ἡ βουλὴ καὶ [ὁ δῆμος]

2. The same combination of Λυκία and Ἰάσων also in *IGR* III 704 II A l. 13 (Iason from Kyaneai and his daughter Lykia), edd.pr. | 5-6. B.Puech in *An.Ép.* prefers ἄλλα τε π[ολλὰ χρήματα καί].

1329. Oinoanda. The philosophical inscription of the Epicurean Diogenes, 2nd cent. A.D. *SEG* LXI 1239*, LXII 1476. J.Hammerstaedt, B.Hinzer-AlHasan, *EA* 46 (2013) 57-67, report on their attempt at determining the relative positions of the fragments by measuring three-dimensional scans for the height of lines and the space between them. They report that fr. 47 I-II (YF 096) does not belong together with fr. 47 III-IV (YF 085), as has often been assumed; the content of the two fragments also does not fit: fr. 47 I-II 'deals with the shortness of most extreme physical pain' caused by accidents or the like and ending in death, fr. 47 III-IV is concerned with pains caused by diseases from which one can recover.

1330. Oinoanda (area of). Grave epigram for Aristophanes, 3rd/4th cent. A.D. Large limestone stele moulded above and below; now in a private collection in Fethiye. Ed.pr. G.Staab, *EA* 45 (2012) 38-42 no. 1 (ph.; German translation); for the provenance cf. id., *EA* 46 (2013) 68; to be included in a planned volume of *SGO* under no. 17/06/08.

Γραμματικῶν | ἐπέων ὁ διδάσκαλος | ἐνθάδε κεῖμαι, |
ἠδὲ Μενανδρείων ' | ἐπέων ἴδρις ἐν θυ|μέλαισι vacat |
καὶ μελέων τραγι'κῶν οὐκ ἄλαλος λα|λιᾷ·
οὔνομα δ' Ἀριστο||φάνης, κύριον εὐ|λογίης·
χαίρετέ | μοι πάροδοι· vacat | τοῦτο μόγῳ· πάριτε

Vertical strokes (| and ||) indicate the lines on the stele || 1. Aristophanes was γραμματικός ('Grammatiklehrer') and perhaps also 'Rhetoriklehrer', ed.pr. || 2. Μενανδρείων ἐπέων: the deceased performed in thymelic contests as someone who recited verses of Menander, ed.pr., with parallels for the popularity of Menander in the Imperial period || 3. μελέων τραγικῶν: A. was familiar with '(Chor)lieder'; verses of Menander and 'Chorlieder' of e.g. Euripides played a role in A.'s teaching-program || 4. the first dactyl is one short syllable too long; the original version probably had οὔνομ' Ἀριστο φανης; vs. οὔνομα Ἀριστο|φάνης (with elision of the alpha). ed.pr.; '(ein Name,) der sich auswirkt auf schöne Ausdrucksweise' ed.pr. ' 5. 'Nur dies (sc. habe ich noch zu sagen). Geht weiter', ed.pr.

1331-1359. Patara. New inscriptions. H.Engelmann, *ZPE* 182 (2012) 179-200 nos. 1-21, (re)publishes 21 inscriptions (ph.; German translation, except for nos. 5 and 6); edd.pr. C.Schuler, K.Zimmermann.

Chiron 42 (2012) 567-626 nos. 1-9 (ph.; German translations), publish nine new inscriptions. Below we present them in chronological order and arranged according to the standard categories.

1331: S., Z., 568-573 no. 1. **Inventory, ca. 3rd cent. B.C.** Limestone block found in the so-called 'Grabkirche', originally used as 'Antenblock' [For another inventory from Patara cf. A.Lepke, C. Schuler, K.Zimmermann, *Chiron* 45 (2015) 293-301, Pleket]

[----------]ΝΟΡΑΔ[2-3]
[----------]ΔΟΝΤΑ.Α
[----------]Α[..]ΣΑΠΟ[..]
[----------]ΣΑ[..]ΑΣ Ἀπολλω-
[----------]ψθας Ἐπιμένον-
[τος----------]ΑΜΟΝ Ἀπολλωγ-
[----------κ]ῳγτα· ἄλλο Στρατο-
[κλῆς?----------ἀπ]ὸ δραχμῶν τεσσαράκοντ-
[τα----------ἄ]λλο Στρατοκλῆς ἀπὸ δρ[α]-
[χμῶν---8-9---ἐν]νέα· ἄλλο Σκυλλίων ἀπὸ δρα-
[χμῶν-4-5-]Ε[-3-ἄλ]λο Προκλῆς Μενάνδρου
[-3-]ΡΝ[2]ΔΕ[2-ἀπὸ] δραχμῶν τεσσαράκοντα
[-ca. 7-]ΤΕ[-ca. 6-] ἀπὸ δραχμῶν τεσσαράκοντα·
[-ca. 6-Ἀ]πολλώνιος ἀπὸ δραχμῶν ὀγδοήκοντ[α]
[τ]ριῶ[ν ὀβ]ολῶν δύο· [κυ]μβίον Στρατοκλῆς ἀπὸ δρα-
[χ]μῶ[ν] τριάκοντα· καυσίδιον Ἁρμόδιος Θεσσαλῷ
[ἀ]πὸ δραχμῶν τριάκοντα τριῶν· κώθων Σεροταλ-
λας ἀπὸ δραχμῶν τεσσαράκοντα· στατὸς Φι-
λίππου ἀπὸ δραχμῶν πεντακοσίων τεσσαρά-
[κ]οντα· Ἡφαιστίων Διονυσίου Λύκιος σκύφο[ς]
τὰ ἔσω περιηργυρωμένον, ἄγον δραχμὰς
[ἑ]κατὸν εἴκοσι· Μόσχος Μενεκλέους φιάλη-
ν (λ)είαν ὀμφαληφόρον, ὁλκὴ δραχμαὶ ὀγδοήκο-
ντα ὀκτώ vacat

7. ἄλλο: implies that the same type of objects was given, edd.pr. | 15. κυμβίον: 'drinking-cup', edd.pr. || 16. καυσίδιον: previously unattested; possibly a 'Gefäßtyp' which resembles a καυσία (Macedonian headgear), edd.pr. || 17. κώθων: a drinking-vessel of Lakonian origin, edd.pr. | 17 18. Σεροταλλας: edd.pr. refer to Σερστιας (*SEG* XLIII 969) || 18. στατός: 'large bowl', edd.pr., who refer, inter alia, to *I.Délos* 320 B l. 71 | 20-21. 'ein innen versilberte[r] Skyphos', edd.pr., who add that LL. 21-22 ἄγον δραχμὰς ἑκατὸν εἴκοσι points to the vessel's weight || 22. in fine after the H traces of a hasta; possibly a mason's error | 23. ΔΕΙΑΝ, lapis: ὀμφαληφόρον: 'glatte Omphalosphiale', edd.pr., who refer to *I.Didyma* p. 360 s.v. ομφαλωτός.

1332: E., 193 no. 14. **List of foreigners, Hellenistic (3rd/2nd cent. B.C.).** Fragment broken at all sides except at right; found in front of the theater.

[------]ρυθρ[α] [-----Τλ]ωεύς
[------] Ἄξιος [------]υνος
[------] Ἠπειρώτη[ς] [-------]ενδιος
4 [----Ἀ]σπένδιος vacat

1 [Ἐ]ρυθρ[αῖος], ed.pr. || 7. perhaps again an [Ἀσπ]ένδιος, ed.pr. || perhaps a list of mercenaries?, ed pr

1333: S., Z., 582 597 no. 4. **Honorary decree for Marcus Antonius Idagras, ca. 40-30 B.C.** Limestone statue base found in the ruins of the Byzantine wall in the area of the bouleuterion, now exhibited in front of the bouleuterion; on top, traces of dowel-holes for a bronze statue; in the inscription remnants of red paint. Greek text also O.Salomies, in *An.Ép.* (2012 [2015] no. 1658.

Παταρέων ὁ δῆμος ἐτείμησεν,
εἰσγραψαμένου τοῦ δήμου τὰς
ὑπὲρ αὐτοῦ τειμάς, Μᾶρκον Ἀντώνι-
ον Ἀντιπάτρου υἱὸν Ἰδαγραν Ῥωμαῖ-
ον καὶ Παταρέα, στρατηγήσαντα
Λυκίων τοῦ κοινοῦ ἐκ πάντων Λυκί-
ων καὶ πρεσβεύσαντα ὑπέρ τε
τοῦ δήμου καὶ ὑπὲρ Λυκίων πρὸς
τοὺς αὐτοκράτορας καὶ δωρεὰς
λαβόντα ἐπὶ συνφέροντι τῷ ἔθνει
καὶ ἑξακοσίους πολείτας ἐξαιτησά-
μενον ἀπὸ στρατείας, νεικήσαντα δὲ
Νέμεα καὶ Ἡραῖα τὰ ἐν Ἄργει παῖδας παν-
κράτιον πρῶτον Λυκίων καὶ τὰ τιθέμενα Ῥω-
μαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων κατὰ πεν-
ταετηρίδα εἰσολύμπια παῖδας παν-
κράτιον καὶ ἀγενείους καὶ Λητῷα τὰ τιθέ-
μενα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων καὶ Ῥω-
μαῖα τὰ ἐν Ῥόδῳ παῖδας πανκράτιον,
νεικήσαντα δὲ καὶ ἄλλους ἱεροὺς καὶ
στεφανείτας ἀγῶνας, χρυσῷ στεφά-
νῳ καὶ εἰκόνι χαλκῇ, ἄνδρα καλὸν καὶ ἀγα-
θὸν ὑπάρχοντα διὰ προγόνων

2. εἰσγραψαμένου: synonym of the more frequently used εἰσηγησαμένου, edd.pr., who also refer to inscriptions with γνώμη τοῦ δήμου || 3-4. the honorand is known from *SEG* XXVIII 1246 LL. 30-31 (victory in the πανκράτιον in the federal Lycian Ῥωμαῖα, in the category of the ἀγένειοι; cf. LL. 14-17 of the new inscription); the new Patarean text shows that in *SEG* XXVIII 1246 Ἰδαγ[ρ]αν is to be read (*SEG*: Ἰδαγ[ο]αν). 1246 should now be dated to the period 100-50 B.C., at the earliest in the 70s/60s B.C.; the honorand owed his Roman citizenship to M. Antonius, edd.pr., with reflections about the rarity of civitas romana in Lycia in the 1st cent. B.C./1st cent. A.D. and the combination of citizenships of two cities (Lycian) in general and

that of Roman and local citizenship in particular '| 5-7. Idagras was probably commander in chief of the federal Lycian army, edd.pr. || 9. τοὺς αὐτοκράτορας: 'die (römischen) Imperatoren: inter alios M. Antonius', edd. pr., with further details about the vicissitudes of Patara during the Triumvirate and in the period after the battle of Philippi || 12. ἀπὸ στρατείας· 600 citizens of Patara were discharged from service in the Roman army, edd.pr., who see this as evidence that the civic militias were important and substantial in the Hellenistic cities || 12-21. the honorand won in three categories of games: 1) contests which were part of the περίοδος (L. 13); 2) contests founded later and as prestigious as the periodos (LL. 14-16: the ἰσολύμπια Ῥωμαῖα); 3) contests which were ἱεροὶ καὶ στεφανεῖται without belonging to the original periodos or claiming the same level as the periodos (isolympia etc.): the Xanthian Λητῷα and the Rhodian Ῥωμαῖα [edd.pr. assume that for the Letoia Xanthos used the same procedure as for the Lycian ἰσολύμπια Ῥωμαῖα, viz. the sending out of ambassadors asking for recognition of the contests as being of the same level as the periodos-contests for which ambassadors were sent out every four years: but whereas the Ῥωμαῖα were isolympic, the Letoia obviously were not: they belonged to the ἱεροὶ ἀγῶνες for which the city did not want all the hassle connected with the sending out of theoroi all over the Greek world; for the formula in LL. 20/21 cf. J.-Y.Strasser, *REG* 128 (2015) 666, Pleket]; edd.pr. refer to *SEG* XXII 350 (XXV 467), recording the Ῥωμαῖα Λητῷα τοῦ κοινοῦ τῶν Λυκίων and suggest that in the beginning of the Lycian League (early 2nd cent. B.C.) the Letoia were the most important festival, whereas the Ῥωμαῖα came later and became more important than the Letoia (an annual event).

1334: S., Z., 603-605 no. 7. **Honorary inscription for Augustus' daughter Iulia, 21-12 B.C. (probably 15/14 B.C.).** Circular limestone statue base found in the 'Nekropolenkirche'; broken below. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1659.

Ἰουλίαν Καίσαρος | ν Θεοῦ Σεβαστοῦ | θυγατέρα, γυναῖκα δὲ | ν Μάρκου Ἀγρίππα, || Λυκίων τὸ κοινόν | vacat ἐτείμησεν ν ν

Edd.pr. briefly list a number of inscriptions from Lycia recording the loyalty of the Lycians to and the worship of the domus Augusta; for an honorary text for Agrippa from Patara they refer to *SEG* LIV 1435; edd.pr. consider the distinct possibility that the text was erected during or just after a visit of Agrippa (15 B.C.) and Iulia (14 B.C.) to the city.

1335: S., Z., 606-609 no. 8. **Honorary inscription for the governor C. Licinnius Mucianus, 60-63 A.D.** Limestone statue base found on the west side of the Late Antique city wall; now exhibited in front of the bouleuterion; four circular holes on top. Greek text also in O. Salomies, *An.Ép.* (2012) [2015] no. 1660.

Γάϊον Λικίνιον | Μουκιανόν, vacat | πρεσβευτὴν [[Νέρω[νος]]] | Κλαυδίου Καίσαρο[ς] | Σεβαστοῦ Γερμανικ[οῦ] | ἀντιστράτηγον, vac. | Σέλευκος Σελεύκου Ε[2-3]|ΩΝ στρατηγός, τὸν ἑαυ[τοῦ] | φίλον καὶ εὐεργέτην

16. Edd.pr. briefly reflect on the probable date of Mucianus' governorship; for a similar inscription for this governor they refer to *OGIS* 558 (Oinoanda) || 7-9. the Σέλευκος Σελεύκου in the ephebic inscription from Kyaneai (*JHS* 15 [1895] 111 no. 24) cannot be identified with our Seleukos because of the frequency of

the name in Lycian inscriptions, edd.pr., who reject a restoration ἐ[φήβ]|ων στρατηγός and cautiously consider a second name Ἐ[ρμ]|ων.

1336: S., Z., 609 618 no. 9 [– edd.pr. (2012) in the app.cr., below]. **List of councillors of Patara,** ca. 50-100 A.D. **(after 43 A.D.). Three limestone blocks (A, B, C) of a wall; found in the ruins** of the bouleuterion; on block **B** the remains of two columns. **Greek text of block A also** in O. Salomies, *An.Ép.* (2012) [2015] no. 1661. Greek text and French translation of blocks A, B, C in *An.Ép.* (2013) [2016] no. 1637.

In *Chiron* 45 (2015) 307-321 (ph.), A.Lepke, C.Schuler, K.Zimmermann [= edd.pr. (2015) in the app.cr., below] publish two new inscribed blocks (D, E) which belong to the same list. Block D contains the end of the lines of block B Column II. Block E provides in two columns the names of 43 new councillors; Column I is complete, only half of Column II (smaller letters) is preserved. On the basis of a reconstruction of the lay-out of the various blocks edd.pr. estimate a total of between 170 and 250 councillors. Edd.pr. refer to W. Habermann, 'Bemerkungen zur Größe von Stadträten im kaiserzeitlichen griechischen Osten', *MBAH* 32 (2014) 227-249; cf. also edd.pr. (2015) 320: '- - - auch ohne rechtliche Regelung eine Tendenz zur Erblichkeit der Ratsmitgliedschaft. Manche Familien bildeten über Generationen Dynastien von Bouleuten aus und stellten dies in der Formel ἐκ προγόνων βουλευτής stolz zur Schau'; as to the date, edd.pr. (2015) have a slight preference for the period shortly after the creation of the province of Lycia in 43 A.D. (but see on p. 321: 'Diese Hypothese - - - lässt sich aber beim jetzigen Stand nicht beweisen'); cf. C app.cr., below.

A:

Ἐπ̣ὶ ἀ̣[ρχ]ιερέως τῶν Σεβαστ[ῶν τοῦ δεῖνος, μηνὸς - -]
[.]σίου λ' vacat Παταρέων βουλε[υ]τ[αί· vacat ?]
Στρατωνίδης β' τοῦ Ερμεγηνις
Ἀπολλώνιος β' τοῦ Ερμα̣νδου
Ἰάσων β' τοῦ Ὀπλωνος
Νεικόστρατος Ερμ[αν]δ̣ειμιος
Θερσικλῆς γ'
Ζερμουνδις β'
Δήμαρχος β' τοῦ Πριδοβου
Διοσκουρίδης Νεικάνδρου
[Ἀ]πολλώνιος Ἀθηναγόρου
Σέ̣[λε]υκος Πύθωνος
[- 6-7 -]α̣της Πτολεμα̣ίου
[-- -------- ---]τ̣ρίου
- ----------

1-2. [Δα ι]σίου or [Ἀρτεμε]ισίου, edd.pr. (2012) || 3. Ερμενηνις: attested for the first time in Patara; Stratonides III in B col. II L. 6 is the son of this Stratonides, edd.pr. (2012) || 4. for Ερμανδας edd.pr. (2012) refer to *SEG* LXI 1248 and *IG* XII.6.1.373 (Lycian immigrant; cf. also *IG* XII.6.1.313 and 829 for Ερμανδειμις) or Ερμανδ(ε)μις; cf. *SEG* LIV 1406 (Limyra) and LVI 1733 (Myra), edd.pr. (2012) || 7. for the name Θερσικλῆς cf. B col. II L. 20, edd.pr. (2012) [cf. also *SEG* LXI 1242 and A.Lepke, *ZPE* 194 (2015) 145 no. 11, Pleket]

Πριδοβας: cf. also B col. I L. 3 and E col. I L. 4, edd.pr. (2012) || 11. for this man see the app.cr. of our lemma no. 1350 ad L. 3 || 14. presumably [Δημη]τρίου, edd pr. (2012).

B Column I:

---------- vacat
[----------]Σ vacat [--------]φυ·
vacat [--------]Αἰ̣]σώπου
vacat [--------o]υ τοῦ Ερμαδανου
[------] τοῦ Ἑρμαίου τοῦ Κοταιος vacat
[----]τοῦ Πριδοβου [---------]τρίου
[-Διοσ]κ̣ουρίδου vacat
[-----]ίδου τοῦ Καρταδιος [----------]ᾳισίου
vacat ----------
vacat

2. Κοταιος: gen. of Κοταις; previously unattested, edd.pr. (2012), who refer to Κοτασις [compare also the name Κότης, gen. Κοτήους, in Pisidia and Pamphylia, Carbon] | 8. Ερμαδαν(ν)ας: cf. *SEG* LIII 1695 (Patara), edd.pr. (2012).

B Column II and D:

[---------]Σ̣[--------τ̣]|οῦ Ὀπλωνος
Ἀμύντας β' τοῦ Ἑ[ρ]μ̣ών̣[α]κ[τος]| vacat
Ἀριστέας ΑΠΠ. ΜΥΟΥΣ[-----]| vacat
Ἰάσων Σορταιμιος τοῦ Νε[ίκω]|νος
Ὀπλων β' τοῦ Ἰά[σων]ος | vacat
Στρατωνίδης γ' τοῦ Ερμε(νη)|νιος
Ἀρτεμίδωρος β' τοῦ Ἀρτ[έ]|μωνος
Ἀ̣πολλώνιος Σερ[α]π̣ίωνος [τοῦ] Ἀ̣|πολλωνίου τοῦ Ἀρτεμου
Φανίας Θεοκλέους | vacat
Σαρπηδὼν Ερμασορτου | vacat
Κλεόνεικος [Ἀ]μμωνίου | vacat
Ὕπατος [. το]|ῦ Ἰάσωνος | vacat
Ἀπολλωνίδης Ἀνδροβίου τ|οῦ β' τοῦ Στράτωνος
Ἀπολ[λ]ωνίδης Δημητρίο[υ]| vacat
Α̣Ε̣[-5-6 -τ]οῦ Ϙερ[----ο]|υ vacat
Γ̣[λ]αῦκος [.] τοῦ Ἀρταπάτ[ου]| vacat
Ε̣[ὔ]μηλος β' [το]ῦ Ταρκονδε̣ιο[--]| vacat
Ἰάσων β' τοῦ Ἰρμ̣ίου | vacat
Κ[2-3]ΛΟΙ[-3-] Ἐπαφρ̣οδείτου [τ]||οῦ Δημητρίου
Ἀπολλώνιος [Θ]ερσικλέους ὁ χ̣[αὶ] | Φίλιος

Μηνόδωρος Ἀ[πολ]λωνίου τοῦ [Μη[ν]οδώρου τοῦ Πάτρωνος, καθ' υ(ἱοθεσίαν δὲ) Ἀπολλωνίου ---?---?

[Ἀ]πολ[λ]ώνιος [.] τοῦ [----] | vacat

Vertical strokes indicate the beginning of the text on block D (underlined) || 4. Σορταιμις: previously unattested, edd.pr. (2012), who refer to Σορτιας and Σορταλις/Σορδαλις (*SEG* LIII 1698) || 6. the father Στρατονίδης β τοῦ Ερμενηνιος appears in A L. 3, edd.pr. (2012) || 7. τοῦ Διαγ[όρου], edd.pr. (2012); τοῦ Ἀρτ[ε]μωνος edd.pr. (2015) || 10. Ερμασορτας (cf. also C L. 5): previously unattested, edd.pr. (2012), who refer t Ερμαδορτας || 15. Θερσικλῆς can be excluded, edd.pr. (2015), who suggest Θερ[σάνδρο]υ, Θερ[σιππο]υ vel sim. || 16. in *SEG* XXVIII 1246 we find a Γλαῦκος Μενεμάχου (L. 32) and a Γλαῦκος Ἀρταπάτου (L. 14) edd.pr (2012), who have no doubt that the councillor descends from the latter; Artapates, son of Glaukos (C L. 2 is likely to be a son of this councillor || 18. in fine, Ἑρμίου, edd.pr. (2012); Ἱερμίου, edd.pr. (2015) 20 Φίλιος: second name, edd.pr. (2015) || 21. in fine upsilon as v superimposed on theta, edd.pr. (2015)

C:

[----------]Ạ[..]Ẹ[--------]
Στράτω[ν] Ἀρτέμων[ος]
Ἀγαθοκλῆς Λυσιμάχου
4 Τιμοκράτης γ' καθ' υ(ἱοθεσίαν δὲ) Τληπολέ[μου]
Εὐέλθων Ερμασορτου
[Ἵ]ππόμαχος β' τοῦ Νουμηνίου
Ἀθηναγόρας Εὐνόμου τοῦ Ἀρκεσιλάου
8 Δημήτριος Διοδώρου
Ἀπολλόδοτος γ'
Ἀρίστων β' vv τοῦ Δημητρίου
Ἀπ[ολ]λώνιος vvv ε'
12 [- 4-5 -]ς γ' vv τοῦ Ὀπλωνος
[Ἀριστ]όβουλος Ἀλεξάνδρου τοῦ Ἀριστοβούλ[ου]
[- 5-6 -]ων [..]στορος ὁ καὶ Λυσανίας
[Δημή]τριος vv Λεοντίσκου
16 [- 4-5 -]ωνιος Κρατίπου τνοῦ Θρασέου
[- 4-5 -]ς Ἀ[λ]κιμέδοντος
[---]σιος β' τοῦ Δαμονίκου vacat?
[Διο]νύσιος Αρμενου τοῦ [--------]
20 Ἰφικλῆς δ'
Ἀρταπάτης Γλαύκου καθ' υ(ἱοθεσίαν δὲ) Λεωνίδου vacat?
[..]Σ[...] Ὀπλωνος τοῦ Ιάσωνος vacat?
Ουηνοβας β' τοῦ Κλέωνος vacat
24 [..].PAN[...] Εὐδήμου vvv καθ' υ(ἱοθεσίαν δὲ) Μαυσώλ[ου vacat?]
[Π]τολε[μαῖος .τοῦ Μη]τροδώρου vacat?

5. Ερμασορτου: cf. B Col. II L. 10, edd.pr. (2012) || 14. before στορος a round letter and an angular letter (Κ στορος, edd.pr. (2012), who do not, however, exclude [Ν]έστορος and [Κά]στορος || 15. initio [Εὐ]- and [Φιλά]γριος are too short, edd.pr. (2012) || 16. Κρατίγου is excluded, edd.pr. (2012) || 19. Αραενος: a new

epichoric name, edd.pr. (2012); Αρμενου, edd.pr. (2015), with parallels for Αρμενος | 20. Ἰφικλῆς: a 'mythical' name (brother of Herakles), edd.pr. (2012) || 21. Αρταπάτης: a son of the Glaukos in B Col. II L. 16, edd.pr. (2012) || 22. initio [Ἰά]σ[ων] is too short, edd.pr. (2012), who consider [Ἰά]σ[ων ν]; Ἰάσων Ὀπλωνος τοῦ Ιάσωνος: a brother of Hoplon II, grandson of Iason in B Col. II L. 5, edd.pr. (2012) | 23. Ουηνοβας: previously unattested, edd.pr. (2012), who refer to Ορενοβας (*SEG* XLIV 1219 A L. 1; Xanthos) | 24. before PAN trace of K or Π, edd.pr. (2012) || similar letter forms on blocks A, B, C suggest that they belong to one list; A probably contains the beginning of the list; mention of the federal high priest of the provincial emperor cult (A L. 1) implies the existence of that province, created in 43 A.D., edd.pr. (2012). The production of a list of councillors and, thus, the existence of a fixed number of councillors for a longer period, reflects the Roman concept of an ordo decurionum rather than a council regularly renewed on the basis of a rotation-model, edd.pr. (2012), who adduce *SEG* LI 1832 A LL. 25-30 (45 A.D.; the first governor of Lycia entrusted τοῖς ἐξ ἀρίστων ἐπιλελεγμένοις βουλευταῖς with the politeia) and the dedication *SEG* L 1350 (LI 1824 bis; from Gagai), mentioning οἱ κοινοβουλευταὶ (L. 2), selected by that same governor and containing an otherwise incomplete list of councillors (representing Gagai in the federal Lycian boule). The reading in *SEG* L 1350 L. 2, however, is problematic; edd.pr. (2012) reject L. 2 οἱ [ἄρισ]τοι and propose, after close study of the squeeze, οἱ π[ρ]ῶτοι βουλευταί (the first councillors in Gagai, selected by the governor); in the same sense A.Heller in P.Schubert (ed.), *Les Grecs héritiers des Romains* (*Entretiens sur l'Antiquité classique* LIX, Vandoeuvres-Geneva 2013) 215-218, on the basis of L. 2 οἱ [ἄρισ]τοι; H. hesitatingly proposes [ἐπί] instead of [διά] in *SEG* L 1350 L. 3. In its present state A, B, and C mention 67 councillors and, if one assumes for the left column in B the same number of names as in the right column (21), 78 councillors. Edd.pr. (2012) think in terms of a 'langfristig festgeschriebene Mitgliedschaft im Rat' and a 'Verfestigung einer Honoratiorenschicht' (618).

E Column I:

Καλλικρά[τ]ης Μαυσώλου
Ἀπολλώνιος β' τοῦ Ερμοου
Οσσαμας v Μόσχου
4 Ὕπατος Πριδοβου τοῦ Δημάρ[χ]ου
Ἰάσων v γ' v τοῦ Μηνοδώρου
v Ἱεροκλῆς Πραξιδήμου
Πτολεμαῖος Λευκίου
8 Ἀρίστων Δικεάρχου
Ἀπολλώνιος Νικάδου
Διόδωρος v Ἀρτέμωνος
Ποτάμων v Ἐπινείκου
12 Ἑρμοκράτης v Μοσχίωνος
Ερπιδοβας v Ερμοπλατου τοῦ Ερπιδοβου
Βο[ῖ]σκος vvv Αρμαῖος
Φίλιππος vv Ὀνήτνορος
16 Ὀρθαγόρας v Τληπολέμου
Ερμαδαπιμις v Πυθίωνος
Ἀθήναιος v [3-4]ναγόρου

The following names appear in Patara for the first time: Καλλικράτης (L. 1), Οσσαμας (L. 3), Πραξίδημος (L. 6), Λεύκιος (L. 7), Δικέαρχος (L. 8), Νικάδας (L. 9), Ποτάμων and Ἐπίνεικος (L. 11), Μοσχίων (L. 12), Αρμαιος (L. 14), Ὀνήτωρ (L. 15), Ὀρθαγόρας (L. 16), Ερμαδαπιμις (L. 17; cf. E, Column II L. 6), edd.pr. (2015) || 2. this Apollonios may have been the father of the Athenagoras on record in our lemma no. 1350, edd.pr. (2015) || 4. Hypatos was related to Δήμαρχος β' τοῦ Πριδοβου (see A L. 9), edd.pr. (2015) || 6. initio a small hole in the surface, not used by the mason, edd.pr. (2015) || 13 Ερπιδοβας: previously unattested; variant of Αρπιδοβας, edd.pr. (2015); Ερμοπλατας: previously unattested, edd.pr. (2015), who add that he is the only

councillor in this list whose known ancestors all carry indigenous names over three generations (for Αρμαϊος cf. our lemma no. 1379, Corsten] || 18. probably [ν Ἀθη]γαγόρου, edd.pr. (2015).

E Column II:

[Σαρπ]ηδὼν [----------]
[- 4-5 -]Ξ[1-2]Β[----------]
Ἀνδρόβιος γ' τ[οῦ --------]
Διοσκουρίδης [----------]
Ἀντίπατρος ν β' ν [τοῦ -----]
Ερμαδαπιμις [----------]
[- 3-4 -]ριᾴδης Δη[---------]
Λεοντίσκος [----------]
Σαρπηδὼν Ἰᾶσ[ονος-------]
Θηρωνίδης Α[----------]
Ἀντίμαχος [----------]
Ερμασορτας νν β' [--------]
Ἀπολλώγιος Καλ[---------]

Διόδωρος Σειλ[----------]
Σαρπηδὼν Μοσ[χ--------]
Δημήτριος Αρε[----------]
Ἀρταπάτης Ἀλκ[---------]
Τειμαίο⟨ς⟩ Λυσιμάχ[ου----]
Διόδοτος νν Πτο[λεμαίου--]
[2-3]όστρατος [----------]
Ζερμουνδις [----------]
Μηνόδοτος [----------]
Ἱππόλοχος Ἀρκ[εσιλάου---]
Θερσικλῆς Δ[----------]
Θηρωνίδης Ἀπ[----------]

14. Perhaps Σειλ[ηνοῦ], edd.pr. (2015) || 18. ΤΕΙΜΑΙΟΛΥΣΙ, lapis || 20. [Φιλ]όστρατος or [Ἡρ]όστρατος; [Νεικ]όστρατος is too long for the available space, edd.pr. (2015).

1337: S., Z., 597/598 no. 5. **Honorary inscription for the equestrian victor Andreas,** ca. 1st cent. A.D. Limestone block found in the west stoa of the 'Säulenstraße'.

vacat Ὁ δῆμος vacat | Ἀνδρέαν ν Ἡρῴδου | νικήσαντα ν Νέμεα ν | ἅρματι ν πωλικῷ || ν πρῶτον Λυκίων

Andreas won in the chariot-race with foals, edd.pr., who add that in *SEG* XXVIII 1246 the πῶλος κέλης ('Fohlenreiten'), the ἅρμα πωλικόν (chariot-race with foals) and the συνωρὶς πωλική ('Fohlen-Zweigespann') are mentioned as part of the program of the Ῥωμαῖα in Xanthos.

1338: E., 191/192 no. 11. **Honorary inscription for a son of C. Iulius Demosthenes,** ca. 126-135 A.D. Moulded statue base found in the theater. Greek text also in O.Salomies, *An.Ép.* (201- [2015] no. 1649.

[- ----------]
[κ]αὶ τῆς [.....]ης, υ[ἱὸν]
[Γ]αΐου Ἰουλί[ου] Δημοσ-
θένους, τοῦ ἀρχιερέως
τῶν Σεβαστῶν καὶ γραμ-
ματέως Λυκίων, καὶ γυ-
μνασιάρχου νέων, ἐφή-
βων, γερόντων, καὶ συστη-
σαμένου τὴν γερουσίαν
Παταρέων ἡ βουλὴ
καὶ ὁ δῆμος καὶ ἡ γε-
ρουσία

2-3. C. Iulius Demosthenes: previously unattested in Patara, ed.pr., who adds that Iulii are not attested as one of the leading families of the city and considers the possibility that he is identical with the well-known homonym from Oinoanda; he is also on record in an unpublished inscription from Patara (early 2nd cent. A.D.), together with his daughter Iulia Verania who held the gymnasiarchy and who is probably identical with the Iulia Verania in *TAM* II 247 LL. 2/3 (119/120 A.D.) | 7-8. S.Bönisch, A.Lepke, *Chiron* 43 (2013) 489, date the foundation of the gerousia after 126 A.D. [but see *Chiron* 45 (2015) 365/366 for doubts, Pleket].

1339: E., 187/188 no. 8. **Honorary inscription for Hadrian, 126** A.D. Limestone block moulded above; found in the ruins of the proscenium. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1646.

[Αὐτοκ]ράτορα Καίσαρα Τραϊανὸν
[Ἁδριαν]ὸν Σεβαστόν, ἀρχι-
[ερέα μ]έγιστον, δημαρχικῆς
[ἐξουσία]ς τὸ ι', ὕπατον τὸ γ',
[πατέρα π]ατρίδος, τὸν σωτῆρα
[τοῦ κόσ]μου, Οὐειλία Κοΐντου
[Οὐειλίου] Τιτιανοῦ θυγάτηρ
[Πρόκλα τ]ὸν εὐεργέτην,
[καθὼς ὁ π]ατὴρ αὐτῆς Κοΐντος
[Οὐείλιος Τιτιαν]ὸς διετάξατο

6-8. Vilia Prokla is also on record in *TAM* II 419, together with her husband Claudius Flavianus, ed.pr. | 9-10. Quintus Vilius Titianus is also on record in *TAM* II 408 as the man who had the proscenium built ἐκ θεμελίων, ed.pr., who adds that apparently in 126 A.D. the proscenium was ready 'zumindest im Rohbau'; for Vilius Titianus cf. our lemma no. 1360.

1340: E., 181-183 no. 2. **Honorary decree for Tiberius Claudius Flavianus Eudemos, Hadrianic period?** *SEG* LIV 1436. New readings in LL. 18-22, which we reproduce below. E. now dates the text to the Hadrianic period (*SEG*: ca. 147 A.D.).

καὶ ἡ ἐ|πικειμέ[νη αὐ]τῷ [i.e. the κύκλος in L. 18] στοὰ σὺν ταῖς ἀνόδοις καὶ τ[ὰ κ]αινὰ βάθρα καὶ ὁ ναός· καὶ ἡ εἰς τοὺς | [ἀν]δριάντας ἑαυτοῦ ἔξοδος ἐγένετο ἐκ | [τῶ]ν τόκων etc.
(*SEG*: καὶ ἡ ἐ|πικειμέ[νη - -]είῳ στοὰ σὺν ταῖς ἀνόδοις | καὶ τ[ὰ ἀ]ναβαθ[ρ]α καὶ ὁ ναός· καὶ ἡ εἰς τοὺς | [ἀν]δριάντας ἑαυτοῦ ἔξ, ὅλως πεζούς, ἐκ | [τῶ]ν τόκων etc.).

As to εἰκοσα|πρωτεία (LL. 8-9) E. argues that the honorand in fact held the function of δεκάπρωτος (see our lemma no. 1344 LL. 12-13) but that at the time of the present inscription the δεκαπρωτεία had been transformed into the εἰκοσαπρωτεία [cf. now the fundamental article summarized in our lemma no. 1770, especially 50 no. 93 (b), who dates the text to the '140er Jahre?' and adds that construction work in the theater ended in 147 A.D., Pleket].

1341: E., 183/184 no. 3. **Honorary inscription for Claudia Anassa, Hadrianic period.** Limestone statue base found in the theater. Greek text also O.Salomies, in *An.Ép.* (2012) [2015] no. 1642.

Παταρέων τῆς μητροπόλεος τοῦ
Λυκίων ἔθνους ἡ βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία Κλαυδίαν Ἀνδρονείκου
θυγατέρα Ἄνασσαν, Παταρίδα, γυναῖκα
Τιβερίου Κλαυδίου Εὐδήμου Παταρέος,
μεγαλόφρονα καὶ φιλόπατριν, γένους
ἐκ τοῦ πρώτου, πολλὰ καὶ μεγάλα παρα-
σχομένην τῇ πατρίδι ἐν αἷς ἐποιήσα-
το εὐεργεσίαις καὶ ἀναθήμασιν καὶ
αἷς κατέλιπεν ἐπιδόσεσι τοῖς πο-
λείταις καὶ γυμνασιαρχίᾳ ἰς ἅπαντα
τὸν αἰῶνα, ὡς διαπρέψαι ἐν ταῖς δω-
ρεαῖς, μειμησαμένην τοῦ ἀνδρὸς αὐ-
τῆς τὴν μεγαλοφροσύνην· τὴν δὲ
τοῦ ἀνδριάντος ἀνάστασιν ἐκύρω-
σεν ἥ τε βουλὴ καὶ ὁ δῆμος γενες-
θαι ἀπὸ τόκων δωρεᾶς ἧς κατέλι-
πεν τῇ πόλει Κλαύδιος Εὔδημος
vacat

1. The first letter ισ much larger than the other letters || 3-4. four other statue bases for Claudia Anassa with largely the same text, are known: see *SEG* XLIV 1212 and XLVI 1715, ed.pr. || 11-12. the so-called eternal gymnasiarchia': each year the costs of the gymnasiarchia were paid from the yield of Anassa's foundation, ed.pr. [for new gymnasiarchs (male, female) see M.Wörrle, *Chiron* 46 (2016) 403-451, Pleket. Anassa was high priestess of the Lycian League (*SEG* XLVI 1716, ed.pr.) [for a new text honoring Anassa and her husband see *Chiron* 45 (2015) 291-384 no. 9, Pleket; for her family heroon see our lemma no 1355 Corsten].

1342: E., 184-186 no. 4. **Honorary inscription for Claudia Anassa, erected by the freedman Tib. Cl. Epaphrodeitos, Hadrianic period.** Limestone block; inscription framed on all sides except below. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no.1643.

[Κλ]αυδίαν Ἀνδρονείκου θυγατέρα Ἄνασσαν Παταρί-
δα, γυναῖκα γεγονυῖαν Τιβερίου Κλαυδίου Εὐδήμου
σωφροσύνῃ καὶ ἀρετῇ διαπρέψασαν, φιλοπατρίδα, ἐξο-
μοιωθεῖσαν τῇ μεγαλοφροσύνῃ τοῦ ἀνδρὸς αὐτῆς, παρα-
σχομένην μὲν πολλὰ καὶ μεγάλα καὶ παρ' ὃν ἐβίου χρόνον
τοῖς πολείταις καὶ διὰ τὴν εἰς τὴν πατρίδα εὔνοιαν τετει-
μημένην ὑπὸ τῆς πατρίδος πολλάκις, καταλελοιπυῖαν δὲ
καὶ ἀναθήματα καὶ χρυσοῦ καὶ ἀργύρου καὶ γυμνασιαρχίαν
κατ' ἔτος εἰς ἅπαντα τὸν αἰῶνα, καθὼς διετάξατο, διδοῦσαν
διὰ παντὸς καὶ τῷ πολείτῃ κατ' ἔτος ἑκάστῳ ἀνὰ Ж ἓξ ἥμισυ με-
τὰ τοῦ ἀνδρός, κοινωνὸν γεγονυῖαν τοῦ ἀνδρὸς Κλαυδίου Εὐ-
δήμου καὶ τοῦ βίου καὶ τῆς μεγαλοφροσύνης καὶ τῆς εἰς τὴν
πατρίδα εὐνοίας ❦ Τιβέριος Κλαύδιος Ἐπαφρόδειτος Πα-
ταρεὺς τὴν ἑαυτοῦ εὐεργέτιν ❦ vacat

After the death of the son of Claudius Eudemus and Claudia Anassa, their freedman took care of the couple's fortune: cf. *SEG* XLVI 1715 app.cr. initio (Epaphrodeitos together with the κληρονόμοι of Anassa ed.pr.

1343: E., 186/187 nos. 5 and 6. **Honorary inscriptions for Tib. Cl. Flavianus Eudemus and his son Tib. Cl. Androneikos, Hadrianic period.** Two moulded limestone statue bases; one is new (no. 5), the other old (no. 6: *TAM* II 429). Greek text of no. 5 also in O.Salomies, *An. Ép.* (2012) [2015] no. 1644.

no. 5:

Τιβέριον Κλαύδιον
Εὐδήμου [υἱ]ὸν Φλα-
ουϊανὸν Κ[υρ]είνα
Εὔδημον [Πα]ταρέα,
καθὼς [διετάξατο]
ἀπὸ προ[σόδου ἀγροῦ]
Ἀλιά[δος, Τιβ]έριος
Κλαύ[δι]ος Ἐπαφρό-
δειτ[ος] Παταρεὺς
ἀν[έσ]τησεν

no. 6:

Τιβέριον Κλαύδιον
Ἀνδρόνεικον Πατα-
ρέα Τιβερίου Κλαυ-
δίου Εὐδήμου υἱὸν
τοῦ φιλοπάτριδος,
καθὼς διετάξατο
ὁ πατὴρ αὐτοῦ ἀπὸ
προσόδου ἀγροῦ Ἀ-
λιάδος Τιβέριος
Κλαύδιος Ἐπαφρό-
δειτος Παταρεὺς
ἀνέστησεν

[For Tib. Claudius Epaphrodeitos see our lemma no. 1342 LL. 13-14, Pleket.]

1344: E., 179/180 no. 1. **Posthumous honorary inscription for Tiberius Claudius Flavianus Eudemus, early 2nd cent. A.D.** Large moulded statue base; now lying on the quay of the inner harbor.

Τιβέριον Κλαύδιον Εὐδήμου [υἱὸν]
Φλαουϊανὸν Κυρείνα [Εὔδημ]ον
Παταρέα καταλελοιπό[τα τῇ πό]-
λει, καθὼς ἡ διαθήκη αὐ[τοῦ περιέ]-
χει, ἀργυρίου δηναρίων μυρ[ιάδας]
εἰκοσιπέντε, τὸν ἀ[ρχιερέα τῶν]
Σεβαστῶν, καὶ [ἰ]ε[ρέα] πατρ[ώου θε]-
οῦ Ἀπόλλωνος, πρυτανεύσαν-
τα, καὶ γυμνασιαρχήσαντα π[ά]-
σης ἡλικίας ἐκ τῶν ἰδίων, ἀλε[ί]-
ψαντα δι' ὅλων ἡμερῶν καὶ ν[υ]-
κτῶν, ταμιεύσαντα, δεκαπρω-
τεύσαντα, ποιησάμενον ἐ-
πιδόσεις ἀργυρικὰς καὶ ἐν ἐ-
λαίῳ καὶ κατ' ἔτος ἀργυρικὴν
ἐπίδοσιν χαρισάμενον, τε-
τειμημένον πλεονάκις
ὑπὸ τῆς πόλεως καὶ ἀνδριάν-
των ἀναστάσεσιν, τετειμη-
μένον καὶ ὑπὸ τοῦ Λυκίων ἔ-
θνους, ἄνδρα μεγαλόφρο[να],
πάσῃ ἀρετῇ διαπρέψαντα ν ἐ-
πὶ τῇ πρὸς τὴν πατρίδα εὐε[ργε]-
σίᾳ vvv Παταρέων τῆς μη[τρο]-
πόλεως το[ῦ] Λυκίων ἔθνους ἡ [βου]-
λὴ καὶ ὁ δῆμος καὶ ἡ γερουσία·
τὸν δὲ ἀνδριάντα ἀνέστησε[ν]
Κλαυδία Ἄνασσα ἡ σεμνοτάτη εἰ[ς]
vacat [μνήμ]ην αὐτοῦ vacat

The honorand is also on record in our lemmata nos. 1340-1343, ed.pr. [cf. also our lemma no. 1355, Corsten] || 5-6. the inscription in our lemma no. 1340 (LL. 13-22) shows that from the interest of the

250,000 den., the building and repair work should be paid, ed.pr. || 6-7. the restoration is certain. In *SEG* XLVI 1716 the honorand's wife is high priestess, ed.pr. || 12-13. from *SEG* XXXVIII 1462 (B LL. 15-16, 28-29 and 31-32) it appears that in 124 A.D. in Oinoanda the ten δεκάπρωτοι had been replaced by εἰκοσάπρωτ: ed.pr., who suggests that by 124 A.D. the honorand had passed away || 15-16. each citizen cashed 6½ den see our lemma no. 1342 L. 10 | 28. Claudia Anassa was the honorand's wife: cf. our lemmata nos. 1341 144. and 1355.

1345: E., 189-191 no. 10. **Honorary inscriptions for Titus Flavius Basileides, his homonymous son and Lykia, his daughter-in-law, early 2nd cent. A.D. Large lintel of a door** found in the Late Antique main street; on the lintel must have stood three statues (A, B, C). Greek texts also in O. Salomies, *An.Ép.* (2012) [2015] no. 1648.

A: Honorary inscription for T. Fl. Basileides Jr.

Τίτος Φλάυϊος Φλαυΐου Βασιλείδ[ου]
υἱὸς Κυρείνα Βασιλείδης ἑαυτόν,
δεκαπρωτεύσαντα ἔτη λ', τελέσαντα
vacat πάσας τὰς ἀρχάς vacat

3. Ed.pr. adduces parallels for men having served as δεκάπρωτος for many years, even life-long.

B: Honorary inscription for Lykia, wife of Basileides Jr.

Φλά[υϊος Βασιλ]είδ[ης ---]
Λυκίαν, τὴν ἑαυτοῦ γυναῖκα,
μητέρα τριῶν υἱῶν ἱππικῶν,
τετειμημένην β' vacat

3. 'Mother of three sons, who were equites Romani', ed.pr., who adds that statues of these sons might have been erected on another part of the monument.

C: Honorary inscription for T. Fl. Basileides Sr.

[Τίτος Φ]λάυϊος Βασιλείδ[ης]
Τίτον [Φ]λάυϊον Βασιλείδην
τὸν πατέρα, δεκαπρωτεύσα[ντα]
ἔτη κ', τελέσαντα πάσας τὰς ἀρ[χάς]

1346: E., 188/189 no. 9. **Honorary inscription for Iason, son of Dionysios II, 126-147 A.D.** Moulded limestone statue base broken below; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1647. **Subsequent to ed.pr.** (2012) the block carrying the missing part of the inscription (LL. 14-19) was found. We present the complete text, published by S.Bönisch, A.Lepke, *Chiron* 43 (2013) 487-496 no. 1 (ph. German translation). Greek text and French translation in O.Salomies, *An.Ép.* (2016) [2016] no. 1637.

Παταρέων ἡ βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία ἐτείμησεν ταῖς
πρώταις καὶ δευτέραις τειμαῖς Ἰά-
σονα Διονυσίου δὶς τοῦ Ξενοβού-
λου Παταρέα ν ἄνδρα καλὸν καὶ ἀγα-ν
θὸν διὰ προγόνων ὑπάρχοντα, πολ-
λὰ παρασχόμενον τῇ πόλει, ἱε-
ρατεύσαντα τῶν Σεβαστῶν εὐ-
σεβῶς καὶ φιλοδόξως καὶ δαπα-
νηρῶς, καὶ πρυτανεύσαντα δὶς
φιλοτείμως καὶ μεγαλοφρόνως,
καὶ ταμιεύσαντα πιστῶς, καὶ
παραφυλάξα[ντα, κ]αὶ ἐλεωνή-
σαντα, γενόμενον δὲ καὶ ἐπιμε-
λητὴν δημοσίων ἔργων [καὶ] δε-
κάπρωτον φιλάνθρωπον, δόντα δ[ὲ]
τῇ πόλει πρὸ τῆς ἐπαρχείας εἰς ἀλι-
τουργησίαν ἀργύριον, πάσῃ ἀρετῇ
καὶ σωφροσύνῃ διαφέροντα

The gerousia of Patara (L. 2) was founded after 126 A.D. and before 147 A.D., B., L. [but see the app.cr. of our lemma no. 1338 in fine, Pleket] || 3-5. Iason, Dionysios and Xenoboulos are previously unattested, B., L. || 7-14. the functions held by Iason seem to have been listed in descending order of prestige, B., L., who add that the Lycians as a whole seem to have had the same views about the prestige of functions | 13-14. first mention of the ἐλεώνης in Lycia, B., L. | 14-15. in Oinoanda the ἐπιμελητὴς δημοσίων ἔργων was a regular magistracy, B., L., who add that the combination of this function with that of δεκάπρωτος may mean that we have an 'ad hoc vergebene Aufsicht über konkrete Projekte' (493) | 16. φιλάνθρωπον: B., L. refer to Opramoas who as archiphylax recovered a loan with πάσης φιλανθρωπίας || 16-18. in L. 17 in fine ΑΔΕΙ can be excluded 'aus Platzgründen', B., L., who refer to *TAM* II 832 (Idebessos) in which the honorand donated money to the demos ὑπὲρ ἀλιτουργησίας, and argue that the honorand gave money in order to free the city from liturgies which it owed to the province; financial obligations of the city towards the province could be called liturgies.

1347: E., 192 no. 12. **Honorary inscription, 2nd cent. A.D.** Limestone block; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1650.

[----------]...
[τὸν τοῦ Λυκίω]ν ἔθνους
[καὶ τοῦ δή]μου ἀδελφὸν
vv [ἐπὶ] τῇ διηνεκεῖ vv
[....]μῃ vacat καὶ εὐνοίᾳ

3. The honorand was 'brother' of the League and of Patara, ed.pr., who refers to the well known epithets 'father', 'mother', 'daughter' and 'son' of the city; but cf. D.Rousset, *BE* (2013) no. 397: 'le titre de 'frère' paraît, disons-le sous réserve d'enquête, peu banal; la restitution [δή]μου est fort incertaine' [but see now *An.Ép.* (2012) [2015] no. 1268 for an unequivocal ἀδελφὸς τοῦ δήμου in an inscription from Odessos (Varna), Pleket] || 5. [ἐπιστή]μῃ?, ed.pr.

1348: E., 192 no. 13. **Honorary inscription, 2nd cent. A.D.** Upper part of a statue base; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1651.

Τλωέων vv ἡ βουλὴ
καὶ ὁ δῆμος ἐτείμησε
[χ]ρυσῷ στεφάνῳ vvv
[κα]ὶ εἰκόνι v χαλκῇ

1349: E., 201 no. 21. **Honorary inscription for Marcus Aurelius Dionysios, 2nd/3rd cent.** A.D. *SEG* XLIV 1211. E. points out that after L. 9 a line has been omitted. LL. 9-12 now run as follows: ἐξέκγονον δὲ Ἰουλ(ίου) Φρόντωνος ὑπατικοῦ | καὶ M. Αὐρ. Διονυσίου Διογένους ῥ λυκιάρχου, καὶ τοῦ λοιποῦ παντὸς γένους λυκιαρχικοῦ | καὶ συνκλητικοῦ. Cf. O.Salomies, *An. Ép.* (2012) [2015] no. 1655.

1350: S., Z., 598-603 no. 6. **Dedication to Leto Kalliteknos and Theoi Enalsioi, 1st/2nd cent.** A.D. Limestone plaque found in a niche in the apse of the 'Nekropolenkirche'.

[Λη]τοῖ Καλλιτέκνῳ | [καὶ] θεοῖς ἐνᾳλσίοις | [Ἀθ]ηναγόρας Ἀπολλ[ω]|νίου δὶς τοῦ Ε[ρ]μοου vacat Παταρεὺς vacat | ἱερατεύσας Ἀπόλλω[νος] | καὶ τὸ δεύτερον ν καὶ | ἱεροθυτήσας ❦

1. For Καλλίτεκνος edd.pr. refer to C.Habicht, *MH* 53 (1996) 156-159 and *SEG* LIV 753 (Iulia identified with Λατὼ Καλλ(ίτεκνος) [cf. also *SEG* XLIII 711; XLVII 847 app.cr., Pleket] || 2. θεοὶ ἐνάλσιοι: 'den (anderen Got tern im Hain', edd.pr., who add that ἐνάλσιος is previously unattested and refer to literary sources mentioning a sacred ἄλσος in Patara (dedicated to Apollo and to Leto: probably the same suburban ἄλσος, cf. *SEG* XLIV 1210 LL. 3-7, mentioning an ἀρχινεωκόρος (θεῶν) πατρῴων Λητοῦς, Ἀπόλλωνος, Ἀρτέμιδος) || 3-4. Athenagoras may well be related to the councillor Apollonios, son of Athenagoras (cf. our lemma no. 1336 A l. 11), edd.pr. | 4. Ερμοου: gen. of Ερμοας, edd.pr. [but see now A.Lepke, C.Schuler, K.Zimmermann *Chiron* 45 (2015) 320: 'Die mögliche Verwandschaft mit dem Ratsherrn Apollonios, Sohn des Athenagoras, [our lemma no. 1336] lässt sich nicht genauer bestimmen. Dieser könnte etwa ein Cousin seines Ratskollegen Apollonios' II gewesen sein', Pleket] || 6. in the Hellenistic period the priest of Apollo was the eponymous functionary in the city; on the federal level there was also a priest of Ἀπόλλων πατρῷος, who was the eponym of the League until this function was transferred to the high priest of the provincial emperor cult; for the urban priesthood of Apollo in Patara in the Imperial period cf. our lemma no. 1344 LL. 7-8, edd.pr.

1351: S., Z., 573 no. 2. **Epitaph of Tlepolemos, 2nd/1st cent.** B.C. Limestone sarcophagus with lid and podium; on one side a recessed tabula with inscription; found during excavations in the ancient necropolis along the western edge of the modern 'Pflasterstraße'.

Τληπόλεμος | Ἀρταπάτου v v

Edd.pr. refer to Τληπόλεμος Ἀρταπάτου from Xanthos, who was an equestrian victor in Olympia in 256 B.C. and priest of Alexander and the Ptolemaic house in Alexandria in 247-245 B.C. (Paus. 5.8.11), he was probably the grandfather of Τληπόλεμος Ἀρταπάτου (also a Xanthian), who between 206 and 196 B.C. was priest πρὸ πόλεως (cf. *I.Amyzon* 168-171); they consider the possibility that our Tlepolemos was a descendant of the priest πρὸ πόλεως.

1352: S., Z., 575-582 no. 3. **Epitaph of P. Aius Rufus and family members, ca. 1st cent.** B.C. Limestone block found in the city wall. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1657.

Τὸ μνῆμα κατεσκευάσα[το] Πόπλιος
Ἄϊος Ῥοῦφος ἑαυτῷ καὶ τῇ γενομένῃ
αὐτοῦ γυναικὶ Τατίᾳ Μαυσώλου
καὶ τῇ θυγατρὶ αὐτοῦ Ῥηγείνῃ καὶ τῷ
γενομένῳ αὐτῆς ἀνδρὶ καὶ τοῖς γε-
νομένοις ἐξ αὐτῆς τέκνοις καὶ
Ποπλίῳ Ἄϊῳ Νίγρωι τῶι ἀδελφῶι μου
καὶ ᾧ ἐὰν Πόπλιος ἔτι ζῶν συνχω-
ρήσηι διὰ χρηματισμοῦ· ἄλλωι δὲ οὐδε-
νὶ ἐξέσται ταφῆναι ἢ ὁ θάψας ὀφει
λήσει ἱερᾶς Ἀπόλλωνος < ,γ, τῆς πρά
ξεως οὔσης κατ᾽ αὐτοῦ κατὰ τὸν
πρακτορικὸν νόμον χωρὶς ἀπογραφῆς
πράσσοντι ἐπὶ τῷ ἡμίσει μέρει

1-2. P. Aius Rufus and his brother P. Aius Niger (L. 7) are descendants of Italian immigrants, edd.pr., referring for the rare gentilicium Aius to *SEG* LIII 1693 (Patara; beginning of the 1st cent. A.D.) mentioning an Ἄϊα Ποπλίου θυγάτηρ Γέμελλα, perhaps a daughter of Rufus or Niger | 2 (and 5-6). γενομένη/γενόμενος: 'verstorben', edd.pr. || 9. διὰ χρηματισμοῦ: 'urkundlich', edd.pr., referring to *SEG* LVI 1735 (LL. 9-10), 1736 (L. 7), 1739 (LL. 3-4) and 1740 (L. 7), all from Myra || 12-13. κατὰ - - - ἀπογραφῆς: formula previously unattested; πρακτορικὸς νόμος: the law which defines the practices of the πράκτορες who are responsible for confiscation and the collection of fines, edd.pr., who add that in Lycia the functionaries who acknowledge the charge against the transgressor may have been the λογισταί; for χωρὶς ἀπογραφῆς ('ohne Klageverfahren') edd.pr. refer to *SEG* LVI 1735 L. 13, 1739 L. 6 and 1741 L. 9 (all from Myra) and compare it with the formula καθάπερ ἐκ δίκης.

1353: E., 193 no. 15. **Epitaph of Herakleitos, 1st cent.** B.C. Limestone block.

[Ἡ]ρόδωρος | Ἡρακλείτωι | τῷ πατρὶ v v | ἥρωι vacat

1354: E., 195 no. 18. **Epitaph of Eirenaios, 1st/2nd cent.** A.D. Limestone funerary altar moulded above and below: Κάστωρ | καὶ Ἥπιος | Εἰρηναίῳ | ἀδελφῷ || μνήμης | χάριν· vv | χαίρετε

1355: E., 187 no. 7. **Inscription on the heroon of Tib. Claudius Eudemus and family, Hadrianic period.** *SEG* XLVI 1717. Limestone block broken on all sides except below; built into the so-called 'Stadtkirche'. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1645. E. provides new restorations.

[τὸ ἡρῷον------ ----------·-----καὶ τὰ]
[περὶ αὐ]τὸ προσκοσμήματα κα[τεσκεύασεν]
[Τιβέριο]ς Κλαύδιος Εὐδήμου υἱὸς [Φλαουϊανὸς Κυ]-
[ρείνᾳ Εὔ]δημος Παταρεὺς τῶι ἑαυτοῦ [υἱῶι Τιβερίωι]
[Κλαυδίωι] Ἀνδρονείκωι ἥρωι καὶ ἑαυτῶ[ι καὶ Κλαυδίᾳ]
[Ἀνδρονείκ]ου θυγατρὶ Ἀνάσσῃι τῆι ἑαυ[τοῦ γυναικὶ --]
[---------] τοῦ προκειμένου Ἀνδρο[νείκου --------]
[---------]. τω ἐφίππους καὶ πεζοὺς [· --------]

In *SEG* XLVI 1717 it was assumed that the heroon had been erected by Tib. Claudius Andronicus Eudemus, the son of Claudia Anassa and Tib. Claudius Eudemus, for his grandfather | 8. perhaps [α]ὐτῷ or [ἑα]υτῷ, O. Salomies in *An.Ép.*

1356: E., 193/194 no. 16. **Epitaph of Agathopous and family members, 2nd cent. A.D.** Block belonging to a funerary monument; inscription in a tabula ansata. **Greek text also in** O. Salomies, *An.Ép.* (2012) [2015] **no.** 1652.

Τὸν τάφον τοῦτον κατεσκεύασεν
Ἀγαθόπους Σιρβιννα Παταρεὺς ἑαυ-
τῷ καὶ γυναικὶ αὐτοῦ καὶ τέκνοις
καὶ τέκνων τέκνοις· ἄλλῳ δὲ
μηδενὶ ἐξέστω θεῖναί τινα
χωρὶς τῆς τῶν προδηλουμένων
γνώμης ἢ ὁ θεὶς ὀφειλέτω
τῷ τοῦ κυρίου Καίσαρος
ταμείῳ Ͱ βφ', καὶ ἔστω θεοῖς
καταχ[θ]ονίοις ἀμαρτωλός

2. Σιρβίννας: ed.pr. refers to the Lycian name of the river Xanthos: Σιρβις.

1357: E., 194 no. 17. **Epitaph of Cl. Dionysios and family members, 2nd cent. A.D.** Limestone block belonging to a tomb. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] **no.** 1653.

Τὸ ὑποσόριον κατεσκεύασεν
Κλ. Διονύσιος τοῖς τέκνοις,
γαμβροῖς, ἐκγόνοις, καὶ Ἐλπίδι
τῇ ποτε γυναικὶ Ἀγησιλάου·
ἐὰν δέ τις ἕτερον κηδεύσῃ, δώσει τῇ Παταρέων γερουσίᾳ Ͱ χείλια πεντακόσια,
ὧν τὸ τρίτον μέρος λήμψεται ὁ μηνύσας

1358: E., 195 no. 19. **Epitaph of Euphrosynos, 2nd cent. A.D. Limestone funerary altar** broken below; moulded above; found at the east side of the city wall.

Τὸ ἡρῷον | Εὐφροσύνου, | θρεπτοῦ vv | τῆς πόλεως, || [ἱ]εροδού vv | vacat λου ❦ vacat

3-4. An orphan or foundling, educated by the city; he was active as a sacred slave in a temple and acquired some wealth, ed.pr.

1359: E., 196-200 no. 20. **Epitaph of Marcia Aurelia Chrysion and family members, ca. 250 A.D.** Remains of a large heroon on a small hill above the harbor of Patara; a staircase led to the pronaos and the cella; the heroon was situated in a wood, and encircled by a wall; in the heroon excavators found portrait busts of the deceased (cf. *JDAI* 117 [2002] 251-282). Greek texts also in O.Salomies, *An.Ép.* (2012) [2015] no. 1654.

A. On a large block of the heroon:

Τὸ ἡρῷον πᾶν καὶ τὸ περιτείχισμα κατεσκεύασα ἀπὸ θε-
μελίων Μαρκία Αὐρηλία Χρύσιον ἡ καὶ Ἰασονὶς Ἀλκίμου τρὶς, γεγονότος
λυκιάρχου, Παταρὶς καὶ Συδυμίς, ματρῶνα ἀπὸ ἰδίω χρημάτων, χήρα τυγχάνουσα
καὶ μόνανδρος, ἐμαυτῇ καὶ τοῖς ἀειμνημονευτοῖς γλυκυτάτο⟨ι⟩ς τῷ τε πατρί μου

Ἀλκίμῳ τρὶς καὶ ἀπὸ λυκιαρχίας καὶ τῷ ἀνδρί μου Ἀλκίμῳ Διονυσίου Ἀλκίμου δὶς
γεγονότι καὶ ἀρχιφύλακι Λυκίων καὶ κοσμητῇ τοῦ πατρῴου θεοῦ Ἀπ(ό)λλωνος·
οὐδενὸς ὅλως ἐξουσίαν ἔχοντος ἐνθάψαι τινὰ ἐν αἷς ἀπεθέμην σωματοθή-
καις δυσὶν πλέον ἐμοῦ αὐτῆς μόνης ἐν τῇ ἀντικρὺς τῆς ἰσόδου, ἐν ᾗ τὸν ἄν[δ]ρα
μου Ἄλκιμον κατεθόμην, ἐ γὰρ τῇ ἑτέρᾳ κατακῖνται ὁ πατήρ μου Ἄλκιμος καὶ ὁ
ἀδελφός μου Ἰάσων ὁ καὶ Διονύσις Ἀλκίμου, ἀλλ' οὐδὲ ἀποθέσθαι ἑτέραν σωμα-
τοθήκην ἔσω ἐν αὐτῷ ⟨τῷ⟩ ναῷ ἢ σκυλεῦσαι τάφον ἡμέτερον, ἢ οἱ ⟨κ⟩ατατολμήσατες πρᾶ-
ξαι τ' ἐπάρατοι ἔστωσαν ἐξάγιστοι θεοῖς οὐρανίοις, θαλ⟨ασ⟩σίοις, ὑπὲρ γῆν, ὑπὸ γῆν, καὶ
ἰχθύσιν οἰωνοῖς ἐξώλεις πανώλις αὐτοί, γένος αὐτῶν καὶ οἱ διαδεξάμενοι
αὐτοὺς πάντες εἰς τὸν αἰώνιον χρόνον· ἰσοί⟨σου⟩σιν δὲ καὶ τῷ ἱερωτάτῳ ταμείῳ
ἀργυρίου μυριάκις πέντε, ὧν τὸ τρίτον ὁ ἐλένξας λήμψετε· εἰ δὲ βουλομέναις ἔ[σ]ται
ταῖς γλυκυ⟨τά⟩ταις θυγατράσιν μου Λαλλᾳ τῇ καὶ Νεμεσῷ καὶ Ἀλκιμιάδῃ τῇ κα⟨ὶ⟩
Ἰασονίδι ταῖς Ἀλκί-
μου Διονυσίου ἀποθέσθαι σωματοθήκας ἔξω τοῦ ναοῦ ἐν τῷ προνάῳ ἥτε ἐν τ[ῷ] ἄλσει
[ἔνδο]-
θεν τοῦ περιτειχίσματος, ἐξὸν ἔσται αὐταῖς οὐ πλείω ἀνὰ μιᾶς ἐπὶ ἴσοις ἢ ἰσοίσουσιν
ἱερωτάτῳ ταμείῳ ἀνὰ δη⟨νά⟩ρια μύρια πεντάκις χείλεια, ὧν τὸ τρίτον ὁ ἐλένξας λήμψεται

2. Ἄλκιμος τρὶς is known from the inscription published by A.Lepke, *ZPE* 194 (2015) 141/142 no. 6 (reign of Caracalla); he had a sister, Marcia Aurelia Nemeso, also called Χρύσιον; she was λυκιάρχισσα and lived in Sidyma, ed.pr., referring to *TAM* II 188-190 || 3. ἰδίω for ἰδίων; 'Matrone mit eigenem Vermögen', ed.pr. 4. ΤΑΤΟΣ, lapis || 8. πλέον instead of πλήν; Α<ΤΙΚΡΥΣ, lapis; the stone-cutter realized that he had omitted a nu and added a small < after the alpha, ed.pr. || 9. κατεθόμην: instead of κατεθέμην; ἐ γάρ = ἐν γάρ, ed.pr. || 11. ⟨τῷ⟩: not on the stone; the stone-cutter was misled by preceding τῷ, ed.pr.; πατατολμήσατες, lapis | 12. ΘΑΛ⊏ΙΟΙ⊏, lapis; 'verflucht und verwünscht den Göttern' etc., ed.pr. | 13. ΙΧΘ)ΥΣΙΝ, lapis (cf. ad L. 8) | 15. λήμψετε = λήμψεται [μυριάκις πέντε = 'ten thousand times five' = 50,000; not five thousand, as ed.pr. has it, Pleket] || 16. ΓΑΥΚΥΤΑΙ⊏ and ΚΑΙΑ⊏, lapis || 18. ἀνὰ μιᾶς = ἀνὰ μιάν, ed.pr. | [19. 'fifty thousand denarii' and not five thousand, as ed.pr. has it (cf. L. 15), Pleket].

B. In a tabula ansata:

Ἐν δὲ τῷ περιβολίῳ ἐνταφήσονται
οἱ ἀπελεύθεροι καὶ ἀπελεύθεραί μου καὶ
οἱ ἐξ αὐτῶν καὶ ταφόδουλοι καὶ ταφοδοῦ-
λαι ἐμοὶ καὶ οἱ ἐξ αὐτῶν· οἷς δὴ ταφοδού-
λοις καὶ τοῖς ἐξ αὐτῶν εἰς διατρο-
φὴν κατέλιπον ἐτήσια δηνάρια πεν-
τακόσια· καὶ οὓς ἂν ἐγὼ βουληθῶ ζῶσα ἐνθάψαι

3-4. ταφόδουλοι and ταφοδοῦλαι were slaves who were supposed to take care of the funeral complex; Chrysion apparently established a foundation, the revenues of which served to pay the slaves their annual wage, ed.pr., who refers to a μνημόδουλος in *TAM* II 794 (*I.Arykanda* 147; see also our lemma no. 1299 for another μνημόδουλος, Pleket].

C. On the sarcophagi in the cella:

1) [βού]λομαι καὶ αὐτὴ τα[φῆναι ---]
2) [ἕτ]ερον δὲ οὐδένα θ[άψαι ---]

1360-1364. **Patara. New inscriptions.** Edd.pr. S.Bönisch, A.Lepke, *Chiron* 43 (2013) 496-515 nos. 2-6 (ph.), publish the following inscriptions. For 487-496 no. 1 see our lemma no. 1346; no. 7 on 516-518 is a Latin inscription [for more new inscriptions from Patara cf. A.Lepke, C.Schuler, K.Zimmermann, *Chiron* 45 (2015) 291-384, Pleket].

1360: 496 no. 2 (edd.pr. (2013); see below). **Honorary inscription for Q. Vilius Titianus, 126 A.D. (at the latest).** Four fragments of a limestone block; three joining fragments preserve the right side of the text, the fourth contains the beginning of LL. 9-12; probably used as a base for a bust; found during excavations in the main street near the southern gate. L., S., Z., *art cit.* 342-344 no. 6 (ph.; German translation), report that they found the upper part of the stone and publish the complete text (edd.pr. (2015)), which we print.

[Κοΐ]ντον Οὐείλιον
[Κοΐ]ντου Οὐειλίου
['Αν]τιμάχου υἱὸν v
[Οὐε]λλείνα Τιτια-
[νὸν] χειλίαρχον v
[λεγι]ῶνος πέμπτη[ς]
[Μακεδονι]κῆς, ἀρχ-v
[ιερέα τῶν Σε]βαστῶ[ν]
το[ῦ ἔθνο]υς καὶ vv
γρα[μμα]τέα Λυκί-v
ων, [v γ]υμνασία[ρ]-
χο[ν πάση]ς [ἡ]λικία[ς]

[For the date cf. our lemma no. 1339 app.cr., Pleket] || 1-4. the honorand is known from various other Lycian texts, edd.pr. (2015); cf. also our lemmata nos. 1361 and 1399 and edd.pr. (2015) 344-352 no. 7 or 350-352 a brief summary of Titianus' career); edd.pr. (2015) 352-357 no. 8, publish an honorary inscription for Titianus' son Q. Vilius Quadratus, who ascended to the ordo senatorius || 5-7. tribune of the 5th Legio Macedonica, which was stationed in Moesia Inferior and Dacia, respectively, edd.pr. (2013) [...]. Titianus was federal high priest before 117 A.D., edd.pr. (2015) || 11-12. cf. our lemma no. 1338 II [...] γυμνασιάρχου νέων, ἐφήβων, γερόντων, edd.pr. (2013); the formula γυμνασίαρχος πάσης ἡλικίας also in edd. pr. (2015) 344-352 no. 7 LL. 7-8.

1361: 496/497 no. 3 . **Honorary inscription for Q. Vilius Titianus, 126 A.D. (at the latest).** Fragment of a limestone block found in 2010 near the early Byzantine city wall.

[--- Τιτ]ιανὸ[ν], χε[ιλίαρ]-
[χ]ον λεγιῶνος πέμπτης Μα[κε]-
[δ]ονικῆς, ἀρχιερέα τῶν Σεβασ-v
τῶν τοῦ [ἔθν]ους καὶ γραμμα-
[τ]έ[α Λυκίων, v γ]υμνασίαρχον
[πάσης ἡλικίας] vacat

---

1. Probably a praefectus or tribunus [σπείρης πρώτης Γερ]μανῶ[ν] or [χώρτης πρώτης Γερ]μανῶ[ν]. stationed in Cappadocia, edd.pr. (2013); [--- Τιτ]ιανό[ν], L., Sch., Z., *art cit.* 344.

1362: 500-502 no. 4 (German translation). **Honorary inscription for the governor Armenius Peregrinus, ca. 242/243 A.D.** Upper part of a limestone base found on the 'Säulenstraße' near the western portico; moulded above; on the top a hole for fixing a bronze statue. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1640.

[Τὸ]ν ἐνδοξότατον
ἀνθύπατον Ἀρμέ-v
νιον Περεγρεῖνον
πᾶσαν ἀρετὴν ἐπὶ v
τῆς ἀνθυπατείας ἐ-
πιδειξάμενον, κ[ατὰ]
τὰ ψηφισθέντα ὑ[πὸ]
τοῦ λαμπρ[οτάτου]
[Λυκ(ί)ω[ν ἔθνους -]

This and the inscription in our lemma no. 1363 are the first, in which a proconsular governor is ἐνδοξότατος; λαμπρότατος (= clarissimus) is the common epithet for such governors, edd.pr., who refer to *TAM* II 572, where this governor carries his complete name (Τιβ(έριος) Πωλλήνιος Ἀρμένιος Περεγρεῖνος) and is both λαμπρότατος and ὑγιέστατος; for this governor see our lemma no. 1363, edd.pr.

1363: 502-509 no. 5 (German translation). **Honorary inscription for the governor Armenius Peregrinus, ca. 242/243 A.D.** Limestone base built into the city wall; moulded above and below; two holes on the top for fixing a bronze statue. Greek text also in O.Salomies, *An. Ép.* (2013) [2016] no. 1641.

Τὸν ἐνδοξότατον ἀνθύ-
πατον Ἀρμένιον Περεγρεῖ-
νον πᾶσαν κηδεμονίαν καὶ
πρὸς τὴν πόλιν ἡμῶν προσ-
ενενκάμενον, ❦ vacat
Παταρέων ἡ μητρόπολις
τοῦ Λυκίων ἔθνους τὸν
εὐεργέτην διὰ Κορνηλίου
Διονυσίου Παταρέως vac.

---

3. κηδεμονία: a quality often attributed to an emperor, edd.pr., who refer to two inscriptions in which the word is related to a Roman magistrate (*IG* II/III² 4181; *I.Eph.* 853 L. 11; further bibliographical references on 503 note 76) || 8-9. a Cornelius Dionysius in *SEG* LV 1482 (Phellos) and in Bean, *JNLyc* 16 no. 26 (Sögüt); the present one is possibly identical with the former, who was citizen of Phellos and Patara; but since a precise date for *SEG* LV 1482 is not available, the identity ultimately 'muss - - - offen bleiben' (504), edd.pr. || the governor, cos. ord. in 244 A.D., is on record in *TAM* II 278 (Xanthos) and 572 (Tlos), edd.pr., with further reflections on the man's career, on the province whose governor he was (probably Lycia-Pamphylia) and on honors conferred on governors by the Lycian League (a rather rare phenomenon).

1364: 509-515 no. 6 (German translation). **Bilingual epitaph of C. Iul. Augustalis, ca. 123-126 A.D.** Limestone funerary altar built into the city wall; moulded above and below. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1642.

[Dis Manibus]
C(ai) Iuli Augustalis
scrib(ae) Flavi Apri
leg(ati) Aug(usti) Marcia
Pia vv coniunxs
vacat f(aciendum) c(uravit)
vacat

Θεοῖς Καταχθ(ονίοις)
Γ(αΐου) Ἰουλίου Αὐγοσ-
ταλίου σκρίβ(α)
Φλαουΐου Ἄπρου
πρεσβ(ευτοῦ) Μαρκία
Πία ν σύνβιος
vacat ἀνέθ(ηκεν) vacat

1. Engraved on the mutilated upper moulding, edd.pr. || 3-4 (and 10-11). M. Fl. Aper was governor of Lycia-Pamphylia in ca. 123-126 and cos. ord. in 130 A.D., edd.pr. || officials in the Roman provincial administration often produced bilingual inscriptions, edd.pr., who refer to three other bilingual texts from Patara (*TAM* II 459-461) and to *SEG* LIV 1453 (Tlos). Scribae belonged to the governor's administrative staff (the apparitores); Augustalis was probably a (descendant of a) freedman, edd.pr., with detailed bibliography about the activities and social status of the scribae and about the governors whom they served (not only proconsular governors but also legati Augusti pro praetore).

1365. Patara. The Stadiasmus Provinciae Lyciae, 45/46 A.D. *SEG* LI 1832, LVII 1670, LXI 1241. S.Şahin, *Gephyra* 10 (2013) 32-37, continues to argue that Kaunos [against C.Marek: see *SEG* LXI 865; Kibyra [see *SEG* LVII 1639] and Attaleia did not belong to the province of Lycia at the time that the Stadiasmus was written down, but to that of Asia (Kaunos; Kibyra) and Pamphylia (Attaleia). He discusses *SEG* LI 1832 **B** LL. 20 and 32 and **C** L. 8. It is not until the creation of the province of Lycia-Pamphylia ca. 70 A.D. that the situation changed.

D.Rousset, in *Euploia* 63-75 (excellent map), rejects the idea that in the context of a bloody and widespread civil war in Lycia in the 40s of the 1st cent. A.D. the Roman authorities not only measured the roads in Lycia but actually built and/or repaired them in 43-46 A.D. in order to facilitate their military operations, and that the Stadiasmus was erected to commemorate this achievement. In his view the measuring of Lycia's roads had a more ideological significance: like census and cadaster operations it was part of what C.Nicolet once called 'L'inventaire du monde'. There was no 'création *ex nihilo* d'un réseau routier' but rather 'l'intégration de routes déjà existantes et leur amélioration ponctuelle' (65; cf. *SEG* LII 1438 about the gratitude of the Lycians for 'peace and the construction of the roads' and **C** LL. 3-4 of the Stadiasmus).

Furthermore, R. discusses the question of the status of the places mentioned in the Stadiasmus. Some have argued that their mention implies that they were full fledged πόλεις. R. discusses the following passages: **B** L. 37 ([K]όδοπα τῆς Μυλιάδος; for Κόδοπα cf. also *SEG* LV 1452 L. 59 [46 B.C.; not a city] and *TAM* II 794 = *I.Arykanda* 147 [2nd/3rd cent. A.D.; epitaph of a woman who is Κοδοπηνὴ καὶ Ἀρυκανδίς; Kodopa perhaps on a par with the *city* of Arykanda?]), **B** L. 21 (Λύρναι τῆς Ὀκταπόλεως; not independent), **C** LL. 5-6. 11 and 14 (concerning Κόσαρα (τῆς) Μναρικῆς; in *SEG* LI 1829 [3rd cent. A.D.] Μναρα belonged to the polis Phaselis; in the 40s A.D. Κόσαρα was probably not a city) and **C** LL. 3-4 (Κιταν[α-ρ]α τῶν Τερμησσέων; dependent on Termessos; probably a πόλις in Hellenistic times). Brief discussion of the status of Τυπάλλια (**C** LL. 6 7; polis in 30 B.C. [*SEG* XLIV 1113]; dependent on Termessos in the 3rd cent. A.D. [*SEG* LI 1838/1839]; its location points to dependence on Termessos), Ὀνόβαρα (**C** L. 9: a road leads from Onobara. to Trabenna; in the Imperial period Onobara belongs to Trabenna [inter alia *SEG*

VI 622]). General conclusion: 'La mention dans le stadiasme ne peut être considérée comme un brevet de la cité' (74).

Cf. also our lemmata nos. 1282/1283 (Lycian League); for various other contributions on the Stadiasmus see *Gephyra* 10 (2013) 94-105 (cf. our lemmata nos. 1310, 1317/1318), 106-120 and 121-131 (cf. our lemmata nos. 1299-1300), and two articles by F.Onur in *Gephyra* 13 (2016) 89-118 and 211-224, Pleket.]

1366. Patara. Bilingual epitaph of the freedman-procurator T. Aelius Carpus, ca. 150 A.D. *TAM* II 459 (*CIL* III 14179). S.Bönisch, A.Lepke, *Chiron* 43 (2013) 511 and 517 note 142 (ph.), point out that the text should be corrected in LL. 9-10 (Αἰλία Κάλη ἀνδρὶ ἀγαθωτάτῳ καὶ εὐσε|βεστάτῳ) and L. 12 (κατε-σκεύα(σ)εν) (*TAM*: ἀγαθωτ[ά]τῳ καὶ {ε}ὐσε|βεστάτῳ; κατεσκεύασα).

1367. **Patara. Knidian Amphora stamp, ca. 250 A.D.** Rectangular stamp on the handle of a late Knidian Amphora found south of the Tepecik Acropolis, north of the city center of Patara. Ed.pr. E. Dundar, *Adalya* 16 (2013) 168 (ph.; dr.): Διονυ(---)

Διονυ(σίου), ed.pr. [rather Διονύ(σιος), Scheibelreiter-Gail]; only an amphora now in Rome of unspecified origin shows a retrograde) stamp Διονυ; cf. M.H.Callender, *Roman Amphorae, with Index of Stamps* (London 1965) 122 no. 545, ed.pr.

1368. Phaselis. Personal names. Cf. our lemma no. 1276.

1369. Phaselis. New inscriptions, Imperial period. In a report on a survey in Phaselis and its territory, M.Arslan, K.Demirtaş, N.Tüner Önen, *ANMED* 11 (2013) 227, mention the discovery of five new inscriptions, among them two dedications to Hadrian's wife Sabina and his mother-in-law Matidia (our lemmata nos. 1371/1372) and an honorary inscription concerning the ἐπίβασις of Lucius Verus in Phaselis (ph. [inscription illegible]) [for this text see now N.Tüner Önen, *Vir Doctus Anatolicus* 874-881, who connects the epibasis with the emperor's eastern campaign, Corsten].

1370. Phaselis. Honorary inscription for Kolalemis, undated. *TAM* II 1202. M.Adak in *Personal Names* 75 offers the following text of LL. 4-7 (after autopsy of the stone): [K]ολάλημ[ι]ν ἐξάκις Φασηλ||ιτη[ν ἄν]δρα κ[αλ]ὸν καὶ ἀ[γαθὸν] | κα[ὶ τοῦ πρ]ώτου τάγματος | [τῆς πό]λεως κτλ. (*TAM*: [K]ολάλημ[ι]ν Ἐξακέ[στου?, || ἄν](δ)ρα κ[αλὸ]ν καὶ ἀ[γαθὸν καὶ | τοῦ πρ]ώτου τάγμ[ατος τῆς | πό]λεως).

1371-1372. Phaselis. Dedications to members of Hadrian's family, 119-after 129 A.D. Two statue bases found among the blocks of Hadrian's Gate in Phaselis. Mentioned in M.Arslan, K.Demirtaş, N. Tüner Önen, *ANMED* 11 (2013) 227 (ph.). Ed.pr. N.Tüner Önen, *Adalya* 16 (2013) 97-99 nos. 1/2 (ph.; German translation), who interprets these inscriptions as evidence that the people of Phaselis reckoned with an imperial visit already during Hadrian's first voyage.

1371: 97/98 no. 1. **Dedication to Sabina Augusta, 129 A.D. or later.** Moulded limestone base, lower half missing, dowel holes on the upper surface. Greek text also in O.Salomies, *An. Ép.* (2013) [2016] no. 1617: Σαβείνᾳ νέᾳ | Ἥρᾳ vac. Ξεβα[σ τῇ]

Date: Sabina was raised to the rank of Augusta in 128 A.D. (or earlier) and received the title Nea Hera (cf. *TAM* II 412 from Patara and 560 from Tlos) when the title *Olympios* or *Olympios Zeus* was bestowed on Hadrian in 129 A.D., ed.pr. with references.

1372: 98/99 no. 2. **Dedication to Matidia Augusta, probably after 119 A.D.** Moulded limestone base, lower half and right side missing, dowel holes on the upper surface. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1618: Θεᾷ vac. Ματιδ[ίᾳ | Σεβ]αvac.σ[τῇ]

Date: The dedication was probably erected after Matidia's death in 119 A.D. and her divinization initiated by Hadrian; this dedication is part of the honors the late Matidia received from the cities, motivated by Hadrian's love for and devotion to his mother-in-law, ed.pr.

1373. **Phaselis. Building inscription of Hadrian's Gate, 130/131 A.D.** Cf. *TAM* II 1187; *SEG* XXXI 1299. Fragment of the architrave of the monumental gate in the harbor of the city, containing a missing part of *SEG* XXXI 1299 (in the text we print here, the text of the new fragment is underlined). Ed.pr. N.Tüner Önen, *Adalya* 16 (2013) 99-100 no. 3 (ph.; German translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1619.

Αὐτοκράτορι θεοῦ Τραϊανοῦ Παρθικο[ῦ υἱ]ῷι, θεο[ῦ] Νέρουαι υἱωνῷι, Τρα[ϊα]νῷι Ἁδριανῷι Καίσα[ρ]ι
Ὀλυμπίωι
Σεβαστῷι, ἀρχιε[ρ]εῖ μεγίστωι, δη[μ]αρχικ[ῆς ἐξου]σίας τ[ὸ] ιε', ὑπάτωι τὸ γ', πατρὶ πα[τρίδ]ος, τῶι
σωτῆρι καὶ εὐεργ[έ]τηι τοῦ σύμ-
vacat παγτος κόσ[μου] vacat Φασηλιτ[ῶν ἡ βο]υλὴ καὶ ὁ δῆμος

The letters of the first and the third line are wider than the letters of the second line; hence, although L. 2 consists of 12 more letters, the 3 lines have the same length. In comparison to the restoration in *TAM* the text runs further to the right, ed.pr.

1374. **Rhodiapolis. New inscriptions, Hellenistic to early Byzantine period.** B.Iplikçioğlu, *ANMED* 11 (2013) 216/217, provides a list of new inscriptions from the urban area of Rhodiapolis.

Hellenistic: 1) dedication to Ἄρτεμις Λαδβανή [new, probably toponymic epithet, Carbon]; 2) dedication to Ἀθηνᾶ; 3) dedication to several deities by Ἀντίγονος, son of Ὄμβασις [new name, Corsten]; 4) honorary inscription for Ἀριστόβουλος β' from Rhodiapolis and all other Lycian cities, boxing champion in the contests organized for Θεὰ Ῥώμη by the Lycian League under the ἀγωνοθέτης Σαρπηδών, son of Κρωξα σις [new name, Corsten]; 5) inscription from a monument for Δαίδαλος β'; 6) honorary inscription for [- πίας, son of Ῥιμαρας, by the δῆμος and the νέοι; 7) honorary decree for Ἰαμαρας; 8) beginning of a decree, dated to the sixth regnal year of Ptolemy IV (216/215 B.C.); 9) beginning of a decree under Ἰαμαρας β', priest of Ἀθηνᾶ.

Imperial period: 10) dedication to Ἀθηνᾶ Πολιάς by Ἀμμαρους ἡ καὶ Παύσιλλα, daughter of Ἀντίγονος, for her daughter Αὐρηλιανὴ Ἀγλαΐς; 11) dedication to Ἐλευθέρα by Βιδις [new name, Corsten; apparently a dedication to a female person and not to Ἐλευθερία?, Carbon]; 12) dedication to Ποσειδῶν; 13) fragment of an inscription on a monument for a Roman emperor; 14) honorary inscriptions for Calpurnia Paulina and C. Caristanius Paulinus, children of C. Caristanius Fronto (governor of Lycia 81/82-83/84 A.D., probably from a monument for Fronto and his family); 15) inscription from a monument for Δαδυβας [new name, Corsten], son of Ἑκαταῖος; 16) inscription from a monument for Ὄρειος β', grandson of Πιγραμος [cf. *SEG* LXI 1254 no. 2: Πιγραμος, son of Ὄρειος, from Rhodiapolis, Corsten].

Late Imperial to early Byzantine period: 17) inscription concerning the construction of a προσκυνητήριον at the Great Basilica by Μέλιννα, daughter of Νέλλις; 18) fragment of an inscription mentioning a priest Περπατος [new name, but cf. Περπέτος in Anazarbos (*I.Anazarbos* 235 L. 3 with commentary: Perpetuus), Corsten].

1375. **Rhodiapolis. Opramoas' heroon.** *SEG* L 1355, LIX 1571*. C.Bérard, in *Lieux de mémoire* 141-153, offers some reflections on the heroon of Opramoas and especially on the long inscriptions engraved on it, with special reference to their 'archival' nature (the inscriptions contained only part of the urban archives) and their contribution to the 'mémoire culturelle' of the city. Cf. also *SEG* LIX 1956 for the relation between the polis and 'collective memory' in general.

C.Bailey, *Phoenix* 67 (2013) 135-150, offers a new reading of *TAM* II 905 IX G LL. 2-5, based on a drawing by R.Heberdey and a photo. In LL. 3-4 he proposes ἐν ταῖς ἀφ[ε]|σ(ι)μοις κ[α]ὶ σεβα[σ]μίοις ἡμέραις ('on days of exemption [= 'days off from public business'] and revered days'). He rejects ᾳ̣ἰσίμοις and ᾳ̣ἰ[πι]|σήμοις (= ἐπισήμοις), adducing parallels for the use of αἴσιμος and ἐπίσημος in conjunction with ἡμέρα (very exceptional [e.g. *I.Stratonikeia* 668: ἑορτασίμοις καὶ ἐπισήμοις τῆς θεοῦ ἡμέραις]; no epigraphical parallel for αἴσιμος ἡμέρα) and in conjunction with other words. On 144-146 some parallels for the expression ἀφέσιμοι ἡμέραι. The quality of Opramoas' distribution of money would be enhanced, if it took place on days off from public business.

1376. **Rhodiapolis. Honorary inscription for a governor of Lycia-Pamphylia, undated.** *SEG* LVIII 1637. M.Adak, M.Wilson, *Gephyra* 9 (2012) 15-17, tentatively suggest that the honored governor may have been Avidius Celer (cf. *SEG* LXII 1286); they do not, however, exclude the possibility that the honorand was one of Celer's successors [cf. O.Salomies in *SEG* LVIII 1637 app.cr. in fine, who suggests that the honorand may have been L. Luscius Ocrea (governor in 74-76 A.D. according to Adak, Wilson (28)); for brief reflections on *SEG* LVIII 1637 cf. W.Eck, *art.cit.* (cf. our lemma no. 1314 app.cr. in fine) 38/39), Pleket].

1377. **Sidyma. Honorary inscriptions for M. Aur. Eukarpos and his mother M. Aur. Chrysion, after 212 A.D.** *TAM* II 189/190. H.Engelmann, *ZPE* 187 (2013) 220, compares these inscriptions with *IGR* III 422 (cf. *SEG* XIII 546) from Ariassos (*I.Pisid.Cen.* 117). In *TAM* II 190, M. Αὐρ. Εὔκαρπος bequeathed land to his hometown, the usufruct of which fell to his mother M. Αὐρ. Χρύσιον who, however, renoun-

ced it in the interest of the city (*TAM* II 189). In Ariassos, the high-priest Διότειμος bequeathed his landed property to the city during his lifetime with usufruct kept for himself; in order not to deprive the city of any income, he promised to pay a certain amount annually for oil for the gymnasium (LL. 16-21). However, the amount was erased in the inscription (L. 24), and E. suggests that this was done because it seemed too small to the city. In the light of this text, it is understandable that Chrysion's generosity is highly praised (*TAM* II 189 b LL. 4-6).

1378. **Tlos. Epitaph for Symmasis, 2nd/1st cent. B.C.** White limestone altar, moulded on all sides broken above; on the front a two-figured relief on a ledge: a draped male (Symmasis) and a draped female (Nanna) joining their right hands or holding a damaged square object between them; on either side a wreath tied with a bow below, made of bay leaves (left) and ivy leaves (right); on the back a crude early Byzantine graffito showing a cross with hooked arms within an arched and pilastered naiskos. Inscription on the field below the relief (LL. 1-4); L. 5 on the foot moulding; the stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 81-86 no. 1 (ph.; English translation).

[Ν]αγνα Φιλίππου ἐπὶ τῷ ἑατῆ[ς ἀν-
δρὶ Συμμασει Δαψεμμου ἥρωι· ἐ[άν]
δέ τις ἀδικήσῃ τὸν βωμόν, ἀμ[αρ]-
τωλὸς ἔστω θεῶν καὶ ἡρώων κ[αὶ]
[μήτε βί]ῳ μήτε τέκνων αὔξης[ις εἴη]

Dated by ed.pr. on the basis of letter forms, orthography and preponderance of epichoric names || 2. Συμμασις: cf *TAM* II 604 and *SEG* LVIII 1640; Δαψεμμος (or -ας): so far known only from texts written in the Lycian alphabet (*TAM* I 11, ed. pr., who also refers to *SEG* XL 1274 (Δαψῳμου) '| 3-4. for ἁμαρτωλός + gen. see e.g. *SEG* LVIII 1640 C LL. 8-10, ed.pr. | 5. αὔξησις: both economic 'increase, benefit' and 'growth', ed.pr., with parallels.

1379. **Tlos. Epitaph of Parthenion, 1st cent. B.C.** White limestone stele broken above; in a recessed field, framed as a pilastered naiskos, a relief representing two persons (draped male and draped and veiled female) joining their right hands; inscription on the shaft below the relief; tenon below. The stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 86-87 no. 2 (ph.; English translation).

Ἑρμάφιλος Ἀρμαϊος ἐπὶ
τῇ ἀδελφῇ Παρθενίῳ·
ἐὰν δέ τις ἀδικήσῃ τὴν
στήλη(ν), ἁμαρτωλὸς ἔ[σ]-
vacat τω θεοῖς vacat

1. Ἀρμαϊος: gen. of Ἀρμαις for which see *TAM* II 550 L. 18 and 615 LL. 3-4 (both from Tlos), ed.pr. [also in our lemma no. 1336 E.I L. 14, Corsten] | 4. final nu omitted in error, ed.pr.

1380. **Tlos. Epitaph of Nanne (or -a), 1st/2nd cent. A.D.** Round white limestone altar moulded above and below; relief in a slightly recessed arched field on the shaft, representing a draped, veiled female; hands folded across the stomach; inscription below. The stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 88-90 no. 4 (ph.; English translation).

Ἰάσων β' τοῦ
Ἑρμολύκου
Ναννῃ Ἀπολω-
νίου τὴν σύμ-
βιον μνήμης
vac. χάριν vac.

1-2. In *TAM* II 638 an Ἰάσων and Ἑρμόλυκος are found among related members of a family (Hellenistic); as names of father and son they occur in *SEG* XLIV 1219 A L. 19 and B L. 8, ed.pr.

1381. **Xanthos. Lycian language.** Cf. our lemma no. 834.

1382. **Xanthos. Dedication to Kybernis, 3rd cent. B.C.** Limestone block used as a building block on the acropolis; inscription in a smoothed rectangular field; the inscription was seen by L. Robert, whose squeeze is in the Archives du Fonds Louis Robert, and was re-discovered in 2007. Edd.pr. P. Baker, G.Thériault in *Euploia* 293-302 (ph.): Οἱ Ἀγαθ[ο]κλέους | στρα[τι]ῶται Κυβέρνει

1-2. A contingent of mercenaries under their commander Agathokles, probably serving in a garrison at Xanthos on behalf of the Ptolemies, edd.pr., who adduce various parallels for στρατιῶται as 'mercenaries' and for Ptolemaic control of Xanthos, they draw attention to Polybius 5.63. 1-7, where an Agathokles is portrayed concentrating mercenaries from [C]ilician πόλεις (perhaps including Xanthos) in Alexandria in preparation for the 4th Syrian War in 219/218 B.C., but they find improbable an identification of our Agathokles with the Polybian homonym '| 2. Κυβέρνει: perhaps the heroized Κύβερνις, son of Κοσσικας and a prominent Lycian figure in the Persian fleet during the battle of Salamis (Hdt. 7.97/98), edd. pr., who also adduce *TAM* I 44 (c) L. 31 from Xanthos recording a person who καλλίστοις ἔργοις ἐστεφάνωσεν Κασίκα (or Καϊκα) γένος; this Κασίκας has been identified with the Herodotean Kossikas; also, the famous Xanthian Harpy Tomb (*Xanthos* I; ca. 480-470 B.C.) contains cultic scenes for a hero, who may have been Kybernis. This hero would have been appropriate for group of soldiers, edd.pr.

1383. **Xanthos. Catalogue of victors in the federal Lycian Rhomaia, 100-50 B.C.** *SEG* XXVIII 1246. C.Schuler, K.Zimmermann, *Chiron* 42 (2012) 585/586, point out that the agonothetes Ἀνδρόμαχος III (L. 1-4) belonged to an elite-family, some of whose members are on record in inscriptions; Γλαῦκος, son of Ἀρταπάτης (LL. 14-15), had descendants who were members of the boule in Patara in the early Imperial period (see our lemma no. 1336 B II/D L. 16); Κάλλιππος (L. 39) is on record in other inscriptions which represent him as wealthy benefactor. Victors in the Ῥωμαῖα belonged to the urban elite. [For the victor in the pankration for the ἀγένειοι (LL. 30-31) and the date of the inscription see our lemma no. 1333 app.cr. ad LL. 3-4, Pleket.]

1384. **Xanthos. Honorary inscription for Pankalos, 2nd cent. A.D.** *TAM* II 301. A.Heller, in P. Schubert (ed.), *Les Grecs héritiers des Romains* (*Entretiens sur l'antiquité classique*, tome LIX, Vandoeuvres-Geneva 2013) 218/219, comments on the distinction between ἀρχαὶ βουλευτικαί ('reservées aux bouleutes') and ἀρχαὶ δημοτικαί (reserved for the δημόται; for the latter cf. *TAM* II 176 [from Sidyma]: list of members of the γερουσία, partly βουλευταί, partly δημόται). She relates this distinction to L.

111 of the Demostheneia-inscription from Oinoanda (*SEG* XXXVIII 1462; ταῖς ἐπιγενομέναις μετ[ὰ τας γομοθεσίας καιναῖς ἀ[ρχαῖς]): new functions created by a lex provinciae and to be distinguished from 'magistratures civiques préexistantes'; one of the new functions was the Oinoandean ἀγωνοθέτης, elected from the βουλευταί. For the βουλευτικαί and δημοτικαὶ ἀρχαί see also A.Heller's brief reflections in *Annales HSC* 64.2 (2009) 350 and C.Brélaz' article analyzed in our lemma no. 1773.

1385. **Xanthos (area of: Letoon). Dedication to Hadrian, 117-138 A.D.** S.Atik Korkmaz, S.Kuçuk Ö.Yıldırım, *ANMED* 11 (2013) 77, mention the dedication to Hadrian of a semi-circular monumental fountain west of the church (for which see our lemma no. 1386) [they write that the dedication is that of a statue of Hadrian to the emperor and infer from this that the fountain was dedicated to him as well, which is not necessarily the case, Corsten].

1386. **Xanthos (area of: Letoon). Christian mosaic inscription, 6th cent. A.D. or later.** S.Atik Korkmaz, M. Yıldız, *ANMED* 11 (2013) 75, report on the find of a mosaic inscription in the annex of the church south of the three temples that mentions an Εὐτύχης as 'sponsor of the construction'.

LYKAONIA

1387. **Iconium. Christian epitaph of Theophilos, 5th/6th cent. A.D.?** S.Bönisch, M.Wörrle, *Chiron* 43 (2013) 411-430, briefly report on the journeys made by Ulrich Jasper Seetzen (1767-1811) in the early 19th cent. in Turkey, Syria, Palaestina, Egypt and Arabia. Seetzen copied ca. 150 Greek (and also a number of Latin) inscriptions. In October 1803 he copied seven Greek inscriptions, built into the ancient fortification wall of Konya; six of them are in *CIG* (nos. 3997, 3999, 4002, 4005/4006, 4008). The seventh is published by edd.pr. B., W. (copy of the facsimile in Seetzen's diary; German translation). The stone itself seems to be lost. In the middle of S.'s drawing a large cross; L. 1 of the inscription above, LL. 12 13 below the cross; LL. 2-11 left and right of the cross. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1614.

☧ Ἐνθάδε (κ)ατά(κιτ)ε Θεώ(φι)λος (πρεσ)βύτερος ὡ κὲ | δωμέ̣στικως τε͂ῖς μεγάλεις | ἐκλεισείας || νύκτος τὶν κε φαλὶν καταπ|ελεκισθὶς ἐν σκεπαρνῷ ὑπὸ | τοῦ Κωνσταν||τίνου, ὧν ἐδέξα|τό τε κὲ ἔτρεφεν· τέλος ὠδυνιρῶν κὲ θρῖνον ἐπ᾽ αἰῶν[α] | παρ᾽ αὐτοῦ ἐδέξατω ☧

1. ΕΝΘΑΛΕΙCΑΤΑΗΠΕΟΕΩΗΑΟΣΙ|Ι, Seetzen, emendations due to P.Thonemann apud edd.pr.

In 'bereinigter Orthographie' the text runs as follows (edd.pr):
☧ Ἐνθάδε κατάκειται Θεόφιλος πρεσβύτερος ὁ καὶ | δωμέστικος | τῆς μεγάλης | ἐκκλησίας || νύκτωρ τὴν κε|φαλὴν καταπ|ελεκισθεὶς ἐν σκεπαρνῷ ὑπὸ | τοῦ Κωνσταν||τίνου, ὃν ἐδέξα|τό τε καὶ ἔτρεφεν· | τέλος ὀδυνηρὸν καὶ θρῆνον ἐπ᾽ αἰῶν[α] | παρ᾽ αὐτοῦ ἐδέξατο ☧

2-9. Theophilos was domesticus of the 'Great Church' in Iconium, edd.pr., who refer to the δομεστικοί of the Hagia Sophia on record in a late 9th-cent. A.D. literary source; such domestikoi were involved in church-choir music and occupied a humble position in the hierarchy of ecclesiastical functions; edd.pr. mention several parallels for μεγάλη ἐκκλησία (inter alia *LEph.* 1373 and 4133) || 9-12. Konstantinos was Theophilos' θρεπτός, edd.pr., who refer to McLean, *Konya Museum* K 149 (from Iconium; epitaph erected for his θρεπτός, Τύραννος, by the πρεσβύτερος Αὐρ. Γοῦρδος); the precise status of the threptos is not clear (house-born slave; foundling; given by poor parents to Theophilos); Theophilos may have been Konstantinos' 'Ziehvater', edd.pr.

CILICIA

1388. **Cilicia. Building activities.** E.Borgia, in M.Tekocak (ed.), *K.Levent Zoroğlu'na Armağan/Studies in honour of K.Levent Zoroğlu* (Antalya 2013) 115-137, collects the epigraphic evidence concerning building activities promoted by emperors, governors and local aristocracy (the latter especially from the 2nd cent. A.D. onward: see the geographically arranged tabular survey on 131-138 (79 inscriptions)); for each inscription the site, date, bibliography, the commissioner (and his function(s)), the building, the monument bearing the inscription, the amount of money and the financial sources are mentioned [unfortunately references to *SEG* are haphazard, Pleket]. Cf. the summary in O. Salomies, *An Ép.* (2013) [2016] no. 1665.

1389. **Adana (region of?). Dedication to Zeus Keraunios, before 175 A.D.** Rectangular altar with depression on top, corner acroteria and reliefs on three sides of the shaft: on the front a bust of Zeus, on the left side a female (?) bust, on the right side a thunderbolt. Inscription on the shaft and the moulding beneath the bust of Zeus (LL. 1-4) and on the moulding omn the right side (LL. 5-7). Exact provenance unknown; said to be from the province of Adana, now in the Haluk Perk Collection in Istanbul. Edd.pr. H.S.Öztürk, C.Pilevneli, *Adalya* 16 (2013) 107-118 (ph.; Turkish and English translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1667.

Διὶ Κεραυνί-
ῳ εὐχὴν ν
Λούκιος Ἀρτώριο[ς]
Μαρκει(ανὸς) Σεργία
λεγεῶνος δῳδε-
[κ]άτης κεραυνοφό-
vacat ρου vacat

Date probably before the conferment to the legio XII Fulminata of the title Certa Constans in 175 A.D., edd.pr. 3. the nomen Artorius suggests that the dedicator came from Italy or Africa, or less likely, from the Balkans, edd.pr. || 4. the tria nomina Sergia is often associated with Roman citizens who originated in military colonies, which suggests a provincial or even military origin for the Roman citizenship of L. Artorius Marcianus and/or his family, edd.pr. || 5-7. under Vespasian the legio XII Fulminata was stationed at Melitene (Cappadocia) from where groups of soldiers were detached to other parts of Anatolia such as probably the region of Adana, edd.pr. || 7. added above L. 5.

1390. Adrassos (Balabolu). Epitaph of Achilleus, late 4th cent. A.D. *SEG* XXX 1546. S.Durugönül, D.Kaplan, U.Tepebaş, *Adalya* 16 (2013) 261-284, reprint the inscription (275; ph.; Turkish translation) and confirm the date of the column sarcophagus from the necropolis by presenting a new iconographic interpretation of the reliefs on its front. They consider the person depicted on the left as a local Isaurian, characterized by his costume as a 'barbarous oriental', while the figure in the center is interpreted as an Isaurian vassal ruler of the Romans. The iconographic narration and the architectural décor of the sarcophagus place it in a special position among sarcophagi of the 4th cent. A.D., one of the last pagan sarcophagi, due to the location of Adrassos in the mountainous parts of Isauria that helped paganism to retain its existence. Cf. A.Chaniotis, *EBGR* (2013) no. 44.

1391. Anazarbos. Epitaph, 2nd-3rd cent. A.D. *CIG* 9155B; *I.Anazarbos* 72. J.Bennett, *Adalya* 16 (2013) 203-211, reprints the inscription and questions the restoration καὶ ΑΣ|ΚΑΡ νουμέρο[υ] [λ]αγγ[α]ρίων in *I.Anazarbos*. He suggests in fine [Φαλ]αγγιαρίων. Whether this numerus was a numerus collatus, i.e. a group of specialist troops with a larger formation (cf. P. Southern, *Britannia* 20 [1989] 84, quoting *AE* (1972) 77 and (1980) 960), or a separate and independent unit, as may have been the case with the numerus lanciariorum attested in Rome (*ILS* 2791), cannot be determined. A tombstone for a member of the legio II Parthica at Anazarbos (*I.Anazarbos* 70), which contained soldiers specifically trained as phalangiarii, leads B. to conclude that the numerus phalangiariorum was a sub-section within that formation.

1392. Anemurium. Weights, Hellenistic to Byzantine period. Twenty-one lead and bronze weights in the museum of Anamur; ed.pr. O.Tekin, *Anatolia Antiqua* 21 (2013) 175-180. Nos. 1 and 4 are Hellenistic; nos. 2 and 3 are Hellenistic or early Imperial; nos. 5-6 are from the 2nd and 3rd centuries A.D.; nos. 7-16 date from the early Byzantine period; nos. 18-20 are later and therefore not included here; and no. 21 is an anepigraphic steelyard weight in the form of Minerva. Some of the weights are inscribed. 1) No. 2: square bronze weight; punched H on the reverse (= 8 drachms?). – 2) Nos. 5 and 6: bronze weights in the shape of a 'flattened sphere'; ϘϒΓ (3 uncia). – 3) No. 7: circular bronze weight; Γ Γ (3 uncia). – 4) No. 8: square bronze weight; Γ A (3 uncia). – 5) No. 10: square bronze weight; N S (6 nomismata). – 6) No. 11: circular bronze weight; N S (6 nomismata). – 7) No. 12: circular bronze weight; N Δ (4 nomismata). – 8) Nos. 13 and 14: circular weights; N Γ (3 nomismata). – 9) No. 16: square bronze weight; N (nomisma). – For more weights from Asia Minor cf. our lemmata nos. 1880/1881.

1393. Diokaisareia. Building inscription, 395-408 A.D. *MAMA* III 73. Briefly commented on by M. Spanu in *Studies Zoroğlu* 633 (ph.); cf. O.Salomies, *An.Ép.* (2013) [2016] no. 1672.

1394. Diokaisareia. Jewish dedication, 4th-5th cent. A.D. *SEG* XXXVII 1298. U.Tepebaş, S.Durugönül, in S.Durugönül (ed.), *Silifke Müzesi Taş Eserler Kataloğu: Heykeltıraşlık ve Mimari Plastik Eserler* (Istanbul 2013) 111 no. 79, publish a photo of the altar.

1395. Elaioussa Sebaste (area of: Yapılıkaya or Yapılın, near Kızılbağ). Dedications to Hermes, Hellenistic and early Imperial periods. In a report on her exploration of the rock sanctuary of Hermes west of Elaioussa Sebaste, E.Borgia, *Scienze dell'Antichità* 17 (2011) 493-498, quotes in full the following inscriptions: Hagel-Tomaschitz, *Repertorium* 156 no. Kzb 1 (ph. [inscription illegible]), *IGR* III 867 (Hagel-Tomaschitz Kzb 5), and *IGR* III 868 (Hagel-Tomaschitz Kzb 6) (ph. [inscription illegible]).

1396. Elaioussa Sebaste. Epitaph of Antas, late 1st cent. B.C.-late 1st cent. A.D. (or 2nd/3rd cent. A.D.?). *SEG* LV 1515. Mentioned by E.Equini Schneider, C.Morselli, in *Studies Zoroğlu* 247 (ph.; English paraphrase).

1397. Kelenderis. Building inscription, 141 A.D. Seventeen fragments of a marble slab, re-used in the pavement of a basilica to the west of the harbor. Ed.pr. M.H.Sayar, in *Studies Zoroğlu* 595-604 (ph.; English and Turkish translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1674.

[Αὐτοκράτωρ] Καῖσαρ [Θεο]ῦ Ἀδριανοῦ [υἱό]ς, [Θε]οῦ Τραϊανοῦ
[Παρθι]κοῦ ❦ υἱωνός, Θε[οῦ Ν]έρουα ἔκγον[ο]ς Τίτος Αἴλιος
Ἀδριανὸς Ἀντωνεῖν[ος Σ]εβα⟨σ⟩τὸς Εὐσεβής, ἀρχιερεὺς ❦
μέγιστος, δημαρχικῆς ἐξουσίας τὸ τέταρτον, ὕ[πατος]
τὸ τρίτον, πατὴρ πατρίδος τῇ Ι[-----]ÇIT[---------]
[?] ὑπὸ Θεοῦ Ἀδριανοῦ του Π[----------τὸ]
vacat βαλανεῖον vac. ἐπο[ίησεν -------?--------]
[Γάϊο]ς Ἐτρείλιος Ῥήγιλλος Λαβέριο[ς Πρίσκος πρεσβευτὴς]
[Αὐτοκράτ]ορος Κ[αίσ]αρος Τίτου Αἰλίου Ἀδ[ριανοῦ Ἀντωνείνου]
[Εὐσεβ]οῦς πατρὸς πατρίδος ἀντ[ιστράτηγος ἐπαρχειῶν]
[Κιλικίας Ἰσαυρίας Λυκαονίας ὕπατος----------]

The inscription records the construction of a bath (βαλανεῖον, l. 7) commissioned by Antoninus Pius, ed.pr. 3. ΣΕΒΑΤΟΣ, lapis || 4. fourth trib. pot. of Antoninus Pius: 141 A.D., ed.pr. || 7. the βαλανεῖον is probably to be identified with the Harbor Baths of Kelenderis; cf. L.Zoroğlu, *Kelenderis I. Kaynaklar, Kalıntılar, Buluntular* (Ankara 1994) 45-50; M.Tekoçak, *Olba* 16 (2008) 133-161. The complex was either constructed or repaired in 141 A.D., ed.pr. 6. ὑπὸ Θεοῦ Ἀδριανοῦ etc. should probably either stress Hadrian's arrangement of the province in three eparchiai or his merits for the building activities in the city. Ed.pr. relates the latter to the general increase in construction activities south of the Taurus mountains, especially in the port cities in the second and third quarters of the 2nd cent. A.D., when the Parthian threat became stronger again, ed. pr. || 7. ἐπο[ίει], ed.pr.; ἐπο[ίησεν], *An.Ép.* || 8. [[Γάϊο]ς Ἐτρείλιος, ed.pr.; rather [Γάϊος] Ἐτρείλιος Corsten]; C. Etrilius Regillus Laberius Priscus (*PIR*² E 104), cos. 142 A.D., was legatus pro praetore in Cilicia, Isauria and Lycaonia and is known in this function from *IGR* III 290 (*ILS* 8827); the restoration of ll. 10-11 is based on the present ed.pr. || on 599/600 a list of governors of Cilicia.

1398. Kelenderis. Building inscription, before 395 A.D. K.L.Zoroğlu, *ANMED* 11 (2013) 42, mentions the discovery in the area of the basilica and the temple of a building inscription, recording the names of the emperor Theodosius and his sons Arcadius and Honorius (no text; no ph.).

1399. Kelenderis. Incertum, Imperial period. Marble plaque, found in the apse of the Basilica on the agora. Mentioned by S.Noei, in *Studies Zoroğlu* 436 fig. 5 (ph.). No text: we read from the ph.

- - - - - - - - - ? - - - - - - - - - -
[- - -]νου Νέωνος τοῦ ΕΟΥ
[- - -]ΩΟΥΛΑΙΓΟΣ..ΝΙΣΤΟΥ
4 - - - - - - - - - ? - - - - - - - - - -

1400. Lamos (area of: Sulucin). Incertum, 2nd or 1st cent. B.C. *SEG* XLIX 1960 [no line breaks]. Fragment of an inscription cut into the wall to the right of the entrance of a cave sanctuary with votive niches and basins. E.Borgia, *Scienze dell'Antichità* 17 (2011) 499 note 71, prints a revised text.

Τεύκρῳ | Ζηνοφάνου[ς] | οἶκον Ο[- - -]|ΔΟΥΚΟΣ[- - -]ΠΙΝ

1. Τευκρο [- -] Ζηνοφάνου, Οικον [- -] Πιν [- -] Δουκος [- -], *SEG* || for Teukros, son of Zenophanes, cf. Hagel-Tomaschitz, *Repertorium* OlD 36, either the same person or a homonymous ancestor; the deity worshiped in the cave sanctuary is unknown, B. [for cave sanctuaries in Cilicia cf. our lemma no. 1402, Scheibelreiter-Gail].

1401. Meydancıkkale. Dedication to Zeus Soter, ca. 240 B.C. *SEG* XLI 1405. D.Kaplan, in *op.cit.* (cf our lemma no. 1394) 155-156 no. 119 (ph.), connects the column base with the high torus (the latest examples of which can be dated to the late Classical period) with the Achaemenid fortress in Meydancıkkale. The inscription was added much later, dated by C.Brixhe, A.Panayotu, *BE* (1992) no. 537, to 240 B.C.

1402. Seleukeia on the Kalykadnos (area of: Eyceli, 4 km north of Silifke). Honorary decree of Seleukeia concerning the purchase of the priesthood of Athena en Tagais by Dionysodoros, 142-161 A.D. *JÖAI* 18 (1915) Beibl. 22/23 (ed.pr.; cf. Hagel-Tomaschitz, *Repertorium* 371 Sel 124; Robert, *Hellenica* III 163-167). Inscription on a rectangular block with tympanon in the southern wall of grotto C of the Athena sanctuary on the bank of the Kalykadnos; in the tympanon a circle with an oblique stroke (shield with stylized lance); LL. 1-2 on either side of the shield. On the basis of autopsy and consultation of the schedae preserved in the former Kleinasiatische Kommission of the Austrian Academy of Sciences, Vienna, E.Borgia, *Scienze dell'Antichità* 17 (2011) 477-507 (ph.; dr.; Italian translation) presents a slightly revised text that, inter alia, contains details about the dedication of infrastructure and architecture of the sanctuary by Dionysodoros, son of Theagenes. We present the text which has never been included in *SEG*. In the app.cr. we do not record minor differences between letters dotted or read by B. and restored letters of previous editions that do not affect the wording of the text.

Ἐπὶ νίκῃ circle τῶν κυρί-
vacat ων
Τύχηι ἀγαθῆι αὐτοκράτορος Καίσαρος Τί-
4 του Αἰλίου Ἀδριανοῦ Σ[εβα]στοῦ Εὐσεβοῦς π(ατρὸς) π(ατρίδος),
αὐτοκράτορος τὸ β', καὶ Μ(άρκου) Αὐρηλίου Καίσαρος καὶ τοῦ
σύμπαντος αὐτῶν οἴκο[υ ἔδ]ο[ξ]ε τῆι βουλῆι καὶ τῶ δήμω,
πρυτανέων γνώμη· ἐπ[εὶ τῆ]ς [ἱερ]ωσύνης τῆς Ἀθηνᾶς
8 τῆς ἐν Τάγες πωλουμ[έν]η[ς ἐ]ν τῷ φανερῷ τε προκηρυ-
χθίσης ἐπὶ ἱκανὸν χρόνο[ν] Διο[ν]υσόδωρος Θεαγένους
ἀνὴρ ἐδήμων κὲ μετη[..] δοκι[..] δεδωκὼς τῆι πατρίδι
καὶ δι' ἄλλων εὐσε[- - - ca. 16 - - -]ν πάντας ὑπερβαλό-
12 μενος, ἐπρίατο τὴν δηλ[ο]υμένην ἱερωσύνην διδοὺς
εἰς μὲν ἀνάθημα τῆς θεοῦ δην(άρια) ν' ἐπὶ τῷ κατασκευασ-
θῆνε τύμπανον λαμβ[ά]νοντο[ν] αὐ[τ]οῦ τὴν ἐπιγρα-
φὴν κ(α)ὶ ἐπιδόσεως τοῖ[ς] μὲν βο[υλε]υτῆς καὶ ἀπὸ συ-
16 ναρχίας διμερῶς ἀνὰ [ὁ]βολοὺς ια' καὶ τῷ δήμω εἰ-
ς ἐπίδοσιν ϛσ' κὲ τῆ γε[ρ]ου[σ]ίᾳ ἐπιδόσεως ἑκάστῳ
αὐτῶν ἀνὰ ὀβολοὺς [ι]β', τύχῃ ἀγαθῆ δεδόχθαι Δι-
ονυσόδωρον Θεαγέν[ου]ς ἄξιον ὄντα τῆς δηλουμέ-
20 νης ἱερωσύνης ἱερᾶσ[θαι] τῆς αὐτῆς θεοῦ· ἔτι κατε-
σκεύασεν ἐκ τῶν ἰδίων αὐτοῦ τὸν ναὸν καὶ
τὴν χρύσωσιν καὶ ἄγαλμα πάρινον ἐπί-
χρυσον καὶ τὴν ὑποβωμίδα καὶ τὴν
24 ἄνοδον καὶ τὴν θύρωσιν ὑπὲρ τὴν
vacat ἔφοδον vacat

8. ἐν Τάγες = ἐν Τάγαις; B. adduces later Christian sources recording monasteries called Ταγουν/Ταγων | 9. Διονυσόδωρος Θεαγ[έ]νους, H.-T. || 10. ἐδήμων = αἰδήμων; μεγ[ίστας] δ[ωρεὰς? δ]εδωκώς, ed.pr., H.-T.; μέ[γιστα] δοκι[μῖα δ]εδωκώς, R.; B. proposes μέτ' ἦ[θη] δοκι[μῖα]; the copy in Vienna has ΜΕΤΗ - -ΔΟΚ- -ΔΕΔΩΚΩΣ | 11. εὐσ[εβῶν φιλοτειμιῶ]ν, ed.pr., H.-T.; εὐσ[εβείας καὶ - - -]ν, R.; B. proposes ('con le dovute cautele') δι' ἄλλων εὐσ[εβείας κὲ ἐπιδόσεσι]ν; B. translates LL. 10-12 [ἐπ]ὶ ὁ as follows: 'uomo onorabile e che, grazie al proprio comportamento, ha dato prove di pietà alla patria, anche attraverso altri gesti, e che supera tutti per le elargizioni', and refers to *IGR* III 173 | 12-14. 'dando come offerta votiva alla dea 50 denari per l'allestimento di un timpano che reca la sua epigrafe', B., who suggests identifying the ἀνάθημα with the τύμπανον; ed.pr. interpreted the latter as the typical Dionysian musical instrument; B considers this interpretation fitting well with the cult of an Athena resembling the Anatolian Mother-Goddess but also suggests that the word refers to a fronto, i.e. a votive niche with a fronto above or the fronto above the inscription || 14. [λ]αμβάνοντο[ς], H.-T.; [λ]αμβ[ά]νοντο[ς], ed.pr. [B.'s λαμβ[ά]νοντο[ν] is unacceptable; a printing error for λαμβ[ά]νοντο[ς]?, Pleket] | 16. διμερῶς· 'in due parti', B. || 17. ϛσ' = 6,200, B. || 21. ναόν: here probably the votive niche or the entire cave, B. | 22. χρύσωσιν: of the ναός, B., who refers as a parallel to *OGIS* 206 (*IGR* I 1358: τὴν περὶ τὸν ναὸν χρύσωσιν) and *I.Smyrna* 697 (χρυσώσειν τὸν ὄροφον; cf. also *MAMA* VI 293); cf. M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque d'après les inscriptions de Délos*

(*BEFAR* 278, Paris 1992) 336-337; πάρινον: the statue was made from Parian marble or just from marble, B., with some parallels for πάρινος (variant of πάριος) | 23. ὑποβωμίς: hapax, B., who translates 'la base dell' altare' || 24-25. 'la porta sull' ingresso', also donated by Dionysodoros, probably denotes a monumental portal above the natural entrance into the cave B. | on 493-513 B. discusses various other rupestral cave sanctuaries in the area between the rivers Kalykadnos and Lamos (cf. our lemma no. 1400). The deities worshipped in the caves were Ζεύς, Ἑρμῆς and Ἀθηνᾶ (the latter of the Ὀρεια type variant of the Anatolian Mother-Goddess).

1403. Silifke (museum). Dedications (?), Imperial period and Late Antiquity. U.Tepebaş, S. Durugönül, in *op.cit.* (cf. our lemma no. 1394) 111 no. 79, 117 no. 83, 120 no. 86, and 124 no. 89, (re)publish photographs of three altars and a relief with (dedicatory?) inscriptions of unknown provenance, now in the Silifke museum; no texts. **A)** 111 no. 79; *SEG* XXXVII 1298 (see our lemma no. 1394). – **B)** 117 no. 83 round altar with reliefs of the busts of two men and a woman (stylistically dated into the beginning of the 3rd cent. A.D.); beneath the busts an inscription of two lines [illegible ph.]. – **C)** 120 no. 86: round altar with reliefs of two busts, inscription on the lower part of the shaft [illegible ph.]. – **D)** 124 no. 89: marble plaque with the relief of a bull; inscription along the broken top of the plaque (we read from the ph. Διὶ vacat ΧΑΛΑ[---] [most probably another attestation of Zeus Chalazeos, cf. *SEG* LIV 1489: Διὶ | Χαλαζίῳ, Carbon].

1404. Silifke, museum. Sundial, 5th-6th cent. A.D. Conical limestone block on a square plinth provenance unknown. The upper part of the block preserves a sundial; beneath it an inscription. Ed.pr. D.Kaplan, in *op.cit.* (cf. our lemma no. 1394) 140 no. 116 (ph.). No text, we read from the ph.

τοῦτο | ἔργον | τοῦ ϘΥΤΙ?

1 and 3. Ligature of omikron with superimposed upsilon; in the last case (ϘΥΤΙ?), the omikron has the shape of a lozenge.

1405. Soloi. Honorary inscription for the governor Ti. Vibius Varus, 131-133 A.D. Upper part of a console, found during the excavations on the Colonnaded Street. Mentioned by R.Yağcı, F.H.Kaya, *ANMED* 11 (2013) 138 (ph.). Ed.pr. M.H.Sayar, in *Tarhan Armağanı* 299-304 (ph.; Turkish translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1668.

ν ὁ δῆμος vac. ρον ἡγεμό-
Οὐείβιον Οὐᾶ- vac.να vacat

First epigraphic evidence from Cilicia for Vibius Varus, cos. ord. 134 A.D., legatus Augusti pro praetore of Cilicia probably between 131 and 133 A.D. (*Dig.* 22.5.3.1); cf. *PIR*² V 582; the honorary inscription is perhaps to be connected with the building measures in the harbor that took place when the tensions between Parthians and Romans began to intensify; cf. A.Gebhardt, *Imperiale Politik und provinziale Entwicklung* (Berlin 2002) 162, and J.Pasquali, *Die Adoptivkaiser. Das römische Weltreich am Höhepunkt seiner Macht (98-180 n. Chr.)* (Bochum, Freiburg 2011) 131, ed.pr. | [3-4. for ἡγεμών as 'governor' cf. our lemma no. 1268, Pleket].

CAPPADOCIA

1406. Kaisareia (area of: Örenşehir, subdivision of Incesu located southwest of Kayseri). Mosaic inscription. Mosaic found in a building enclosed by a partly preserved wall; unearthed during a rescue-excavation. Ed.pr. G.Petzl, *EA* 46 (2013) 167 (ph.; dr.).

Ὑγει|ένων εἰσέλ|θαι

ὑγιείων εἰσελθε: 'being healthy come in' or 'if you are healthy, come in', ed.pr.

1407. Komana (Hierapolis; area of: Tufanbeyli). Building inscription, probably 1st cent. A.D. Fragment of an architrave with two fasciae and moulding, broken at right; in front of a house in Tufanbeyli, exact provenance unknown; remains of an inscription on the upper fascia. Edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 114 no. 13 (ph.): ΓΥΝ

A form of γυνή, edd.pr.

1408-1412. Komana (Hierapolis). Epitaphs, Imperial period. Epitaphs from the city of Komana (today Şarköy). Edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 105-108 nos. 1-5 (ph.; German translation).

1408: 105/106 no. 1. **Epitaph of Archias, 1st cent. A.D.** Pedimental marble stele with acroteria and a rosette; broken below. Exact provenance unknown, perhaps from the area of the southern bridge of Şarköy.

Ἀρχίας Τιμοθέ|ου Ἀρχίαι τῶι υἱῷ

For Archias, son of Timotheos, cf. *I.Komana* 130, probably referring to the same person, edd.pr. | [2. or υἱῶ[ι], given the spelling of the article with iota adscriptum, Corsten].

1409: 106 no. 2. **Epitaph of Aur. Marcia, probably after 212 A.D.** Square marble altar with high base and mouldings. A patera between two corner acroteria; below, a Lesbian cyma. Inscription on the shaft. Exact provenance unknown, now in a private garden near the local health center. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1661.

Αὐρ(ήλιος) Γρήγο-
ρος · Αὐρ(ηλίᾳ)
Μαρκίᾳ
γλυκυτά-
τῃ γυνεκί

1-2. The only attestation of the name Gregoros in Komana, edd.pr. [only one other example in all of Asia Minor: *I.Ephesos* 3282, Corsten].

1410: 107 no. 3. **Epitaph of Diogenes, probably after 212 A.D.** Pedimental limestone stele with high base; three acroteria; a patera in the pediment; found in a garden about 300 m north of the ancient theater.

Αὐρ(ήλιος) Ἑρμό-
δωρος
Διογένῃ
γλυκυτά-
τῳ πατρί

1411: 107/108 no. 4. **Epitaph of Stephanos, probably 2nd cent. A.D.** Pedimental marble stele with acroteria and patera. Found in a private garden in Şarköy.

Στέφανος β' Στε| vac. φάνῳ τῷ υἱῷ vac.

1412: 108 no. 5. **Epitaph of Trophimos and Kyrilla, Imperial period.** Marble stele, broken above and below; in the partially preserved pediment the remains of a relief with busts of a woman (left) and a man (right); inscription on the shaft; the two last lines of the inscription are cut into and below a wreath around a blossom. Found near the southern bridge of Şarköy. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1662.

Τ(ίτος) Φλ(άουϊος) Αἰλιαν(ὸς)
Σωκράτης
Τροφίμῳ τῷ
ἀδελφῷ καὶ Κυ-
[ρ]ιλλῃ γυναικί, μνή-
μης wreath χάρι·
wreath ν

1. ΑΙΛΙΑΝΣΟ, lapis || 1-2. T. Fl. Aelianus Sokrates, husband of Aemilia Ma (*I.Komana* 188), may belong to the same family, edd.pr.

1413-1419. **Komana (Hierapolis; territory of). Epitaphs, Imperial period.** Epitaphs found in the territory of Komana; edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 109-114 nos. 6-12 (ph.; German translation).

1413: 109 no. 6. **Epitaph of the brother of Apollonius, Imperial period (2nd cent. A.D.?).** Pedimental stele with acroteria, cut into a rock in the village of Kayapınar, ca. 6 km west of Şarköy; inscription on the shaft.

Ἀπολ-
λώνιο-
ς Εἰσιδ-
ώρου
τ[ῷ] ἀδε-
λφ[ῷ] μνή-
μης χάριν

1414 109/110 no. 7. **Epitaph, Imperial period (2nd cent. A.D.?).** Upper and lower part of a marble altar with corner acroteria and mouldings; reported to have been found in an ancient cemetery at Damyeri; now in Körler, ca. 10 km north of Tufanbeyli.

Διόδοτος ὁ
καὶ Κύριλλος
[----------]
[----- ----]
[--- ------]
τῷ συν[τρόφῳ?]

1415: 110/111 no. 8. **Epitaph of Iason, Imperial period (2nd cent. A.D.?).** Square marble altar with mouldings and a shield in the pediment on the front; found in a modern cemetery in Tufanbeyli, ca. 15 km southwest of Şarköy.

ν Ἰάσων
Μαρκέλλου
Ἰάσονι ν
vac. υἱῷ ν

1416: 111 no. 9. **Epitaph of Iulius, 1st-2nd cent. A.D.** Gray marble stele with base, pediment and acroteria, found in the garden of a house in the village of Karsavuran, ca. 30 km southwest of Şarköy; inscription on the shaft, wreath beneath the inscription.

Κύριλλα Ηλει
Ἰουλίῳ Ἰουλί-
ου τῷ χρησ-
4 τῷ, μνήμη-
ς χάριν

1417: 111/112 no. 10. **Epitaph, 1st-2nd cent. A.D.** Marble column, re-used in the wall of a house in the village of Kirazlıyurt, ca. 42 km south of Şarköy; said to have been found in a nearby field; the lower part and the right side of the text are illegible due to secondary use.

Κυρι[----------]
Σανδ[----------]
χος[----------]
4 ννοι[----------]
---

1. Κύρι[λλος] or Κύρι[λλα], edd.pr. || 1-2. perhaps [Σώ]|σανδρος or a name beginning with Σανδ- derived from the god Σανδων, edd.pr.

1418: 112/113 no. 11. **Epitaph of Aelius Nikias, Imperial period (Hadrianic at the earliest).** Marble column, re-used in the garden wall of the mosque in the village of Pınarlar, lower part not visible; said to have been found in a nearby field. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1663.

Αἴλι(ος)· Νεικί-
ας Αἰλί(ῳ)· Νει-
κίᾳ τῷ γλυ-
4 κυτάτῳ καὶ
ἀσυνκρίτῳ
vac. υἱῷ vac.

1-2. For an Αἰλία Ἀρσινόη cf. *I.Komana* 100, edd.pr.

1419: 113 no. 12. **Epitaph of Philokyrios, 1st-2nd cent. A.D.?** Square marble altar with pediment and upper moulding; in front of a kiosk in the village of Yamanlı, ca. 27 km southwest of Şarköy; said to have been brought from the Cinli Mezar field south of the village, from where other ancient remains in the village are likely to have come. Greek text also in B. Salway, *An.Ép.* (2013) [2016] nos. 1664.

Κλ(άυδιος) Φιλοκύ-
ριος Φιλοκυ-
ρίῳ τῷ γλυκυ-
4 τάτῳ υἱῷ
μνήμης χά-
❦ ριν ❦

1420-1421. **Sinasos (now Mustafapaşaköy; area of: Gorgolı (ca. 9 km from Sinasos)). New inscriptions, (end of the?) 6th cent. A.D.** Edd.pr. C.Jolivet-Lévy, G.Kiourtzian, in C.Blondeau, B.Boissavit-Camus, V.Boucherat, P.Volti (edd.), *Ars Auro Gemmisque Prior. Mélanges en hommage à Jean-Pierre Caillet* (Zagreb-Motovun 2013) 463-478 (ph.; French translations), publish the following two texts. In the area of Gorgolı there are several rock-cut funerary chapels ('chapelles familiales destinées à des offices funéraires et commémoratifs' (469)), in one of which the following texts were found. Cf. D. Feissel, *BE* (2014) no. 583. – On 475 edd.pr. mention some 'bribes d'inscriptions'; on one text Κύ(ριε) [ἐλέησον] can be read; in another Κύ(ριε)/Κύ(ριε) ὁ Θε(ός).

1420: 471-473. **Deposition of the relics of St. Kyrikos.** Engraved in a rectangular framed field on the wall of a funerary chapel; the field has been smoothed with plaster; thick guide-lines; letters painted in red after the engraving. On other walls sculpted and painted crosses, some with A and Ω. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1659.

† Τοῦ Θεοῦ θέλοντος
ἐγένετο ἡ κατ{α}ά-
θεσις τοῦ ἁγίου Κυρίκου
4 παρὰ τοῦ ἁγιωτάτου
ἐπισκόπου Ἰ{ε}οάνου,
μενὴ Ἰουλίου ἐνάτῃ
ἔτους ἰκοστοῦ †

3. Edd.pr. provide parallels for the cult of Κύρικος/Κήρικος in both the eastern and western part of the Empire; together with his mother Ἰουλίττη he was a martyr from Tarsos | 4-5. bishop John: previously unattested; probably bishop of Caesarea in Cappadocia Prima, edd.pr. || 7. ἔτους ἰν[δ](ικτιῶνος) ἑ(κ)τοῦ † (one expects ἰνδ(ικτιῶνος) ἕκτης), edd.pr. ('la 6ᵉ année de l'indiction'); corrected by F. in *BE*, who points out that ἔτους never introduces an indiction-date, and he thinks that the letters to indicate the hundreds probably stood in the next line; end of the 6th cent. A.D., *An.Ép.*

1421: 473-478. **Invocation of God and St. Kyrikos.** Inscription to the left of the text in our lemma no. 1420, the surface similarly prepared; L. 7 not engraved but painted. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1660.

† † [†?] Κύ(ριε) ὁ Θ[(εὸ)ς ἡμῶν?]
κὲ ἅγιε Κύρικε,
φύλαξον τοὺς καρ-
4 πούς· ὡ Θε(ὸς) ἐλέ-
ησον τὸν{ν} ἐ-
ν ἀροστίᾳ καμν-
(ό)τον κὲ τὸν καρποφορούτ[ων]

Date: end of the 6th cent. A.D., *An.Ép.* || 3-4. one would expect τοὺς καρποφοροῦντας, *An.Ép.* || 5-7 interpreted as τῶν ἐν ἀρρωστίᾳ καμνόντων κὲ τῶν καρποφορούντων (with genitive instead of accusative [illegible] *BE*; St. Kyrikos is reported to have healed many sick people and his cult may have been preceded by a pagan therapeutic sanctuary, edd.pr., who add that the cult of St. Kyrikos in Cappadocia is attested in the iconography of various churches from the 10th cent. A.D. || directly beneath L. 4 ὡ Θε(ὸς) ἐλε edd.pr. report a later graffito; the upper part is largely illegible; the lower part reads ἀνεπα(ύ)σατο Χριστοφορ[illegible] μενὶ Ἀ(πριλίῳ?), edd.pr.

CYPRUS

1422. **Cyprus. Epigraphic research.** D.Summa, in S.Fornaro, D.Summa (edd.), *Eidolon. Saggi sulla tradizione classica* (Bari 2013) 83-106, discusses the history of epigraphic research on Cyprus, the early plans of including the inscriptions of Cyprus in *IG*, and the perspective of preparing *IG* XV.

1423. **Cyprus. Roman Cyprus.** T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013), studies the position of the emperor in Roman Cyprus, exploiting almost exclusively epigraphic sources. He discusses the way the names and titles of emperors are presented in Greek inscriptions (23-36), the erection of honorary statues (37-56), the presence of the emperors in the civic landscape (sanctuaries, gymnasia, theaters) through the means of statues, dedications, and honorary inscriptions (57-75), the oath of allegiance to Tiberius (77-91), the importance of the imperial cult for the local elite and for the communication between Cyprus and the imperial administration (95-123), festivals in honor of emperors (127-133), and the use of local eras, regnal years of emperors, and months named after Augustus and members of the Julio-Claudian family (135-157).

In an Appendix, F. presents the relevant inscriptions (Greek text; translation; 161-209). In many cases, F. suggests new readings and restorations. We single out the following:

I Kition 2035 (170): LL. 1/2: μητέρα | [κάστρων] ([στρατοπέδων], *I.Kition*).

I Paphos 152 (188): LL. 1/2: [Ἰουλίαι] Σεβαστῆ[ι - -|- -] ἡ ἀρχιέρει[α τῶν Σεβαστῶν?] (Σεβαστῆ[ι Θεᾶι νέαι Ἀφροδίτηι or Δήμητρι] Η ἀρχιέρει[α], *I.Paphos*).

I Paphos 232 (185): L. 11: ⟦καὶ γ'⟧ ἔτους (i.e., the third year of Geta; κθ', *I.Paphos*).

I Paphos 263 (184): LL. 7/8: τὸ ἔκτον [ἔτος ἀρξάν]|των ([ἀρχόν]|των, *I.Paphos*).

Salamine de Chypre 136 (201): LL. 1/2: ἀπὸ τοῦ [καταλειφθέντος | ... ἀργυρίου] ([δογματισθέντος | ... [illegible]], M.Kantirea, *ZPE* 167 [2008] 109/110 note 116).

We provide a comparatio numerorum with *SEG* and corpora.

SEG VI	Fujii
810	Paphos Nova 5
811	Paphos Vetus 17
837	Keryneia 1
SEG XVII	
750	Karpasia 1
SEG XVIII	
578	Paphos Vetus 8
SEG XX	
148	Paphos Vetus 11

SEG XX	Fujii
157	Kourion 12
240	Paphos Amarg. 2
241	Paphos Amarg. 1
253	Paphos Nova 4
SEG XXIII	
609	Salamis 16
635	Paphos Vetus 8
638	Paphos Vetus 9
641	Paphos Amarg. 1

SEG XXV	Fujii
1050	Soloi 4
1133	Lapethos 3
SEG XXX	
1617	Kition 1
1618	Kition 7
1627	Paphos Vetus 5
1628	Paphos Vetus 13
1630	Paphos Nova 1
1632	Paphos Vetus 2
1633	Paphos Vetus 14
1635	Paphos Vetus 12

SEG XXX	Fujii
1640	Salamis 6
1644	Salamis 14
1645	Salamis 5
1646	Salamis 8
1647	Salamis 10

SEG XXXIV	
1416	Kition 3

SEG XXXVI	
1251	Kition 1

SEG XXXIX	
1532	Paphos Vetus 12

SEG XL	
1362	Paphos Vetus 5
1363	Paphos Vetus 13
1374	Salamis 13

SEG XLI	
1480	Paphos Vetus 12

SEG XLIV	
1286	Paphos Amarg. 1

SEG LI	
1896	Paphos Vetus 8

SEG LII	
1496	Paphos Nova 3

SEG LIII	
1747 bis	Kourion 13
1758	Paphos Nova 3

SEG LIV	
1557	Paphos Vetus 7

SEG LVI	
1822	Amathous 3
1823	Amathous 4

SEG LX	
1612	Amathous 2

I.Kition	
2009	Kition 1
2033	Kition 9
2034	Kition 10
2037	Kition 4
2038	Kition 12
2039	Kition 5
2040	Kition 6
2041	Kition 2
2042	Kition 3
2043	Kition 7
3001	Kition 8

I.Kourion	
77	Kourion 1
84	Kourion 2
85	Kourion 12
93	Kourion 14
95	Kourion 15
96	Kourion 16
97	Kourion 17
104	Kourion 13
108	Kourion 5
111	Kourion 11
120	Kourion 4
121	Kourion 7
122	Kourion 8
123	Kourion 9
124	Kourion 10
144	Kourion 6

I.Paphos	
143	Paphos Vetus 1
145	Paphos Vetus 3
146	Paphos Vetus 2
147	Paphos Vetus 10
148	Paphos Vetus 11
149	Paphos Vetus 4
150	Paphos Vetus 12
151	Paphos Vetus 8
152	Paphos Vetus 7
153	Paphos Vetus 14
156	Paphos Vetus 17
169	Paphos Vetus 9
170	Paphos Vetus 6
171	Paphos Vetus 15
172	Paphos Vetus 16
176	Paphos Vetus 5
177	Paphos Vetus 13
230	Paphos Nova 3
231	Paphos Nova 4
232	Paphos Nova 5
243	Paphos Nova 2
249	Paphos Nova 1
312	Paphos Amarg. 2
313	Paphos Amarg. 1

Salamine de Chypre XIII.1	
47	Salamis 2
101	Salamis 2
102	Salamis 6
106	Salamis 11
108	Salamis 12
127	Salamis 14
131	Salamis 3
132	Salamis 4
134	Salamis 7
135	Salamis 8
136	Salamis 9
137	Salamis 13
138	Salamis 10
140	Salamis 16
141	Salamis 17
142	Salamis 18
143	Salamis 19

Salamine de Chypre XIII.1145	Fujii
146	Salamis 21
149	Salamis 22

OGIS	
581	Paphos Vetus 4
582	Salamis 2
583	Lapethos 2

IGR III	
929	Soloi 4
932	Lapethos 1
933	Lapethos 2
934	Lapethos 4
937	Paphos Nova 4
939	Paphos Vetus 4
940	Paphos Vetus 1
941	Paphos Vetus 11
942	Paphos Vetus 10
943	Paphos Vetus 2
944	Paphos Vetus 12
947	Paphos Vetus 17
950	Paphos Vetus 16
951	Paphos Vetus 15

IGR III	Fujii
971	Kourion 2
973	Amathous 1
976	Kition 9
977	Kition 11
982	Kition 7
984	Salamis 1
985	Salamis 7
986	Salamis 8
988	Kition 10
989	Salamis 18
994	Salamis 2
995	Salamis 12
997	Salamis 3

1424. **Amathous. Decree?, 2nd/1st cent. B.C.** Limestone stele; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 137 (2012/13) 368/369 no. 2 (ph.).

[----------]
[----------]ΑΚΗΝΣΙ
[----------] Ἀμαθουσί-
[----------]ΟΡ[---]
4 [----------θέ?]ατρον
[----------]ΙΑ[----]ΟΝΕΡΙΑΡΧΟΝΤΟ
ΑΡΧΟΥ[-----]ΟΥΠ[--------]ΟΥΧΡΙΟΝΤΩΝ
[------ ------- ----- --------]ΑΡΧΟ vac.
8 Τ.ΧΙΙΙΙ[------- ------ ----] Ἀπ[ο]λλωνίου
ΥΛΠΛΟ[-- ------ ----- ----- ----- --]

1425. **Amathous. Honorary inscription for the governor Claudius Apell[- -], late 2nd/early 3rd cent. A.D.** Limestone statue base, broken on left and right; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 388/389 no. 9 (ph.; French translation). Republished by J.-B.Cavla, *An.Ép.* (2013) [2016] no. 1680, who observes that the text must have been centered.

vac. Κλαύδ[ιον]
[---]ον Ἀπελλ[---]
[τὸν κ]ράτιστον ἀν[θύπατον]
4 [ἡ Ἀμαθ]ουσίων π[όλις]

2. From e.g., Ἀπελλᾶς, Ἀπέλλιος, Ἀπελλίων, edd.pr.; a Claudius Apellinus is known as governor of Britannia under Severus Alexander (221 235 A.D), edd.pr.

1426. **Amathous. Honorary inscription for the governor [- -] Dionysios, mid-3rd cent.** A.D Limestone statue base; cuttings on the top for the support of a bronze statue; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 389-394 no. 10 (ph.; French translation), who identify Dionysios as a temporary governor (LL. 2-4; cf. *An.Ép.* [2011] no. 1305). Cf. D.Feissel, *BE* (2015) no. 726. Reprinted by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1681.

[- - -]ον Διονύσιον
[τὸν κρ]άτιστον δου-
[κην]άριον διέποντα
4 [τὰ] μέρη τοῦ ἀνθυπάτου
[Ἀμ]αθουσίων βουλή, δῆμο[ς]
[ἀ]γνείας καὶ δικαιοσύνης
χάριν

2/3. δου[κεν]άριον, edd.pr. | 4. [τοῦ Κε]λέρη, edd.pr.; [τὰ] μέρη, F. || 5/6. δημο|[σίως], edd.pr.; δῆμο[ς], F.

1427. **Amathous. Honorary inscription for the emperor Gordian III, 238-244** A.D. Limestone statue base; three holes on the top for affixing a bronze statue; the inscribed surface is very worn found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 394-397 no. 11 (ph.; French translation), with comments on the possible form of the statue. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1682.

Αὐτοκράτορα Καίσαρα
Μᾶρκον Ἀντώνιον Γορδιανόν
Εὐσεβῆ Εὐτυχῆ Σεβαστόν,
4 δημαρχικῆς ἐξουσίας,
πατέρα πατρίδος, τὸν
εὐεργέτην τοῦ κόσμου
Ἀμαθουσίων ἡ μητρόπολις

1428. **Amathous. Building inscription, late 1st cent. B.C./early 1st cent.** A.D. Limestone block; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 369/370 no. 3 (ph.; French translation).

[- - - - - -]οῦ Γά[μ]ου
[ταῖς ἰδίαι]ς δαπάναις

1428 bis. **Amathous. Building inscription, late 1st cent. B.C./early 1st cent.** A.D. Limestone block; the text continued on other blocks; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 370/371 no. 4 (ph.; French translation).

[- - - - - - -]ς τὴν
[ταῖς ἰδίαι]ς δα[π]άναις

1429. **Amathous. Building inscription (of a stoa?), late 1st cent. B.C./early 1st cent.** A.D. Limestone block broken on left and right; the letters of the inscription are deeply carved to receive bronze letters; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 371/372 no. 5 (ph.; French translation).

[- - - - - - - - - - Ἀμαθουσί]ων τῆι πό[λει]
[- - - - - - - - - - - - τὴν στο]ὰν? · τὴν προ[- - -]

1430. **Amathous. Boundary stone of the sanctuary of Aphrodite, 2nd cent.** A.D. Irregular limestone block; a hole on the right, possibly for securing sacrificial animals; below the inscription an incised triangle. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 398-400 no. 12 (ph.; French translation), who conjecture that the drawing is that of the zone declared as asylon (L. 2). Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1683.

Ἱερὸν | καὶ ἄσυλον ἕως ὧδε

1431. **Amathous. Altar for the cult of Arsinoe II Philadelphos, ca. 250** B.C. Small limestone altar, damaged on top. Mentioned in *SEG* LXIII 1002. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 366-368 no. 1 (ph.), with comments on the cult of Arsinoe II Philadelphos in Cyprus: Ἀρσινόης | Φιλαδέλφου

1432. **Amathous. Incertum, Imperial period.** Limestone block; found in the agora; the inscription was erased. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 373 no. 6 (ph.).

⟦[- - - - - - - - - -].Μ.ΦΛ[- - - - - - - - - - -]⟧
⟦[· - - - - - - - - -]ΝΟΥΙ.Μ[- - - - - -]ΙΡΑ⟧
⟦[- -]ΗΧΑ⟧
4 ⟦[-]ΥΟΥ⟧
⟦ΟΥΟ[- - - - - - - - - - - - - - - -]Ο[- - - - - -]⟧

3. r fine, or A, edd.pr. || 4. Y: or I, P, or K, edd.pr.

1433-1435. **Amathous. Epitaphs, 1st-4th cent. A.D. Three epitaphs; found** in the agora but originally from the eastern cemetery. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 400/401 nos. 13-15 (ph.; French translation).

1433: 400/401 no. 13. **Epitaph of Sidonia, 3rd cent. A.D. Limestone cippus** with double moulding. Edd.pr. note the use of a metronymic (L. 2).

Σιδωνία
Εὐτυχίας
χρηστή,
4 χαῖρε

1434: 401/402 no. 14. **Epitaph of Aristokrates, 1st/2nd cent. A.D.Limestone cippus** with double moulding.

Ἀριστοκράτη
Ἰσιδώρου
χρηστέ,
4 χαῖρε

1435: 402/403 no. 15. **Epitaph of two sons of Timarchos, Imperial period.** Right part of a limestone stele broken on top and bottom; on top an inscription from first use of the stone (A); below an incised line, two epitaphs (B).

A [- - - -]ΑΣΓΨΥΓΟΥ
[- - - - - - - - - - - -]
B [- - -]αρχε Τιμάρ[χου]
[ ] χρηστέ,
[χαῖ]ρε
4 [- - - - Τιμ?]άρχου
[χρηστ]έ,
[χαῖρε]

1436. **Kourion. Honorary decree for the gymnasiarchos Berion, 13 A.D. Marble** plaque broken on top; found re-used in the wall of the basilica. Ed.pr. I.Michaelidou-Nicolaou, in *Ἀνασκαφὲς Κουρίου* II 319-325 no. 5 (ph.); non vidimus. Ed.pr. identifies the honored person with Berion, who was honored with *I.Kourion* 82. Berion was honored for the generous supply of olive oil to the gymnasion on the occasion of celebrations connected with the imperial cult. His generosity attracted visitors from other places, including men of learning (φιλόλογοι ἄνδρες). Reprinted by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1684 (French translation), who identifies the γενέσια as festivities in honor of Caesar (?) and Augustus.

[- - ca. 30 - - - - - -]. . . .[τοῦ γυμν]ασίου τῆς π[όλ]-
[εως - - - - ca. 30 - -]ΤΟΣ[.]ΑΝΙΣΟΝ καθ' ἃ ἱεροτῆτρ,
[- - - - - - - - - - - - - - - πρ]ὸνοιαν ἀξίως τῆς ν' (ἔτους)
4 [.]ντο [- - - - - - - ca. 30 - - - - - τά]σσοντος . . χύσεσιν τοῦ ἐλαί-
[ου] καὶ τὰς τῶν [- - - ca. 25 - - -] ἀποχέ[ο]ν[τος . .]ν ἀδιαλείπτως
[- - - - - - ca. 35 - - - - - -]. . . . . 15 . . . . . παρεπιδημοῦ-
[ντας?] καὶ κε[- - - - - - - ca. 43 - - - - - - - -]τος καὶ ἀδια-
8 [λεί]πτως ἐν τῷ ναῷ [- - - - - - ca. 30 - - - - - -] τ[ε] ἀπὸ τοῦ δήμου
[καὶ] τοῖς ἀπὸ ξεν[- - - - ca. 30 - - - - -]πε ἀπὸ τοῦ δήμου
[καὶ] τοῖς ἀπὸ ξεν[- - - - - ca. 35 - - - - -]ις μετέχειν
[- τ]ὰς παρὰ τοῦ Κοινοῦ [- - - - ca. 30 - - - - -]ας παρεχομέ[ν]ου
12 τὸ ἄλειμμα τῶν ἐθελόν[τ]ων καὶ δεόντων [τῆ]ς [. .]ς [κ]αὶ γενεσίοις
τοῦ θεοῦ [καὶ] Σεβαστοῦ Αὐτοκράτο[ρο]ς Καίσαρος [ἑορταῖς] τῆς πόλεως γενε-
σίοις ἡμέραις ἀγῶνας [- - - - ca. 20 - - - -] τοῦ θεοῦ καὶ Σεβαστοῦ
[Αὐτοκ]ράτορος Καίσ(αρος) ἔ(τους) μ'· εὐνοείτω [- - - ca. 15 - - -]πη βουλευτὰς πάντ[ας]
16 [.].ΜΑ ἐπὶ τὴν με[γάλην? - - - - - -]. . . . . 16 . . . . . ἑκάστους ἀπὸ τοῦ σα-
[. . . . 8 . . . . τ]ῶν ἀπὸ γυμνασί[ου ἐτί]μησαν ἱκ[ανῶς? κ]αὶ τοῦ δήμου καὶ Ῥωμαίων, οὐδὲν δὲ
[- - -] τοὺς παρεπιδημοῦντας ἀπὸ τῶν κατὰ Κύπρον πόλεων βουλευτὰς πάν-
τας καὶ το[ὺ]ς π[αρ]επιδημοῦντας ξένους ἀξιολόγους ἄν[δρ]ας καὶ φιλολόγ-
20 ους χάριν τοῦ . . . . 7 . . . [. . .]ς καθυστερ[εῖσ]θαι τῆς φιλ[αγα]θίας αὐτοῦ·
ὧν χάριν καὶ τὸ κοινὸ[ν Κυπρί]ων ἔγνω τὰς ἀ[ξ]ιολογωτάτας αὐτοῦ ψηφί-
[ζεσαθαι] τιμάς, ὥστε [. . . . 7 . . .]ΜΟ αὐ[ξάνε]σθαι μὲν τὸν ἱερώτατον τῆς χ[ώρας],
ὡς π[. . . . 7 . . .]ύνεσθαι ἐς τὴν περὶ τὴν πατρίδα δόξαν διὰ τὴν τοῦ[δε πρὸς]
24 [ἡ]μᾶ[ς ἀρε]τήν, καλῶς οὖν ἔχοντος, ὥσπερ προθυμότατ' αὐτὸν εἰς [ἡμᾶς παρ]-
[έσχε] ὡς εὐφημίαν παρεσχ[ῆσθ]αι, τοσ[ῷ]δε μᾶλλον καὶ ἡμᾶς ταῖς πρεπού[σαις]
[αὐ]τὸν ἀξιῶσαι τιμαῖς

vacat

28 Ἀγαθῇ Τύχῃ·
ἔδοξεν Κουριέων τῇ βουλῇ καὶ τῷ δήμῳ στεφανῶσαι τὸν
προγεγραμμένον Βερίωνα Βερίωνος τὸν γυμνασίαρχον, αὐτόν τε καὶ τὰς θυγα-
τέρας αὐτοῦ Ἐρώτιον καὶ Βερ<ε>νίκην, τῷ τῆς ἀρετῆς χρυσῷ στεφάνῳ· ἀναστ[ῆ]-
32 σαι δὲ αὐτοῦ καὶ ἐν τῷ ἐπισημοτάτῳ τῆς πόλεως τόπῳ ἀνδριάντας χαλ[κ]-
οῦς πέντες καὶ εἰκόνας γραπτὰς ἐν ἀσπιδήοις ἐπιχρύσοις· ὁμοίως δὲ καὶ ἑ[κ]-
ατέρων τῶν θυγατέρων αὐτοῦ ἀνδριάντας χαλκοῦς δύο καὶ εἰκόνας γρα-
πτὰς ἐν ἀσπιδήοις ἐπιχρύσοις· ἔχειν δὲ αὐτὸν καὶ προεδρίαν καὶ ἀλειτ[ουρ]-
36 γησίαν πάσης τ' ἐπ' ἐπιούσης χώ[ρας ἀτέλειαν, εὐεργέτην δὲ τῆς πόλεως τῶν Κουριέων]
[α]ὐτὸν ἀναγορεῦσαι

1437. **Kourion. Honorary inscription for Tib.Claudius Claudianus, Imperial period.** Two [illegible] fragments; although they do not join, they probably are part of the same columns. Ed.pr. I.Michaelidou-Nicolaou, in *Ἀνασκαφὲς Κουρίου* II 325/326 no. 6A and 326-328 no. 6B (ph.); non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] nos. 1685 (A) and 1686 (B) (French translation).

A: [Τιβέρ]ιον Κλαύδ[ιον Τιβερίου Κλαυδίου -]
[υἱὸν Κ]υρ(είνᾳ) Κλαυδ[ιανὸν - - - - - - - - - - -]
[- - - -]ΥΤΗ[- -]

B: [- - - - - -]ΟΙΕΝΟ[- - -]ΙΑ[- - - - - - - - - - - - -]
[- - - - - ἀρ]χιερασ[άμενον τ]ῆς [νήσου - - - -]
[- - - - - ἐν τ]αῖς ἀγο[ραῖς ἐσιτίσ]ατο [ ]
[- - - - - -]ς παρασχόντα οἶκο[- - - - -]
[- - - - - -] αἱρέσει ἀλλὰ καὶ τη[- - - - - -]
[- - - - - πᾶ]σι<ν> παρασχόντα [ἑαυτὸν - - - -]
[- - - - - - -] ἡμέρας ἐπὶ λυσιτελ[- - - - - - - - - -]
[- - - - - -]ειτικῆς διαγραφῆς [- - - - - - - - - - - - -]
[- - - - - - ἀ]νάχυμα τοῦ ἐλαίο[υ - - - - - - - - - - -]
[- - - - ἐν τῷ] γυμνασίῳ πόλεω[ς - - - - - - - - - - -]
[- - - - - -] καὶ παντὶ τῷ ἐπιδη[μοῦντι - - - - - - - -]
[- - - - - ἀνε]πικωλύτως <κ>αὶ συν[- - - - - - - - - -]
[- - - - - πρεσβυ]τέρων καὶ νεωτέρ[ων - - - - - - - -]
[- - εἶναι αὐτὸ]ν εὐεργέτην [τῆς Κουριέων πόλεως - - -]
[- - - - - -] καὶ ἐχ[έτω - - - - - - - - - - - - - - - - -]

A. 2. Κλαύδ[ιον], ed.pr.; Κλαυδ[ιανόν], C. || [B. 5. [καὶ τῇ ἑαυτοῦ] αἱρέσει ἀλλὰ καὶ τῇ [- - -]? || 7. ἐπὶ λυσιτελ[εια] - [σ]ειτικῆς?; cf. the expressions σιτικὴ οἰκονομία (*I.Mylasa* 190), παράθεσις (*I.Priene* 108), σύνταξις, δαπάνη, and πρόσοδος (*OGIS* 90 A, C), etc. | 9. or [πα]ράχυμα? (cf. *IG* XII Suppl. 172), Chaniotis] || 14. [- - - - τὸ]ν εὐεργέτην, ed.pr. [[εἶναι αὐτὸ]ν εὐεργέτην], Chaniotis].

1438. Kourion. Building inscription, 1st cent. A.D. Fragment of a limestone architrave, broken on left and right; under the inscription remains of an older text; found re-used in the baths. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 328/329 no. 7 (ph.); non vidimus. Ed.pr. identifies the emperor as Trajan. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1687 (French translation), who dates the text to the Julio-Claudian period and observes that the emendation ἀρχιερεὺς <μέγιστος> is not necessary.

[- - -] Σεβαστός, ἀρχιερεύς, ἀνέκτισεν [- - - -]

1439. Kourion. Building inscription?, ca. 164/165 A.D. Three joining fragments of a marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 332-334 **no. 16 (ph.)**; non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1688 (French translation).

[- - - -]ΟΠΥΛ.ΘΑΙΤΟ.[- -]
[- - - -]ΤΗΣ ἐπὶ Μ. Ο[ὐ]μμιδίου Ἀνν[ιανοῦ Κουαδρατιανοῦ ἀνθυπάτου]

1. [πρ]όπυλον, ed.pr.; [- -]ΟΠΥΛ.θαι τὸ.[- -], C. || 2. M.Ummidius Annianus Quadratianus (*PIR*[2] V 902) was proconsul in Africa in 161/162 A.D. and then governor of Cyprus, ed.pr.; C.Ummidius Durmius Quadratus (*PIR*[2] V 903) was governor of Cyprus under Tiberius, O.Salomies, apud *An.Ép.*

1440. Kourion. Dedication to an emperor of the Severan dynasty, ca. 195-217 A.D. Fragments of a marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 337 no. 24 (ph.); non vidimus. Ed.pr. identifies the text as a dedication to Caracalla (213/214 A.D.). Republished by J. B.Cayla, *An.Ép.* (2013) [2016] no. 1690 (French translation), who objects that the title Adiabenicus appears in the imperial titulature from 195 to 217 A.D.

[- - -]ΔΙΩ Εὐσ[εβεῖ - - -]
[- - Σε]βαστῷ [- - - - - -]
[- - Ἀδι]αβηνικῷ [- - - - -]

1441. Kourion. Statutes of an association (?), early 3rd cent. A.D. Left part of a marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 336/337 no. 23 (ph.); non vidimus. **Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1689 (French translation).**

[. . .]ΔΕΝ[- - - - -]
ἐὰν δὲ τῷ[ν - - - -]-
αν κλισία[ν - - - -]
ἀπέλθῃ δ[- - - - -]
οἴνου Χίου Η[- - -]
ἡμερίδα [- - - - -]-
ψη ἢ ἐξωτ[ικ- - -]-
νι δότω ὁ [- - - - -]-
ουν [- - - - - - -]

[Probably the statutes of a private association regulating the festive meetings; cf. the references to wine (LL. 5/6) and the comments on LL. 3 and 7 || 3. cf. the statutes of the Iobakchoi (*IG* II[2] 1368 L. 74: ἐπ' ἀλλοτρίαν κλισίαν ἐρχόμενος, Chaniotis] | 4. ἀπέλθῃ, ed.pr. [ἀπέλθῃ, Chaniotis] || 6. ἡμερίδα, 'cultivated vine', ed.pr. || 7. ψη ἢ ἐξωτ[- - -], ed.pr. [[- - -]ψη ἢ ἐξωτ[ικ- - -]; the end of a verb and a reference to a non-member (ἐξωτικός); the term is used in the statutes of the Iobakchoi (*IG* II[2] 1368 L. 55: παῖς ἐξωτικός), Chaniotis].

1442. Kourion. Christian eulogy on a bread stamp, 6th/7th cent. A.D. Two joining fragments of a round limestone seal; ca. one third is broken off; on the obverse a cross and an inscription along the periphery; on the reverse a second inscriptions. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 338 no. 26 (ph.); non vidimus. **Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1691** (French translation).

A: Εὐλογία τοῦ Ἁγίου Βα̣[σιλείου - - -]ας
B: ΥΠΟΙΩΥΟΥΣΤΚΥΠΟΝ

The stamp was used for 'pain eucharistique' on the festival of St. Basil, ed.pr.; 'pain béni', M. Y.Perrin, apud *An.Ep* B ὑπὸ Ἰω(άνν)ου <τ>ύπον?, the signature of the fabricant?, ed.pr.

1443-1446 bis. Soloi. Christian inscriptions concerning bishop Ioannes III, mid-7th cent. A.D. Ed.pr. D.Feissel, in C.Zuckerman (ed.), *Constructing the Seventh Century* (*Travaux et Mémoires* 1- Paris 2013) 219-236 nos. 1-4 (ph.; French translation), presents the ed.pr. of three inscriptions (our lemmata nos. 1443, 1445 bis, and 1446 bis) and republishes another three texts (our lemmata nos. 1444/1445, and 1446). These six inscriptions have similar letterforms; however, they were not engraved by one mason. He suggests that all of them concern the activities of Bishop Ἰωάννης γ. The letterforms are characteristic of the period ca. 575-675/700 A.D. Our lemmata nos. 1443-1445 refer to the restoration of a building without mentioning a destruction by invaders; on that basis, these activities are to be distinguished from the activities described in the text in our lemma no. 1446 (F. F. considers but ultimately rejects the idea that the first three texts (1443, 1444, 1445) were written by a homonymous predecessor of the bishop Ἰωάννης in our lemma no. 1446.

1443: 220-222 no. 1. **Building inscription. Marble plaque re-used as an altar table;** found in 2009 in the village of Korakou, ca. 12 km south of Soloi, in the church of the Panagia Eleousa.

† Κ(αὶ) τὸ ΙΑ[..]ΙΟΝ τρ̣[ῦτο ἐ]ξ ἀμελίας
κ(αὶ) πολλῆ[ς....]ΝΧΙ[....κ(αὶ) πα]λαιόσεως
ἐν προ[....⁸....]ΧΗ[.]ϹΙ [ἀνε]καίνι[σε]ν
κ(αὶ) εὐπρεπ[ῶς.....] σ̣υν[ε]ργίᾳ Θ(εο)ῦ
Ἰω̣άννη[ς] ὁ̣ ἁγιώτ̣ατ̣(ος) π̣[ρόε]δρος ὁ γ'
τοῖς λοιπ[ο]ῖς κ(αὶ) τοῦτ[ο]ν εἰς μνήμην
καταλείπ̣ρν [δ]ι̣α̣ιω̣[ν]ίζουσ̣α̣ν
[....⁸....]ο̣ι̣[-- --------]

F. makes the following remarks on the paleography: the kappa in κ(αὶ) has a 'trait ondulé à la base' (l. 2, 4, 6); a sort of apostrophe appears before Θ(εο)ῦ (L. 4) and before ὁ γ' (L. 5); in L. 5 in fine horizontal stroke above Ο Γ |' 1. the formula, beginning with καί, implies that the bishop had executed a series of building operations, ed pr. || 3. initio, ligature of EN || 5. ligature on NN; for the iteration formula, cf. SEG XLI 1537/1538 (β' ἐπισκόπου), ed.pr. || 6. ligature of MNHMHN || 7. καταλείπον for καταλείπων. F.

1444: 222-225 no. 2. **Building inscription (restoration of a guest-house).** Ed.pr. T.B.Mitford, *Byzantion* 20 (1950) 151-154 no. 17; cf. J. and L.Robert, *BE* (1951) no. 236 (a). The formulas used in this text and the script point to the same author and dedicant as in the text in our lemma no. 1443 (F.).

[† Κ(αὶ) τοῦτο Ἰωάννης ὁ ταύ]της τῆς Σολίων πό(λεως) ἐλάχιστο(ς)
[ἐπίσκοπος τὸ ἀγαθὸν ἀπα]ντιτήριον ἐξ ἀμελίας κ(αὶ) πολλῆ
[- - ca. 10 - - κ(αὶ) παλαιώσε]ως εἰς καταρύπωσιν κ(αὶ) ἀχρηστία(ν)
[- - ca. 14 - - περιελ]θὸν συνεργείᾳ Θ(εο)ῦ κ(αὶ) προθυμίᾳ
[κ(αὶ) σπουδῇ μετὰ πλείστ]ης δαψιλίας εἰς κοινὴν ὠφε-
[λείαν εὐπρεπῶς ἀνεκα]ίνισεν κ(αὶ) παντοίως ἐκόσμησεν·
[Ἐὰν δέ τις παραγενόμε]νος ἐν τῷ τόπῳ τούτῳ ἐπὶ ἀφαιρέσει
[ἐλεγχθῇ - - - - - - - - - -]ος ἢ κεραμίδος ἢ πλακὸς ἢ
[- - - - - - - - - - ἢ ἄ]λλου τινὸς συντείνο̣ν̣[τος εἰς]
[- -]

[We reproduce neither the text of ed.pr., whose restorations were too short, nor F.'s detailed description of letterforms, Chaniotis] || 2. initio, [ἀγαθόν] or [κοινόν]; for ἀπαντιτήριον (ἀπαντητήριον; 'hôtelleries ... destinés à des hôtes de passage') cf. *SEG* XXXV 1537; XXXVI 1222; XLIV 1505; *IGLS* IV 1316, F. || 5. in fine, ligature of HN || 6. in fine, ligature of MH || 7-9. reference to possible theft of parts of the building material, followed by a curse or a fine, F.

1445. 225/226 no. 3. **Building inscription.** Ed.pr. T.B.Mitford, *Byzantion* 20 (1950) 150/151 no. 16. We give F.'s text.

† Καὶ τὸ ι̣[- - - τοῦτο] | Ἰωάννη[ς ὁ ἁγιώτατος] | ἐπίσκο[πος - - - -] | τῶν̣ .[- - -]

1. τοῦ̣[το τὸ ἔργον], ed.pr. || 4. τῶ ἡμ[ῶν?], ed.pr.

1445 bis: 226 no. 3 bis. **Incertum.** Marble fragment of unknown provenance; now in the Museum in Nicosia. The letterforms resemble those of our lemma no. 1443 (F.): [- - - | - -]κλ[- - - | - -]ς αὐτ̣[- - -] | vacat

1446: 227-230 no. 4. **Building inscription and narrative of the Arabic invasions,** 654/655 A.D. *SEG* XXXV 1471 (A-B). A.Papageorgiou, *Stasinos* 9 (1986-1988) 167-175 and id., in *Ἱερὰ Μητρόπολις Μόρφου, 2000 χρόνια τέχνης* (Nicosia 2000) 38-50; non vidimus.

A

† Πολλὴ τοῦ φιλανθρώπου Θ(εο)ῦ ἡ χρηστότ(ης)
κ(αὶ) ἄφατος ἡ ἀνεξικακία, ἀνεξιχνίαστα δὲ κ(αὶ)
τὰ κρίματα· μακροθυμεῖ μὲν γὰρ ἕως κ(αὶ) βούλετ(αι)
ὡς ἀγαθός, παιδεύει δὲ πάλιν ὡς φιλόστοργο(ς)
πατὴρ μετ' ἐλέους πρὸς ἐπιστροφὴν ἄγων
κ(αὶ) διόρθωσιν· οὔτε γὰρ ἡ κρίσις ἀνέλεος,
οὔτε ὁ ἔλεος ἄκριτος· ἐν χρόνοις τοίνυν
ἰνδ(ικτίωνος) ζ' τοῦ τξε' Διοκλητιανοῦ ἔτους γέγονεν
ἡ ἐξ ἡμετερῶν ἁμαρτιῶν κατὰ τῆς νήσου
ἐπέλευσις κ(αὶ) ἀναιροῦνται μὲν πολλοί,
ἀπάγονται δὲ αἰχμάλωτοι χιλιάδες ὡσεὶ

ἑκατὸν κ(αὶ) εἴκοσι· πάλιν δὲ τῷ ἐπελθόντι χρό-
νῳ ἑτέραν ὑπέμεινεν ἐλεεινοτέραν ἡ νῆσος
[ἔ]φοδον καθ' ἣν πίπτουσι μὲν μαχαίρᾳ
πλείους ἢ τὸ πρότερον, ἠρθησαν δὲ
B [αἰχμάλωτοι χιλιά]δες ὡσεὶ πεντήκον-
[τα κ(αὶ) χρήματα πολ]λὰ κ(αὶ) πυριάλωτος
[ἡ ἐκκλησία αὕτ]η σὺν ὅλῳ τῷ ἐπισ-
[κοπείῳ κ(αὶ) τῷ . . . .].ῳ τῶν ἁγίων
[- - - ca. 11 - -ων κ(αὶ) ἑ]τέροις εὐπρεπέσι
προ[- - - ca. 11 - - -] κ(αὶ) οἶκοι<ς> γεγένητ(αι)
κ(αὶ) ΕΝΑ[. . .]ΜΗΔΕΤΙ.[. . ὡς ἐν ἑτ]έροις τό-
ποις τῆς νήσου ὁ ἐ[ρημέν]ος γέγονεν
[ἐμπρη]σμός· ἀλλ' ὅ[μως] ἡ τοῦ Θ(εο)ῦ
[χρηστό]της σπλαγχ[νισθεῖσα] εὐδό-
[κησε ταύ]την ἀν[ακαινισθ]ῆναι τὴν
[ἐκ]κλησίαν, διήγει[ρε δὲ εἰς ζῆ]λον
κ(αὶ) προθυμίαν Ἰωάν[νην τ]ὸν ὅσιον
αὐτῆς πρ[ό]εδρον τὸν κ(αὶ) πολλῇ τῇ
σπουδῇ [. .] .σα[. .]ησει ὃς τῇ α[ὐ]τοῦ
συνε[ρ]γίᾳ τά [τ]ε καταπεσόντα αὐτ(ῆς)
οἰκοδομήματα ἀνήγειρεν κ(αὶ) στε-
γάσας ἐκόσμησεν κ(αὶ) τὸ ἔργον ἐτελί-
ωσεν εἰς δόξαν τοῦ Π(ατ)ρ(ὸ)ς κ(αὶ) τοῦ Υἱοῦ
κ(αὶ) τοῦ Ἁγίου Πν(εύματο)ς, ἰνδ(ικτίωνι) ιγ' τοῦ τοα' κατὰ
Διοκλητιανὸν ἔτους †

[We do not record the differences between *SEG* and F.'s new edition (significant only for LL. [illegible] Chaniotis] || 5. in fine, ligature of HN || 6/7. cf. *Epistula Jacobi* 2.13, F. || [7-24. for a similar 'short chro[illegible] from Apamene recording a famine, see *SEG* LIX 1667, Chaniotis] || 7/8. the first Arab invasion took pla[illegible] between Sept. 1, 648 and August 31, 649 A.D., probably in the spring of 649 A.D., F., with references t[illegible] era of Diocletian in Egyptian papyri and to Greek and Arabic literary sources concerning the invas[illegible] 12-14. the second invasion 'in the following year', dated by Arabic sources to 653 A.D., took place betwe[illegible] Sept. 1, 649 and August 31, 650 A.D., probably not before the spring/summer of 650 A.D., F. || 13. in [illegible] ligature of HNH || 14. med., ligature of HN || 16. initio, [ἕτεραι χιλιά]δες, P. || 18. initio, [γέγονεν ἡ [illegible] P. || 19-20. [καὶ τῷ τό]πῳ τῶν ἁγίων | [ἐπισκόπων], P.; perhaps τῶν ἁγίων | [μαρτύρων or ἀποστόλων], [illegible] in fine, ligature of NH || 23. initio, ligature of NH || 23/24. ὁ ἐπ[άρατ]ος γέγονεν | [σει]σμὸς ἄλλο[ς [illegible] Θ(εο)ῦ, P.: there is no evidence for earthquakes at the time; [ἐμπρη]σμός (cf. L. 17: πυριάλωτος), F. || 2[illegible] εὐδο[κία ὥστε καὶ] τὴν ἁγ[ίαν καθαιρεθ]ῆναι τὴν | [ἐκ]κλησίαν, P. || 26. ligature of HN (initio) and THN [illegible] fine) || 31. σσου[. .] καὶ τὰ πεσόντα αὐτ[ά], P.; for συνε[ρ]γίᾳ cf. συνεργ(ε)ίᾳ Θ(εο)ῦ in the texts in our lemmata nos. 1443 (L. 4) and 1444 (L. 4), F.

1446 bis: 231 no. 4 bis. **Text referring to the Arabic invasion, spring of 649 A.D.** Marble fragment found in April 1970 in the cathedral; mentioned by Tran Tam Tinh, *Soloi: dix campagnes de fouilles (1964-1974)* vol. I (Sainte-Foy (Québec) 1985) 120 (majuscule copy).

[- -]
[πατὴρ μετ' ἐλέους] πρὸς ἐπιστροφ[ὴν ἄγων]
[κ(αὶ) διόρθωσιν· οὔ]τε γὰρ ἡ κρίσις ἀ[νέλεος]
[οὔτε ὁ ἔλεος ἄκρι]τος· ἐν χρόνοις τοί[νυν ἰνδ. ζ']
4 [τοῦ τξε' Διοκλη]τιανοῦ ἔτους γέγον[εν ἡ ἐξ]
[ἡμετερῶν ἁμαρ]τιῶν κατὰ τῆς [νήσου]
[- -]

The text is identical with LL. 5-9 of the text in our lemma no. 1446, F.

KOMMAGENE

1447. **Kommagene. Religion: Ruler cult.** G.Petzl, *MedAnt* 16 (2013), 129-138, discusses the general pattern of the royal cult as introduced by Antiochos I: the act of the cult foundation its performance and funding, the king's wish for lasting memory, and his warning against violation. P.'s study is based on passages of the temenos inscriptions from Sofraz Köy (SO = *SEG* XXVI 1623; cf. see our lemma no. 1451), Arsameia on the Nymphaios (A = F.K.Dörner in F.K.Dörner, T.Goell, *Arsameia am Nymphaios* [Tübingen 1963] 40-59), Nemrud Dağ (N = *OGIS* 383; see our lemma no. 1449; G = *OGIS* 388), Zeugma (BEc = *SEG* LIII 1769; see our lemma no. 1453; translation).

C.B.Rose, in W.Aylward (ed.), *Excavations at Zeugma, Conducted by Oxford Archaeology* I (Los Altos 2013) 220-231, discusses the reliefs at Nemrud Dağ, Arsameia, and Sofraz Köy along with their inscriptions. R. stresses the interaction between text and royal iconography based on the examination of the dexiosis-relief of Antiochos I and Helios (SS1) and the inscriptions (BEc, BEe from Zeugma. From the sequence of inscriptions, R. infers the following chronology for the cultic activity: Antiochos dedicated a sanctuary at Zeugma (and in other areas) to Ἀπόλλων ἐπήκοος and Ἄρτεμις Δίκτυννα (BEe = *SEG* LIII 1771; see our lemma no. 1452; 66/64 B.C.; English translation); copies of that decree recording the dedications were erected in all sanctuaries. Toward the end of his reign the focus of the cult appears to have been shifted from Apollo and Artemis to the new syncretized group of Ζεὺς Ὡρομάσδης, Ἀπόλλων Μίθρης Ἥλιος Ἑρμῆς, and Ἀρτάγνης Ἡρακλῆς Ἄρης (224). The king now appears in dexiosis with the gods, and the priests appointed to the cult were to wear only Persian costume. This reconstruction contradicts Antiochos' claim in the second Zeugma inscription (BEc; translation; ph.) that the temene of Zeus, Apollo, and Herakles were founded immediately after Antiochos became king. R. suggests that the ἱεροθέσια were originally dedicated to Zeus, Apollo, and Herakles, and that the dedication was subsequently extended to the temene that had first been built in honor of Apollo and Artemis. This may also explain the choice of iconography: reliefs in Persian style are found in the hierothesia (Nemrud Dağ and Arsameia on the Nymphaios), those in Greek style are found in the temene established by the king. The remarkable mass production with uniform iconography of the dexiosis-reliefs and the uniformity of the epigraphic record indicates according to R. the existence of a master model with visual and verbal components probably in Samosata, which was subsequently disseminated to all of the relevant sanctuaries in Kommagene. Cf. also *SEG* LVI 1837.

1448. **Nemrud Dağ. Antiochos I honors his son Mithradates II, ca. 70-36 B.C.** *SEG* LXI 1360. In his comment on the debate between G.Staab and C.P.Jones concerning the restorations of LL. 13-14, P.-L.Gatier, *BE* (2013) no. 439, accepts J.'s arguments in favor of [τὸν υ]ἱόν, but rejects J.'s second suggestion (τιμῆς καὶ [φι]λοστο[ργ]ίας τῆς πρὸς [αὐ]τόν, rather than πρὸς [αὐτ]όν), as being argued on 'exemples peu probants. Avec S., il faut penser que le roi Antiochos honorait son fils en raison de l'affection qu'il portait à ce dernier, plutôt qu'à cause de l'affection de Mithradatès envers son père comme le pense J.'.

1449. **Nemrud Dağ. The hierothesion inscription (N), after 34 B.C.?** *IGLS* 1; *OGIS* 383; *SEG* XLVI 1751. C.Crowther, *op.cit.* (see our lemma no. 1451) 212/213 republishes this inscription (N, LL. 1-122) incorporating two corrections in LL. 109/110 (ἐν στήλαις ἀσύλοις ἐχάραξα γνώμηι θεῶν) and L. 117 (μελίας τε κ<α>ὶ ὕβρεως ἀσέβειαν διώκει).

1450. **Samosata. Label on a portrait of a King Antiochos, late 1st cent. B.C.?** Life-size limestone head of a Hellenistic ruler with diadem; inscribed on the left cheek beneath the eye; the inscription would likely have been covered up by plaster for the finished product and hence served as a guide for placement for the craftsmen; found in Room IIc of the palace. Ed.pr. L.Zoroğlu in F.Rolat (edd.), *Gottkönige am Euphrat. Neue Ausgrabungen und Forschungen in Kommagene* (Mainz 2000) (cf. *SEG* L 1381) 79/80 (ph.) (majuscules): Ἀντίοχο⟨ς⟩

ΑΝΤΙΟΧΟ lapis; ΑΝΤΙΟΧΟ[Σ], ed.pr. [but the ph. shows that the stone is intact at right, Zellmann-Rohrer]; R.Fleischer, in G.Kreikenborn (ed.), *Augustus, der Blick von aussen. Die Wahrnehmung des Kaisers in den Provinzen des Reiches und in den Nachbarstaaten. Akten der internationalen Tagung an der Johannes Gutenberg-Universität Mainz vom 12. bis 14. Oktober 2006* (Wiesbaden 2008) 324-332 (ph.) points out stylistic influence from portraits of Octavian and argues for an identification with Antiochos III on stylistic grounds. A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts* — see our lemma no. 1817) 84-88, accepts the Octavianic influence but urges that Antiochos I, the suggestion of ed.pr., cannot be ruled out.

1451. **Seleukeia on the Euphrates/Zeugma. Assorted inscriptions.** C.Crowther, in W.Aylward (ed.), *Excavations at Zeugma, Conducted by Oxford Archaeology* I (Los Altos 2013), 192-206, re-publishes 15 inscriptions recorded in the rescue excavations of 2000 in and near Zeugma (comments; translations; ph.). Included are 3 published temenos inscriptions (BEc, BEd, and BEe [*SEG* LIII 1769-1771]) and 10 inedita (2 fragmentary stone inscriptions [our lemmata nos. 1455-1456], 5 Greek epitaphs [our lemmata nos. 1457-1461], 1 Latin epitaph [203/204 no. IN4], a Greek graffito [our lemma no. 1462], a Latin graffito [211 no. 15], and 2 insignificant fragments [209-211, nos. IN12-13]. In an appendix, reprints the temenos inscriptions from Nemrud Dağ (N; see our lemma no. 1449) and Sofraz Köy (211/212; [SO] = *SEG* XXVI 1623, LIII 1776*).

Volumes I-III of the excavations at Zeugma conducted by the Packard Humanities Institute are online and searchable at zeugma.packhum.org.

1452. **Seleukeia on the Euphrates/Zeugma. Temenos inscription (BEe), shortly after 64 B.C.** *SEG* LIII 1771. C.Crowther, *op.cit.* (see our lemma no. 1451) 192-198 no. IN1 (translation; ph.), publishes a revised text with new line-numbering to take account of additional letter traces on the upper part of the stele identified since the initial publication. This largely erased text underlies the temenos inscription BEc (*SEG* LIII 1769; see our lemma no. 1453). Critical notes on significant differences in readings.

ca. 2 lines lost
⟦- ⟧
⟦ΛΙΛΓ - ca. 4 - Λ. . .Ι - ⟧
⟦[- - - - - ca. 15 - - - - τὸν τόπον τοῦτον ἀφιέρωσα καὶ τάς τε τῶν θεῶν]⟧
⟦[εἰκ]ό[νας τὰς ἐνγεγλυμμένας ἐν ταῖς] σ[τ]ή̣λα̣[ι]ς [καὶ τὰς] ἐμὰ̣[ς] τ̣[ὰς]⟧
⟦[συν]κ[α]θ[ιδρυμένας ταύταις ἀναστήσας κατέστησα ἱερεῖς ἔν τε τῷ]⟧
⟦[ἱερῷ τούτῳ καὶ ἐν τοῖς λοιποῖς τοῖς τῆς βασιλείας ἱεροῖς καὶ ἀφώρι]⟧-
⟦[σα χώρας τοῖς ἱεροῖς πᾶσι, ὅπως οἱ ἱερεῖς ἐκ τῶν γινομένων] π̣ρ[ο]σ̣[όδων]⟧
⟦[τῆς αὐτῆς χώρας ποιῶνται τὰς ἐπιθύσεις κ]α̣[ὶ τὰς θυσίας] κ̣α̣τ̣ὰ̣⟧
⟦[μῆν]α̣ [τῇ ἑ]κ̣κ̣αι[δεκά]τ[ῃ γενεθλίῳ μου ἡμέρᾳ καὶ ἑορτάζωσιν κ]α̣[ὶ]⟧
⟦[εὐω]χ̣ῶνται [οἱ] κ̣α̣τ̣[ὰ μέρος· διεταξάμην δ]ὲ̣ [ἵνα καὶ πάντες οἱ ἐκ τῆς]⟧
⟦[ἐμ]ῆ̣ς βασιλ[είας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωντ]α̣[ι ἔκ]α̣[σ]⟧-
⟦[τοι εἰς τὰ σύνεγγυς αὐτοῖς ἱερὰ ἔν τε τῇ ἑκκαιδεκάτῃ τοῦ]⟧
⟦[Α]ὐ̣δ̣να̣[ίο]υ̣ [οὔσῃ ἐνιαυσίῳ γενεθλίῳ μου ἡμέρᾳ καὶ τῇ δεκάτῃ]⟧
⟦[τοῦ Λῴου μηνὸς ἐν ᾗ ἀνέλαβον τὸ διάδημα, καὶ ἐπιθύοντες ἐν]⟧
⟦[τοῖ]ς ἱε̣[ροῖς ε]ὐ̣[ωχῶνται ταύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδού]⟧-
⟦[λο]υ̣ς ἀφ̣ι̣έ̣ρ̣[ωσα ἵνα προσκαρτεροῦντες τοῖς ἱεροῖς παρέχωνται]⟧
⟦[τ]ὰ̣ς χρε[ία]ς· ἐ̣[ὰν δὲ καὶ οἱ υἱοί μου καὶ οἱ ἔγγονοι αὐτῶν οἱ τὴν βασιλεί]⟧-
⟦[αν] δ̣[ι]αδεχό̣μ̣[ενοι ἄγωσιν τὴν ἔμμηνόν μου γενέθλιον ἑκκαιδεκάτην]⟧
⟦[ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπασιν τοῖς κατὰ τὴν ἐμὴν]⟧
⟦[βα]σ̣[ιλ]ε̣ί̣α̣ν̣ διατάξ[ων]ται [ἄγεσθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ]⟧
⟦[ἐκ] τῶν ἐμῶ̣ν̣ χρόνω̣ν̣ [ἤγετο, εὐμενεῖς εἴησαν αὐτοῖς οἱ θεοὶ καὶ ἵλε]⟧-
⟦[ως] αὐτοῖς σ[υ]ν̣τ̣[υγχανέτωσαν· ὅσοι δ' ἂν τῶν βασιλέων ἢ δυ]⟧-
⟦[ν]αστῶν ἢ [σ]τ[ρ]α̣[τηγῶν ἢ ἐθναρχῶν ἢ ἄλλοι τινὲς παραγένωνται]⟧
⟦[εἰ]ς τοῦ̣τ̣ο̣ τ[ὸ ἱερ]ὸ̣ν̣ [καὶ βούλωνται ἐπιθύειν καὶ σπενδοποιεῖσ]⟧-
⟦[θ]αι ἐπὶ τῶ̣ν̣ βωμῶν τ[ῶν καθιδρυμένων ἐν τούτῳ τῷ ἱερῷ, ὁμοί]⟧-
⟦[ω]ς δὲ κ̣α̣ὶ τῇ ἐμῇ ε̣[ἰ]κ[όνι τῇ καθιδρυμένῃ σὺν ταῖς τῶν θεῶν εἰ]⟧-
⟦[κ]όσ̣[ι]ν, [κα]τ̣ὰ̣ [ταὐτὰ δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ ἱεροῖς,]⟧
⟦[ἐ]ν̣ οἷς κα[θί]δρυν̣τ̣[αι καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]⟧
⟦[εἰ]κόσιν, συναύ[ξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς]⟧
⟦[τ]ε̣ιμ̣ὰ̣ς κ̣[αὶ τ]ὸν [πρέποντα σεβασμὸν ἀπομερί]ζο[υ]σιν ε̣[ὐ]⟧-
⟦[μ]ενεῖς εἰ̣[η]σ̣α̣[ν οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρό]ν[ον]⟧
⟦[τὰ] π̣α̣[ρὰ] τ̣ο̣[ύτων ἀπαντάσθω ἀγαθά· οἳ δ' ἂν παραγενό]⟧-
⟦[με]νο[ι] ε[ἰς] τ[ο]ῦ̣τ̣[ο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν]⟧
⟦το̣[ῖς] τ̣ῆ̣ς βα̣[σιλείας τόποις, ἐν οἷς συνκ]α̣θίδρυν̣τ̣[αι]⟧
⟦τοῖς θεοῖ̣[ς] κα̣[ὶ] α̣ἱ [ἐμα]ὶ̣ [εἰκόνες, μὴ τὸν π]ρ[έ]π̣ο̣ν̣τ̣α̣ σεβ[ασ]⟧-
⟦μὸν ἀ̣π̣[ο]μ[ερίσωσιν, ἀλλ' ἐκ τῶν ἐναντίων βλάψω]σίν⟧
⟦[τ]ι ἢ [λ]υμ[ή]ν̣[ω]νται τὰ ἱερὰ [ἢ] τὰς ἐμὰς [εἰκόν]α̣ς, συμβα[ί]⟧-
⟦ν̣ο̣ι α[ὐτ]ο̣[ῖς τὰ] ἐν̣[α]ντία το̣ύ̣τ̣[ω]ν κ̣α̣ὶ γίν[ε]σθαι αὐ⟧-
⟦τοῖς ἃ τοῖς ἀσεβοῦσι περὶ το[ὺ]ς θ̣ε̣ο̣ὺ̣ς γίνεται⟧

1453. **Seleukeia on the Euphrates/Zeugma. Temenos inscription of King Antiochos I (BEc),** 38 (or earlier?)-31 B.C. *SEG* LIII 1769. C.Crowther, *op.cit.* (see our lemma no. 1451) 198-200 no. IN2 (translation; colour ph.), republishes the text with ample commentary.

1454. **Seleukeia on the Euphrates/Zeugma. Temenos inscription of King Antiochos I (BEd),** 38 (or earlier?)-31 B.C. *SEG* LIII 1770. C.Crowther, *op.cit.* (see our lemma no. 1451) 201-202 no. IN3 (translation; colour ph.), reprints and comments on the inscription. On 202-203, C. notes that the texts of the surviving elements of the temenos assemblage at Zeugma (that is, IN2, inscribed on the stele SS1, and the two inscribed wall-blocks: IN3 and the fragment BEf from the French excavations (SEG LXII 1529]) correspond to LL. 4-37 (IN2), 109-115 (IN3), and 195-198 (BEf) of G.Petzl's composite text (cf. G.Petzl, *AMS* 49 [2003] 81-84). 'The inscription seems to have been cut partly on stelai and partly on associated walls so that it could be read, in principle, continuously from one surface to the next' (202). This, however, does not mean that IN3 and BEf were written on the same surface, 'since the height of the lettering of BEf is perceptibly larger than that of IN3' (203).

1455-1456. **Seleukeia on the Euphrates/Zeugma. Incerta.** Two fragments; found in the 2000 rescue excavations at Zeugma. Ed.pr. C.Crowther, *op.cit.* (see our lemma no. 1451) 204-206.

1455: 204/205 no. IN5 (ph.). **Incertum, early or middle Imperial period.** Fragment of a thin plaque of colored marble; found in the fill of a robber trench cut across wall 15344: ΙΟ ' | Ε̣ΒΗ

2. Part of a form of εὐσεβής?, ed.pr.

1456: 205/206 no. IN6 (ph.). **Incertum, after 150 A.D.** Fragment of a limestone base, broken on all sides and with most of the upper part of the inscribed surface has been hammered away: [- - - - - -]ΩΝ | [- - -] ἡγεμό̣να | [- - -]ματος v | [- - -]ΥΣΙ̣ΚΕ-

An honorary inscription for an unidentified Roman governor (L. 2 ἡγεμών)? The cursive forms of epsilon and mu are paralleled in an honorific inscription for Caracalla found 2003 at the excavations at Doliche, ed.pr.

1457-1461. **Seleukeia on the Euphrates/Zeugma. Epitaphs.** Five epitaphs; found in the 2000 rescue excavations at Zeugma. Ed.pr. C.Crowther, *op.cit.* (see our lemma no. 1451) 206-209 (ph.).

1457: 206 no. IN7 (translation). **Epitaph of Meikra, late Hellenistic or early Imperial period.** Limestone stele; inscription within a hammered frame at left and above; text within incised guidelines, with space left blank for a fourth line.

Μ[ε]ικρὰ Ἀλε[ξάνδρου | ἄλυπε, χαῖρε

1. The variant Μεικρά for Μικρά was previously attested only in Thessaly (*IG* IX.2.1227 l. 4), ed.pr. – the name Ἀλέξανδρος is attested in Zeugma in two other epitaphs (*SEG* XXVI 1538: Μαρκια Μ[ά]κ[ρ]α Ἀλεξάνδρου γυνή; and XLVIII 1822: Ἀθηνόδωρος Ἀλεξάνδρου), ed.pr. || 3. for the frequent formula ἀλυπε χαῖρε see the study by J.-B.Yon summarized in *SEG* LIII 2258; for further examples from Zeugma see the epitaphs in *SEG* XLVIII 1817-1829, ed.pr. [and more recently *SEG* LXII 1532-1546, 1549-1557, 1559-1560, Stavrianopoulou].

1458: 206/207 no. IN8 (translation). **Epitaph, early Imperial period.** Fragment of a limestone stele, broken on all sides; found in a robber mound southeast of Belkis Tepe, now in the archaeological storeroom at the Zeugma Excavation House in Birecik.

[ἄ]ωρει ἄλ[υ|π]ε, χαῖρε

1/2. The formula is 'only reconcilable with the surviving letter traces in line 2 on the assumption that the letters are spaced to avoid pits and imperfections in the dressed surface', ed.pr. [the combination of the two formulae ἄωρε and ἄλυπε, χαῖρε in an epitaph is now also attested at Zeugma in *SEG* LXII 1542, 1545, 1546, 1556 (?), Stavrianopoulou].

1459: 207/208 no. IN9 (translation). **Christian epitaph of Maris and his family, late Imperial period (after the 5th cent. A.D.).** Stele of yellow-white limestone; epitaph set within a dressed frame; now in the Gaziantep Museum.

Α Χρ(ιστὸς) Ω
Μάρις μετὰ
γυγεκὸς καὶ τέ-
κνων, θαρσῖτε,
ΧΕROΙΣΣΕ
Χρῖστος ὑμᾶς
σῴζει

1. Chi-rho symbol in the form of a staurogram, enclosed within an alpha-omega || 2. the name Maris, which seems to derive from semitic MAR/mr' ('lord', 'master'), is known in the form Μάρρις at Zeugma in an epitaph (*IGLS* 114 = *SEG* XXVI 1573; the name should perhaps also be read instead of Μάρρος in *SEG* XXVI 1563) and from sparse attestations in Syria (*IGLS* 389, 426), ed.pr. || 4. the imperative θάρσ(ε)ι/θαρσῖτε is frequently accompanied by οὐδεὶς (γὰρ) ἀθάνατος and widely used in pagan, Jewish and Christian epitaphs, ed.pr. || 5. initio, XE, but possibly also XEI or even XHC, ed.pr., who suggests three alternatives: a) χέροισ<θ>ε for the middle χαίροισθε (but the middle optative is rarely attested in funerary formulae); b) χειροῖσ<θ>ε ('may you overcome'), if the ligature at the beginning of the line is resolved as XEI; however, the verb χειρόομαι always governs a direct object; c) χε(ι)ροῖν or χε(ι)ροῖν: 'with his hand Christ saves you' (LL. 5 7), 'but this is scarcely credible', ed.pr. || 6/7. the only epigraphical attestation of this formula; for similar expressions cf. *I.Priene* 216; *IGLS* XXI.4.50; *SEG* XXXII 1589 (LX 1807), ed.pr

1460: 208/209 no. IN10. **Epitaph, late Imperial period.** Fragment of a limestone block, broken on the right; now in the Gaziantep Museum: ΣΕΙΓΝ[-] | Διοδω[ρο-]

1/2. Probably name and patronymic; Σειγν[-] may be a variant of the masculine name Σέγνας (*IGLS* 1295, 1506, 2616, 2729) or the masculine Σίγνας (*MAMA* III 668) or the feminine Σίγνα (*IG* IX² 1.4.1542); a less likely possibility is that σειγν[-] is an iotacism for σίγν[ον] (Latin signum) or σίγν[ιφερ] (Latin signifer), ed.pr. || 2. the extent of the lacuna to the right is unclear, ed.pr.

1461: 209 no. IN11. **Epitaph, late Imperial period.** Fragment of a limestone block, broken on the left and below; now in the Gaziantep Museum: - - c. 8 - - ΣΟΑΙ Βαρσυμος

1. The first letter is more likely to be a sigma than an epsilon, ed.pr. | 2. Βαρσυμος, a Semitic name signifying 'son of Shamash (the Sun)'; already attested at Zeugma in an epitaph (*SEG* LIII 1774: Βαρσυμσος ἄ[λω]|πε, χαῖρε), ed.pr. [for another example see *SEG* XXXII 1467 (Hierapolis, with a corrected reading in *SEG* XLIV 1312): Ἀφθόνις Βαρσυμσου, Stavrianopoulou].

1462. **Seleukeia on the Euphrates/Zeugma. Graffito (abecedarium?), undated.** Limestone ashlar block, with an incised picture of a bull or stag and a short graffito in Greek, forming part of a door jamb between two rooms; now backfilled. Ed.pr. C.Crowther, *op.cit.* (see lemma our lemma no. 1451-211 no. IN14 (colour ph.): ΠΟ.ΑΒΓΔΗΖΘ | - - - - - - - | ΑΑΑΑ

The letters appear to belong to an abecedarium, ed.pr.

1463. **Seleukeia on the Euphrates/Zeugma. Magical inscription on an amulet, mid-2nd cent. A.D.** Round hematite amulet, broken in half, found in the Poseidon House, Room A7; on the obverse, a representation of three figures: in the center, Anubis holding a spear and raising his head to the sky, framed by two creatures with a man's body and a serpent's head, armored and holding a spear, on the reverse, a magic formula in Greek characters. Ed.pr. J.-B.Yon in N.Dieudonné Glad, M.Feugere, M.Önal (edd.), *Zeugma* V. *Les objets* (Lyon 2013) 53 no. 63 (ph.).

ΑΑΟΟΟΟC
Υριηλ μαλχε
ΘΟΝΚΘΟCΥΙΝΑΦΟΙ
ΨΕΩΝΨΕΠΙΧΗΙΘΕΡΠ
ΔΡΑ Μαρμαιριωθ ΜΗΜ
ΑΝΑΘΕΘΕΟΘΡΙΟΒΙΡΕΙΝ
ΞΙΝΦΩ φλαχία ΥΡΑΝΜΕΝ
ΘΕΘΕΕΜΩΝΗΜΩΨΑΚΕΥ
[..]ΘΡΒΕΝΝΕΘΕΝΜΕ[---]
ΚΑΙ[---]

2. γ instead of ι also possible; name of the archangel Gabriel followed by the Semitic term for 'king', ed.pr. 3. phi is written upside down, ed.pr. || 4. the letters IXHI seem to be 'surlignées (Ἰησοῦς Χριστός?), bien qu'on ait l'impression qu'il s'agisse plutôt d'empattements grossiers, comme à la l. 3 vers la fin', ed.pr. || 5. Μαρμαιριωθ: 'seigneur des seigneurs' (cf. S Michel, *Die magischen Gemmen: Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) 485 (cf. *SEG* LIV 1847), ed.pr. | 6. ΘΕΘΕ (also in L. 8) can be understood as τήθη or, more likely, as a form of ἔτι, ed.pr. | 7. φ(υ)λακία? or Φλακ(κ)ία (Latin name), ed.pr. | the majority of the text seems to contain magical characters, while the relative frequency of sequences ending with the letter theta aims at giving mysterious words a Semitic appearance, imitating Hebrew endings in -oth and -ath (cf. C.Bonner, *Studies in Magical Amulets, Chiefly Graeco-Egyptian* [Ann Arbor 1950] 187), ed.pr.

MESOPOTAMIA

1464. Mesopotamia and the Far East. Hellenistic settlements. G.M.Cohen, *The Hellenistic Settlements in the East from Armenia and Mesopotamia to Bactria and India* (Berkeley-Los Angeles 2013), follows a plan similar to that in his earlier volume covering the Near East and Africa [cf. *SEG* LVI 2074], extending the treatment to cover Armenia, Mesopotamia, the Persian Gulf, Persis, Media, Parthia, Bactria, and India. Inscriptions are an important source in this work (see esp. the overview of sources (24/25)), though less so than literary and numismatic evidence; the volume is furnished with maps and an index of toponyms (cf. also the list of Greek geographic terms (384-386) and the appendices on the mechanics of toponymy and ethnics (387-424)); no index fontium [for the article of P.Kosmin on a Hellenistic inscription from Tylos (Bahrain), cited as forthcoming (164/165), see our lemma no. 1633; for brick-marks at Samarkand, see our lemma no. 1469].

1465. Nisibis. Cathedral. Dedication of a baptistery, 358/9 A.D. *I.Estremo Oriente* 62. *SEG* LIV 1575. J.Gaborit, G.Thébault, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2014) 292 and 325/326 (dr.; ph.; French translation), adduce this inscription in a discussion of the architecture of the cathedral; the inscription likely belongs to an earlier phase of construction at the site, that of a simple baptisterion, and was integrated into the structure in an expansion of the baptisterion into a martyrion, to be dated to the 5th or 6th cent. A.D.

E.Keser-Kayaalp, N.Erdoğan, *AS* 63 (2013) 147/148 (ph.), in a preliminary report on continuing excavations at the site of the cathedral complex, reprint an inferior text of this inscription (cf. *SEG* LIV 1575 with D.Feissel's suggestions), which survives *in situ*; they give the date of the dedication as 359/60 A.D.

1466. Nisibis. Cathedral. Graffito mentioning Leontios with Christian invocation. Byzantine period. E.Keser-Kayaalp, N.Erdoğan, *AS* 63 (2013) 148, mention the discovery of 'some Greek graffiti on the inner doorposts' of the 'second doorway' of the façade in which the baptistery

inscription appears (our lemma no. 1465); uncovered in the course of removal of accumulated earth. Based on a communication from C.Mango, a translation for one of them is given as 'Lord help your servant Leontios'.

1467. Tur 'Abdin (area of Qartamin). Monastery of Mor Gabriel. Dedicatory mosaic, early 6th cent. A.D. Mosaic with a scene of eucharistic offerings. Ed.pr. C.Mango, *DOP* 27 (1973) 296. H.Bru, in *Deus medicus* 9-20 (ph.), provides iconographic commentary on the representations of offerings suspended from a cypress tree, which he connects to ancient healing rituals involving the divinity Shamash, and re-edits the inscription after autopsy; the new interpretation brings the text in line with the eucharistic theme of the accompanying image of a *ciborium*. For criticism, see D.Feissel, *BE* 2015) no. 693. We give the text of ed.pr. (not previously in *SEG*). Cf. also H.Bru, E.Laflı, in İ.Özcoşar (ed.), *From Matiate to Midyat. Proceedings of the Midyat International Symposium (October 7th-9th, 2011)* (Mardin 2012) 25-42, and E.Laflı, H.Bru, *DHA* 39 (2013) 301-303 no. 14 (ph.; French translation). Cf. also J.-B.Yon, *An.Ép.* (2013) [2016] no. 1717.

ἐγένετο ἰ μουσωμ̣α.[- ? -]

Med.: ἰ, mosaic; Ἰ(ησοῦς), B. [but ι̅ς̅ or ιη̅ς̅ would be expected, Zellmann-Rohrer] | μούσομα, ed.pr., who identifies the preceding ἰ as an error for τό (viz τὸ μούσωμα, comparing μουσίωμα), or an error for ἡ (viz ἡ μουσωμάτωσις); μου σῶμα [...] mosaic), B., supposing an elided citation of Luke 22:19; F. points out that an inscription beginning with ἐγένετο normally commemorates the dedication of a monument || in fine, before the lacuna, ed.pr. notes but does not print a vertical; omitted by B. [μουσωμά̣τ̣[ωσις]?, Zellmann-Rohrer].

FAR EAST

1468. Far East (Persis, Bactria and Central Asia). Hellenism in Central Asia. G.Rougemont, 'Hellenism in Central Asia and the North-West of the Indo-Pakistan Sub-Continent: The Epigraphic Evidence 1', *Ancient Civilizations from Scythia to Siberia* 18 (2012) 175-182, gives an overview of the Greek inscriptions from Central Asia (Sogdia, Bactria, Arachosia) and comments on the absence of any sign of a civic life in that area despite the presence of a living Greek culture. Brief comments on the epigram of Klearchos and the accompanying Delphic maxims from Aï Khanoum (*I.Iran/Asie centrale* 97; *I.Estremo Oriente* 382 384; *Jenseits des Euphrat* 103 A/B; Merkelbach-Stauber, *SGO* II 12/01/01; *SEG* LII 1516 sub (2); cf. LIV 1567 [cf. now R.Mairs, in N.Mac Sweeney (ed.), *Foundation Myths in Ancient Societies: Dialogues and Discourses* (Philadelphia 2015) 111-117, Stavrianopoulou]), the edicts of Asoka (*I.Iran/Asie centrale* 82/83; *I.Estremo Oriente* 290-292; *Jenseits des Euphrat* 200/201; *SEG* LII 1521*) and the funerary epigram of Σώφυτος from Kandahar (*I.Iran/Asie centrale* 84; *Jenseits des Euphrat* 105; *SEG* LIV 1568; [cf. now J.Lougovaya in P.Sänger (ed.), *Minderheiten und Migration in der griechisch-römischen Welt: soziale, rechtliche, religiöse und kulturelle Aspekte* (Padeborn 2016) 185-201, Stavrianopoulou]).

R.Mairs, in *Shifting Social Imaginaries* 365-385, examines the social practices and cultural landscapes of the Hellenistic Far East and especially of the Greek kingdom of Bactria by adducing literary, archaeological and epigraphic (Greek and non-Greek) evidence. M. addresses the question of the ethnic descriptors - ancient and modern, emic and etic – which have been applied to the inhabitants of the Hellenistic Far East themselves (*I.Estremo Oriente* 320 [- *I.Délos* 442 B LL. 108 [illegible] and 443 Bb L. 33 = *SEG* XXXVI 733], 321 [*I.Délos* 1432 LL. 26-27, and 1450 A L. 136], 381 [*I.Iran Asie centrale* 98 = *Jenseits des Euphrat* 102 = *SEG* XXXVIII 1550, LIV 1567], 382 [*I.Iran/Asie centrale* 81 = *Jenseits des Euphrat* 103A = Merkelbach-Stauber, *SGO* III 12/01/01]; *I.Iran/Asie centrale* 84; *I.Pergamon* 613 [*OGIS* 264]), but the evidence is too scarce and heterogeneous to be conclusive. M. recognizes a marker of 'Graeco-Bactrianness' in the use of theophoric Oxus-names, i.e. 'personal names derived from the river Oxus' (376; Ὀξηβοάχης and Ὀξύβαζος: *I.Estremo Oriente* 324/325 = *I.Iran/Asie centrale* 101 = *SEG* XXVIII 1327, XXXIII 1223; cf. also *SEG* LI 1375), and comments on the cult of Oxus at Takht-i Sangīn as part of the Bactrian religious landscape (cf. the dedication of Ἀτροσώχης to Ὄξ[ος] [*I.Estremo Oriente* 311 = *I.Iran/Asie centrale* 95 = *SEG* XXXI 1381, LII 1527] and the graffito on a vase with the name of Oxus [*I.Estremo Oriente* 312 = *I.Iran/Asie centrale* 96 = *SEG* LI 1915]).

SOGDIANE

1469. **Samarkand. Brick-marks in the Hellenistic fortification wall, 3rd/2nd cent.** B.C. G.V.Šiškina, in P.Leriche, H.Tréziny (edd.), *La fortification dans l'histoire du monde grec. Actes du colloque international de Valbonne, décembre 1982* (Paris 1986) 76 with fig. 299 (dr.), mentions a repertoire of 56 brick-marks including some Greek letters; P.Bernard et al., *CRAI* (1990) 359, discern from the drawings the letters α, β, ε, and φ; cf. P.Bernard, in *La Persia e l'Asia centrale da Alessandro al X secolo* (Rome 1996) 350-352 (dr.) with a different repertory of signs, including α, β, ζ, θ, ο, π, τ, ω; cf. also C.Rapin, M.Isamiddinov, *Topoi* 4 (1994) 555/556 (ph.), with discussion of dating from the ph., a somewhat different repertory, including perhaps also μ; the majority are not Greek letters, Zellmann-Rohrer, and G.V.Šiškina, *Bulletin of the Asia Institute* 8 (1994) 88 (dr.) [the fullest repertory of signs: α, β, γ, δ, ε, ζ, η, θ, κ, λ, π, ρ, τ, φ, χ, ψ, ω, ϙ; cf. also the 'outlines of signs resembling Greek letters', perhaps λ, τ, υ, ψ, from an earlier phase of construction (p. 85)]. See now G.M.Cohen, *The Hellenistic Settlements in the East* – (cf. our lemma no. 1464) 279, who adduces these marks in a discussion of the history of the Hellenistic settlement.

BACTRIA

1470. **Syr-Darya delta (area of: Chirik-Rabat). Graffito on a jug, 3rd/2nd cent.** B.C. Broken gypsum jar, graffito on the upper half of the body; found in 2008 during the excavations of a mausoleum. Find reported by Zh.Kurmankulov et al., *Otchet ob arkheologicheskikh issledovaniyax* (Almaty 2009) 198-201 (in Russian; ph.) [non vidimus]; edd.pr. A.I.Ivantchik, P.B.Lurje in S.R.Tokhtasiev, P.B.Lurje (edd.), *Commentationes Iranicae: Sbornik statej k 90-letiju V.A. Livshitsa* (St

Petersburg 2013) 291/292 no. 2 (in Russian; summary in English; ph.), who note that the jar most likely came to Chirik-Rabat across the border from the Bactrian Kingdom: α' | χασί(α)

1. 2: one mina would fit the size of the jar, edd.pr. || 2. for trade in cinnamon in this period, note M.D.Bukharin, *Neizvestnogo avtora "Periplˈ Eritrejskogo moria"* (St Petersburg 2007) 84-87; Seleukos I donated 2 minae of cinnamon to Apollo at Didyma (*I.Didyma* 423), edd.pr.

SYRIA

1471. Syria. Bilingual inscriptions in churches, Byzantine period. W.Khoury, B.Riba, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 110-115, discuss Greek and bilingual Greek-Syriac inscriptions, and separate inscriptions in the two languages in the same context, in particular *IGLS* II 401, 532, 553, 565, and our lemma no. 1482; the presence of Syriac alongside Greek shows 'l'attachement de la population au monde sémitique.' Greek inscriptions are considered independently as evidence for popular reaction to doxological controversies in the years after Chalcedon: inscriptions on private buildings showing anti-Chalcedonian sentiment (*IGLS* II 289, 357, 358 [cf. *SEG* LIX 1663], 500, 633 [cf. *SEG* LIX 1664], III 747, with F.Alpi, *La route royale. Séleucie d'Antioche et les églises d'Orient (512-518)* [Beirut 2009] 250-52 [cf. *SEG* LIX 1661]; *IGLS* IV 1726 and 1847) are balanced with expressions of orthodox belief in the same geographical area (H.Seyrig, A.Tchalenko, *Villages antiques*, III, 28 no. 27a; *IGLS* II 317, IV 1474 and 1775, V 2528 and 2529); in general the inscriptions show an even spread of Chalcedonian and Miaphysite allegiances across Syria.

1472. Syria. Onomastics: personal names derived from animals. J.-B.Yon, in A.Peruzzetto, F.Dorna Metzger, L.Dirven (edd.), *Animals, Gods and Men from East to West. Papers on Archaeology and History in Honour of Roberta Venco Ricciardi* (Oxford 2013) 99-102, deals primarily with instances of this phenomenon in Semitic languages; of note for Greek epigraphists is the discussion of an Aramaic name *'rqtws* at Palmyra (*Inv.Palm.* XI 5), apparently a transcription of the Greek Ἀρκτεύς not yet attested in Greek. Yon cautiously refers the name Μόσχος in *IGLS* V 2697/2698 and 2703 to a translation of a common Palmyrene name *'gylw* (Ogeilu, 'calf'), to be added to the suggestion of J.T.Milik that it transcribes an Aramaic *mškw* (cf. Μασεχος). As Greek comparanda for the same phenomenon, for each of which a Semitic equivalent is known from epigraphic sources, Yon presents the following: Δρακόντιος (*SEG* VII 234), Δράκων (*SEG* XXXII 1505), Ἱέραξ (*IGLS* III 1213), Λέων (*SEG* VII 302), Μελίττη (*IGLS* III 1196), Ταυρῖνος (*SEG* VII 1066), Χελιδών (*I.Syrie* 2114), Ψάρος/Ψαροῦς (*SEG* XXX 1673; *I.Tyr* I 135). Despite parallels adduced by ed.pr. in favor of a Semitic transcription, Σαῦρος in *PAES* IIIA 324 is possibly to be added given the popularity of reptile names in Semitic onomastics. Cf. P.-L.Gatier, *BE* (2014) no. 492; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1677.

1473. Syria. Roman provincial administration. Cf. *SEG* LXII 1577. M.Vitale, *Koinon Syrias. Priester, Gymnasiarchen und Metropoleis der Eparchien im kaiserzeitlichen Syrien* (Berlin 2013) examines this topic with a focus on the organization of ἐπαρχίαι and draws heavily on epigraphy alongside numismatic evidence. We single out inscriptions of particular emphasis: *SEG* VII 847 and LII 1552 are adduced at 43-47, 50-52, 71-73 to illustrate the meaning of the ἐπαρχίαι in the context of priests of the imperial cult, more likely coterminous with the political divisions of Syria and Phoenike than further undetermined subdivisions (note also the discussion at 52-57 of the offices of Συριάρχης and Φοινικάρχης, similarly restricted to the administrative eparchies of Syria and Phoenike respectively); the existence of a κοινόν made up of the *quattuor civitates Commagenes* can be supported by numismatic evidence and the Latin commemorative inscriptions for the repair of a bridge over the Chabina (74-91); for the administrative status of Laodikeia, the lead weight ed. H.Seyrig, *Syria* 40 (1963) 30-32 (at 96/97); on the localization of Ἄβιλα in the Dekapolis, *SEG* LI 1929 (dr.) and *I.Syrie* 2070p at 116-118, which V. finds insufficient evidence for the identification with Tell Abila until combined with literary sources (see already J.D.Wineland as cited in *SEG* LI 1929); *I.Choix.Syrie* 36, *SEG* XXXIX 1565, LI 1925 and 1931, and *I.Syrie* 2631 at 124/125, along with discussion of the expression ἀπὸ Συριακῆς Δεκαπόλεως Γαδάρων in *SEG* XXX 1801 at 138-145; on the attachment of Kanatha and Nysa-Skythopolis to Koile Syria (161-167) see *IG* XIV 2532 and XII.8.528 and *SEG* XXXVII 1531. Roman eparchies, based on Seleucid/Hasmonean royal boundaries, in general coincide territorially with the κοινά through which provincial imperial cult was organized. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1676.

1474. Syria. Syrian identity. In an aptly titled monograph on this topic, N.Andrade, *Syrian Identity in the Greco-Roman World* (Cambridge 2013), engages with a large number of inscriptions, too many to list in detail [unfortunately the book lacks an index fontium]; we mention only those that receive particular emphasis. Andrade stresses the variation in means of expressing identity, and their diachronic development from the reign of Antiochos IV to the end of the Palmyrene empire, identifying a major shift between Seleucid and Roman rule, as 'social identification ... depended on imperial structuring' and the Romans tended to collapse the Hellenistic distinction between Greek and Syrian. Particular emphasis falls on Greek civic communities and the plasticity of 'Greekness' itself along with 'Syrianness.'

The material in general follows a geographical organization, ranging across greater Syria. Engagement with epigraphic material is particularly sustained in the sections on the civic organization of Palmyra and Dura-Europos. From the former, Andrade adduces the bilingual honorary decree for Ogelos (*IGLS* XVII.1.222) at 125/126, 146/147, and 200, for Greek πολιτεία embedded in a Near Eastern context'; that for Males (*IGLS* XVII.1.415) at 180 and 192 for 'cultural tensions' in bilingual inscriptions; the Tariff (*PAT* 259; cf. our lemma no. 1511) at 187-189 for the transformation of such tensions into a foundation of 'collective Greekness;' honorary decrees for Soados (*IGLS* XVII.1.150; *I.Estremo Oriente* 157; *PAT* 1062; *SEG* VII 135) at 196-199 as an example of benefactions of limited scope, here concerning only a caravan, which are spoken of as 'civic'. From Dura-Europos: the dedication of Alexander Ammaios, *TEAD* VII/VIII 129/130 no. 868, is a cautionary example of the difficulty of inferring ethnic affiliation from names (211-217); the dedication of Addiabos to Aphlad, *Dura-Europos* V 112/113 no. 416, is adduced at 223-225 (ph.) in a discussion of the integration of 'performances of Anathene ethnicity' into Greek cultural and cultic traditions; in the bilingual dedication of Seleukos to Zeus Kyrios, *TEAD* VII/VIII 307-309 no. 915 (*PAT* 1089), at 229 (ph.), the use of Greek and Aramaic names for both dedicant and divinity are a means 'to articulate difference from the settlement's Greeks;' in the fresco of Konon (*SEG* VII 447 and 450), Andrade at 235-237 (ph.) discusses possible identifications for the commissioner, who 'recast Near Eastern cultural forms as components of Greek ethnic and civic performance;' it is juxtaposed with the fresco of Iabsymsos commissioned by Otes (Cumont, *Doura-Europos* 125-128 no. 9 [*SEG* II 778 + VII 443], which via both text and image produces 'innovative forms of Greekness and alternative social identifications.'

We note also from Antioch and Apameia respectively the commemorations for public benefactions *SEG* XXXV 1483 and *I.Choix.Syrie* 2 and 3, cited for the integration of 'Roman cultural idioms' into 'new expressions of Greekness,' at 151-160; and *IGF* 141 (*IG* XIV 2532, *CIL* XIII 2448, *ILS* 7529, *CIJ*^{2} 61*), an epitaph for a citizen of Kanatha erected in Gaul, taken as an example of the expression of affiliation with both a Greek polity and a Syrian ἔθνος, the latter a 'cognitively experienced regional collective' (94-96 and 110/111).

1475. **Antiochia. Defixio against the horses of the Blues on a lead tablet, late 5th/early 6th cent.** A.D. *SEG* LIII 1786. J.N.Bremmer, *ZPE* 187 (2013) 41, adduces this object in a discussion of Orphic divinities, identifying an Orphic 'σύμβολον' of the divinity Βριμώ in LL. 18/19 and 34, in conjunction with the epithet δᾳδοῦχος, as evidence of her entry 'into the Dionysiac orbit' in late antiquity.

1476. **Antiochene. Career of Markianos Kuris, Christian priest and τεχνίτης, 390-418** A.D. Cf. *SEG* LIII 1785. B.Bavant in *Hommages Tate* 36-43, collects 10 epigraphic attestations of this architect that he considers certain, in building inscriptions for churches in the region, conveniently tabulated at 38: *IGLS* II 509, 531, 535, 559, 560 (cf. our lemma no. 1481), 561, 564; and two unpublished inscriptions described by G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 4 and 128 (cf. our lemmata nos. 1480 and 1485; for that cited from ibid. 132, see *SEG* XXXII 1411 and our lemma no. 1483). B. excludes two further identifications of this man proposed by T.Masuda (see *SEG* XLIV 1301). These constructions were part of a program organized and financed by the church of Antioch, rather than individual villages or their residents.

1477. **Antiochene. Christianization.** P.-L.Gatier in *Hommages Tate* 61-96, adduces the following inscriptions in a case-study of Christianization in the territory of Antioch, which was largely completed during the fourth century, with an intensive period of church construction 400-420 A.D.: *IGLS* II 389, 443, 542, 543, 594, 598, 652, and *SEG* XXXII 1411 (for a new reading cf. our lemma no. 1483); the 13 instances of the εἷς θεός acclamation on lintels at Dar Qita (*IGLS* II 535-537, 545, and nine private houses [no further details]) may reasonably serve to illustrate 'la christianisation du village quartier par quartier ou maison par maison.' Cf. id., *BE* (2014) no. 499; *An.Ép.* (2013) [2016] no. 1692.

1478. **Antiochene (and Apamene). Christian building inscriptions for churches** in the Limestone Massif. B.Bavant in *Hommages Tate* 54-59, as material for an examination of the presence of non-resident landowners in this region, presents a catalogue of 97 villages in which one or more churches are known, including relevant epigraphic data, drawn primarily from *IGLS* II, *PAES* IIIA and IVB; Tchalenko, *Villages antiques* [cf. *SEG* XX 328-353]; id., *Églises syriennes à bêma* (Paris 1990); A.Naccache, *Le décor des églises de villages d'Antiochène du IV*^{e} *au VII*^{e} *siècle* (Paris 1994); C.Strube, *Baudekoration im Nordsyrischen Kalksteinmassiv* (Mainz 1993-2002) [cf. *SEG* XLIII 1025/1026].

1479. **Antiochene (area of: Babisqa). Christian building inscription, 390** A.D. *IGLS* II 561. For a ph. see P.-L.Gatier in *Hommages Tate* 83.

1480. **Antiochene (area of: Babisqa). Christian building inscription for a church, ca. 390-408** A.D. G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 4, describes an unpublished inscription in a medallion from the East Church, 'entre les archivoltes des deux fenêtres géminées de la façade Ouest,' found among debris on the ground; no text, no ph., tr. 'Markianos, le maître d'œuvre, a accompli (ce travail).' The inscription is adduced by B.Bavant in *Hommages Tate* 38 (cf. our lemma no. 1476), in a discussion of the career of Μαρκιανὸς Κύρις.

1481. **Antiochene (area of: Babisqa). Christian building inscription for a church, 394** A.D. *IGLS* II 560. G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 2, mentions an unpublished inscription on the same block, to the left of the signature of Μαρκιανὸς Κύρις and in a different hand; no text, no ph., tr. 'L'an 442, au mois de Dustros, le 20' (era of Antioch); cf. now B.Bavant in *Hommages Tate* (cf. our lemma no. 1476) 38.

1482. **Antiochene (area of: Bamuqqa, Bariša). Bilingual Greek-Syriac Christian architect's signature, Byzantine period.** Inscribed masonry block of local limestone, in the wall of a private house south of the church. Ed.pr. J.Jarry, *Annales islamologiques* 7 (1967) 152-154 nos. 22/23 (ph.). F.Briquel-Chatonnet, in F.Briquel-Chatonnet and M.Debié (edd.), *Sur les pas des Araméens chrétiens. Mélanges offerts à Alain Desreumaux* (Paris 2010) 269-277 (ph.; dr.) republishes this inscription with improved readings after autopsy, and identifies a single bilingual inscription where ed.pr. had found separate Greek and Syriac texts; the addition of a Greek version by likely native speakers of Syriac was meant to confer 'prestige'. Cf. also W.Khoury, B.Riba, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 110/111 (cf. our lemma no. 1471), who adduce this text in a discussion of Greek-Syriac bilingual inscriptions.

Ιοανος
Μιχαηὶλ
3 lines of Syriac, running perpendicular bottom to top

Ιωανος ed.pr.; cf. Ἰωάννης, corresponds to *hn'* in the Syriac version, a hypochoristic for *ywhn'*, Briquel Chatonnet || 2. Μιχαὴλ, cf. Μιχαήλ, corresponds to *myk'yl* in the Syriac version, Briquel-Chatonnet. [The Syriac identifies the first man as the father of the second, contrary to what might otherwise be implied by the order of the names in the Greek version, Feissel-Neumann-Rohrer.]

1483. **Antiochene (area of: Bāqirḥā). Christian building inscription, 416** A.D. *SEG* XXXII 1411. P.-L.Gatier in *Hommages Tate* 79, now reads εξυ for the numeral of the year in the date, in place of

ε|υ of ed.pr. (ευ *SEG*), a proposal already reflected in the tr. of G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 132 (based on copy, squeeze, and ph. of H.Seyrig).

1484. Antiochene (area of: Bāš Mišhlī). Christian building inscription, 553 A.D. *IGLS* II 572. For a ph. see P.-L.Gatier in *Hommages Tate* 66.

1485. Antiochene (area of: Bā'ūdā). Christian building inscription, ca. 392/3 A.D. G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 128 describes a fragment belonging to the lintel of the east door of the Byzantine church (cf. *IGLS* II 564, over the west door), 'qui porte le nom de Markianos Kyris;' now adduced by B.Bavant in *Hommges Tate* 38 (cf. our lemma no. 1476) for the career of Μαρκιανὸς Κύριος.

1486. Antiochene (area of: Dar Qita). Christian building inscription, 456 A.D. *IGLS* II 538. For a ph. see P.-L.Gatier in *Hommages Tate* 71.

1487. Apameia. Christian mosaic inscriptions, late 5th cent. A.D. J.Balty in *Hommages Tate* 232/233, describes two fragmentary inscriptions, discovered in the Basilica of St. Maurikios in 1973 and now destroyed, in a mosaic of floral and faunal decoration, commemorating the construction or embellishment, of this church by a bishop, and offers some partial readings based on archival photographs; a full publication of the edifice is in progress (a ph. shows part of the decoration but none of the inscriptions). Each inscription is framed by a tabula ansata and is in 'une écriture très soignée.' In the first, LL. 1-4 are extremely fragmentary, in LL. 5/6 '–ανδρος (Ἀλέξανδρος?), ὑποφήτης (interprète de la volonté des dieux; prêtre) et enfin –ἰης ἔργον ἐπισκοπίης (cet ἔργον évoquant ici la construction du monument ou la pose de la mosaïque?).' The second [apparently also the first, Di Segni] is in elegiac couplets and contains an address to the saint (Μαυρίκιέ σε), which suggests that 'la tombe située non loin de là' may have been his. D.Feissel, *BE* (2014) no. 502, offers that the bishop of Apameia Alexandros (attested 415-431) might be considered as the commissioner, though the date is at odds with that proposed by B. on stylistic grounds. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1697.

1488. Apameia. Christian mosaic inscription, 504/5 A.D. J.-C.Balty in *Hommages Tate* 221 mentions an unpublished mosaic inscription from the diakonikon attesting that the construction of the building was completed 'en 496/497, la mosaïque posée huit ans plus tard;' no text, no further details. On the structure see J.-C.Balty, *CRAI* (1994) 100/101, who mentions at note 63 other unpublished mosaic inscriptions from the site.

1489. Apamene (area of: 'Aṯšān). Bilingual Greek-Syriac Christian building inscription. Byzantine period. *IGLS* IV 1786. A.Desreumaux, in F.Briquel-Chatonnet (ed.), *Les églises en monde*

syriaque (Paris 2013) 504, adduces this inscription in a discussion of epigraphic terminology for churches and their parts, noting the apparent correspondance of the Greek ὑπέρθυρον to the Syriac *'skwpt'* here [a correction of the Syriac in *IGLS* L. 1 from the meaningless *slmt* to *slqt* ('arose,' as rightly J.-C.Chabot, Littmann ap. ed.pr. J.Lassus, *Inventaire archéologique de la région au nord-est de Ḥama* [Damascus 1936] 1:106/107 no. 19 and 21) would support this correspondence (cf. ἀνῆλθεν), though the standard meaning of *'skwpt'* is 'threshold' M.Sokoloff, *A Syriac Lexicon* [Winona Lake, IN 2009] 73b s.v.), Zellmann-Rohrer; similarly *'sqwpt'* in contemporary Judaic Aramaic, whereas 'architrave' is *mšqwp*, Di Segni].

1490. Apamene (area of: Ḥawartā). Christian building inscriptions, 420/1 A.D. M.Gawlikowski in *Hommages Tate* 265/266, mentions the discovery of a mosaic inscription and an inscribed stone lintel in excavations of a chapel to the south-east of the basilica of Photios; the text of the mosaic identifies the structure as a baptistery (φωτιστήριον) and gives the name of the bishop Alexander; no ph., no further details. The lintel (ph.), with a recessed central panel complete at left, and three smaller fragments at right, gives the name of the same bishop and a date of 732 on the Seleucid era (420/1 A.D.); this Alexander is known from other dedications (*SEG* XL 1769, 1773) and was present at the Council of Ephesos (431); no text, no further details; cf. D.Feissel, *BE* (2014) no. 504 | -B.Yon, *An.Ép.* (2013) [2016] no. 1698 [read from the ph., Zellmann-Rohrer].

cross ἔτους βλψ' μη- νν νὸς Δε[- ca. 5 -]
ἐπὶ τοῦ ὁσιοτ̣ά̣του ἐπι(σκόπου) ν [Ἀλε-]
ξάνδρου καὶ τ̣ο̣ῦ̣ .[- ca. 5 -]
4 Ἀπολλῶν ΚΑ[- ca. 4 -]ΤΟΥ.ΥΣΙ[- ca. 5 -]
Σεργ̣ί̣ο̣υ̣ ἀγέ̣[στη] δυνάμ̣ι̣ τοῦ [- ca. 5 -]
cross δεῦτε ..[- ca. 3 -]ΚΑΙΗΝΕΣΘΑΙ Τ.[- ca. 5 -]

On a line above the central panel || Δε[σίου]: for Δαισίου, in which case the year corresponds to 421 A.D., or Δε[ίου] for 421 A.D. || 2-5. within the central panel, in smaller letters; at left, cross within circle, in lower quadrants A Ω, and [illegible] hederae || 2. ΕΠΙ/. lapis || 4. the syntax remains uncertain: either a name, preceded by κα[ί] or κα[μά]του? Di Segni] followed by an ecclesiastical title with the epithet εὐσεβής or εὐσεβέστατος; or some specification of the nature of the building, otherwise lacking, could be supplied by θυσι[αστήριον] or θυσι[αστηρίου], cf. *SEG* XXIX 1610, abbreviated [θυσι(ήριον) || 5. perhaps [Θεοῦ] or [Χριστοῦ] || 6. tentatively δεῦτε φί[λοι] could be read, but the rest of the line, in which a plural imperative might be expected, remains unclear (a form of αἰνέω?); the last trace at right Ω or O, Zellmann-Rohrer]

1491. Apamene (area of: Sawran). Mosaic inscriptions, 5th cent. A.D. *SEG* XLIX 1988. J.Balty, D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 209-216 (ph.), returns to this mosaic with further commentary on the iconography and development of the myth of Meleager and Atalanta in late antiquity; the actors' masks allude to the *Meleager* of Euripides, placing on display the παιδεία of the householder alongside his luxurious foodstuffs. Cf. P.-L.Gatier, *BE* (2014) no. 506.

1492-1493. Apamene (territory of: Sergilla). Christian mosaic building inscriptions, early 6th cent. A.D. Fragmentary mosaics in the floor of the church complex, belonging to two different phases of construction. Ed.pr. P. L.Gatier, in G.Tate, M.Abdulkarim, G.Charpentier, C.Duvette C.Piaton (edd.), *Sergilla, village d'Apamène 1. Une architecture de pierre* (Beirut 2013); cf. D.Feissel, *BE* (2014) no. 503; P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1699.

1492: 545 (ph.). **Mosaic inscription.** Geometric and figural decoration including a fish and a peacock, with an inscription in a cartouche near the center; southern chapel.

ἔτο(υ)ς ῃ[.. μηνὸς Ξ]αγ-
θικοῦ ε' (καὶ) ἐπ[ὶ τοῦ εὐλα-]
β(εστάτου) πρεσβ(υτέρου) Ἰω[άννου ? ἐτ-]
ηλιώθῃ τ[οῦτο τὸ εὐκ-]
τήριν [- - ca. 10 - -]

Abbreviations by stigma | 1 ΕΤΟΣ mosaic.

1493: 551 (ph.). **Mosaic inscription.** Heavily damaged, with inscription in a rectangular border, at the entrance to room III-4, an addition to the core of the church, identified by the excavators as the martyrion.

[- ca. 5-10 -]ΟΥΑ[- ca. 2 -]
[- ca. 5-10 -]ΛΟΥ
[- ca. 5-10 - ἐ]τελιώ[θη]
[τὸ ἔργο]ν τοῦ [ψηφίου ?]
[- ca. 5-10 -] Θεοδώρου ἐν μηγι
[- ? - ἔτους - ? -] τρια[κ]οστοῦ [..]
[- ca 5-10 - ἰνδι]κτιῶν[ος .]

1/2. Neither known bishop of Apamea (Markellos or Alexandros) will fit in the formulaic ε[π ::. ἁγιωτ(άτου) ἐπισκόπου || 4/5. In 5, possibly [τοῦ ἁγίου] Θεοδώρου ('plus plausible,' Feissel) supplementing differently in L. 4 perhaps instead [τὸ μαρτύριο]ν τοῦ [ἁγίου | N καὶ] Θεοδώρου; in the date should be between 730-739 or 830 839 on the Seleucid era, i.e. 418-428 or 518-528 A.D. the latter preferable on palaeographic grounds.

1494. Berytos. Dedication of Merkourios to Kronos-Helios, 3rd cent. A.D. Limestone altar in the form of a truncated pyramid, inscribed on two opposite faces; on a third, 'l'image d'une foudre (?);' found near the French cemetery and re-used as steps at the front door of a private house (Abdallah-Bey); ed.pr. G.C.Ceccaldi, *Revue archéologique* n.s. 23 (1872) 253-255 (majuscules); cf. now M.A.van der Sluijs, P.James, *Aula Orientalis* 31 (2013) 306, who, following F.Boll, *Archiv für*

Religionswissenschaft 19 (1919) 342, cite this inscription as evidence for 'combined cult' of Κρόνος and Ἥλιος, connected with a traditional association of these planets in the ancient Near East.

A: Κρόνου
Ἡλίου
βωμός

B: Μερκούριο[ς]
ὑπὲρ σωτη-
ρίας νίκης
ἀνέθηκεν
αὐτοκρατόρων

'La dernière lettre ... est un O brisé par la cassure de la pierre.' [The syncopated Μερκούρις (lunate c) might also be considered, Zellmann-Rohrer.]

1495. Berytos (area of: Dayr al-Qalaa). Dedications to Balmarkod, Imperial period. A.R.Hošek, *RHR* 230 (2013) 185-208, considers numerous inscriptions both from the site and the neighboring region in an examination of continuity in ritual practice at the sanctuary of Balmarkod in the Roman colonial period, reflecting oral traditions and inflected through dedications in both Greek and Latin, particularly the continued absence of personification of gods, a feature of Phoenician cult. H. sees a dialogue between local traditions preserved orally in a Semitic language and Roman representations 'sans la médiation de l'hellénisme.' Balmarkod as 'seigneur de la danse' is reflected in the epithet χορῶν ἀρχηγέτης, drawing on 'dionysisme' but also applied to an anonymous θεὸς πατρῷος in the dedication *SEG* XLIX 1990 (1), paralleled also in κοίρανος κώμων in Nysa 1855 (Merkelbach-Stauber, *SGO* IV 20/11/01) [cited only via A.Caquot, *Les danses sacrés. Anthologie* (Paris 1963) 132]. In general, the formula for divine names in the territory of Berytos is a doublet of a predicat' such as θεός or Ζεύς and a 'déterminant;' for the polysemy of one such determinant, κύριος: *SEG* XXXVIII 1562, XLVI 1781; comparanda are drawn from Heliopolis-Baalbek for Ζεὺς Ἡλιοπολίτης μέγιστος, sometimes with the addition of κύριος or δεσπότης: *IGLS* VI 2728-2731; for δεσπότης Κρόνος, *IGLS* VI 2740. [For the 'inscription malheureusement fragmentaire de Sahin' cited without reference at 196 to designate the combination θεὸς ὕψιστος οὐράνιος, see *SEG* XIV 823.] H. compares also the Latin form *Iuppiter optimus Maximus Balmarcod*, which sets Latin and Semitic terms side-by-side as a 'solution à mi-chemin ... entre la romanisation et la latinisation.' For a dedication to κύριος γενναῖος Βαλμαρκως ὁ καὶ Μηγριν, whom H. considers in relation to the Roman concept of the divine *genius*, not yet included in the regional corpora or *SEG*, see our lemma no. 1496.

1496. Berytos (area of: Dayr al-Qalaa). Dedication to Balmarkod *alias* Megrin, Imperial period. Fragment of an altar, in private possession in Beirut but said to come from Dayr al-Qalaa. First described by C.Clermont Ganneau, *Archives des missions scientifiques et littéraires*, ser. 3, 11

(1884) 107/108 no. 58. Ed.pr. J.H.Mordtmann, *MDAI(A)* 10 (1885) 168/169 no. 7, on the basis of a squeeze taken by the vice-consul J.Löytved (later Löytved-Hardegg); independently republished by C.Clermont-Ganneau, *Recueil d'archéologie orientale* 2 (Paris 1888) 94-96 (dr.), according to whom the stone was in the possession of Löytved at the time, based on 'plusieurs estampages et copies' sent by L. and the latter's verification of 'certaines lectures douteuses;' cf. *CIL* III Suppl. 6668; *SEG* XLIX 1989 (2), LX 1672. Most recently A.R.Hošek, *RHR* 230 (2013) 201-207 (text of Clermont Ganneau), observes, '[l]a langue sémitique comme possible langue de l'oralité qui semble affleurer dans l'épigraphie grecque est ici flagrante.' [We print a text of the inscription, not yet included in *SEG*, following Mordtmann, who apparently made use of an earlier squeeze in which more of the inscription was legible, Zellmann-Rohrer.]

Κυρίῳ γεν-
ναίῳ Βαλ-
μαρκωδι
τῷ καὶ Μη-
γριν κατὰ
κέλευσιν
θεοῦ Α-
ρεμθηι-
νου Μά-
ξιμος
εὐχαριστ-
ὼν ἀνέ-
θηκα

1. [K]υρίῳ [Γ]ε[ν-], ed.pr. [the majuscule transcription shows the lower leg of K and IEI for the second word, Zellmann-Rohrer] | 1/2. ed.pr. compares the Latin dedication *CIL* III Suppl. 6673, Gen· Do[- ? -] | Balmarco[di] [for the epithet γενναῖος in the region see now *SEG* LX 1672, Zellmann-Rohrer]; κύριος γενναῖος may be an echo of the Latin *genius* in a collocation related to 'des adresses divines invoquant des figures intermédiaires ou messagères,' ἄγγελοι, H. 2 3. the element μαρκωδ- in the divine name has in general been referred to the Semitic root *rqd* (dance); C.-G. thinks of 'un nom de lieu, désignant l'endroit ou l'on danse' || 7-9. an ethnic adjective formed from a place-name such as Αρεμθη, ed.pr. (whose majuscule transcription shows the lower half of the hasta of I); Αρεμθηνου, 'le dieu de la ville de Αρεμθα, C.-G. [the most likely explanation, cf. e.g. Αδρανος from Αδρα, Di Segni]; perhaps to be identified with Broummana near Dayr al-Qalaa, J.Aliquot, *La vie religieuse au Liban* (Beirut 2010) 110, followed by H.

1497. Berytos (territory). Grave epigram, Imperial period. Now in Jerusalem, Franciscan Biblical School. *I.Syrie* 18542; *GV* 412. A.Recio Veganzones, *SBF* 20 (1970) 127-137 (ph.) re-edits the text after autopsy, with fuller description of the monument. See also Merkelbach-Stauber, *SGO* IV 20/11/06 [ignoring R. V.]; briefly mentioned in Figueras, *Pagan Image* 21 (ph.) [erroneous citation of R. V.]

θάρσει· τέθνη-
κας γὰρ ἀπενθή-

νν τοις ἐπὶ τέκνοις,
ζώουσαν προλι-
πὼν ἣν ἐπόθεις
νν ἄλοχον

1498. Chalkis. Unpublished inscriptions, Imperial period. M.-O.Rousset in *Hommages Tate* 324, mentions the discovery of 'des tombeaux rupestres antiques, dont certains portaient des inscriptions ou des décors sculptés,' to be published by M.Bovagne and M.Rochette, and an inscribed basalt basin, perhaps 'une cuve à usage cultuel' of the 2nd cent. A.D., to be published by P. L.Gatier, both in a forthcoming volume of the *Qinnasrin* series edited by R.

1499. Chalkis. Christian building inscription, 550/1 A.D. M.-O.Rousset in *Hommages Tate* 325 mentions an inscribed 'demi-linteau,' said to bear a similar inscription to those found at the west gate (*IGLS* II 348/349; *SEG* XLIV 1318/1319), and perhaps belonging to a second gate in the north-west sector of the late ancient city wall; no text, ph. of the stone in situ (upside-down); cf. D.Feissel, *BE* (2014) no. 501 [read from the ph., Zellmann-Rohrer].

ἐκτίσθη σὺν Θ[(ε)ῷ - - - - - - - - - - ca. 30 - - - - - - - - - -]
πόλεως ἐκ τῶν εὐσε[βῶν - - - - - - - - - - ca. 30 - - - - - - - - - -]
ἡμῶν δεσπότου Φ[λ(αουΐου) - - - - - - - - - - ca. 50 - - - - - - - - - -]
προγρίᾳ Λογγίν[ου - - - - - - - - - - ca. 50 - - - - - - - - - -]
καὶ Ἀναστασίου τρ[ῦ - - - - - - - - - - ca. 50 - - - - - - - - - -]
ἸΙλλουστρίου κ[αὶ - - - - - - - - - - ca. 50 - - - - - - - - - -]

1-2. Perhaps [ἐκ θεμελίων καὶ ἡ δυτικὴ πᾶσα πλευρὰ τῆς] | πόλεως? cf. [κ]αὶ ἡ δυτικὴ πᾶσα πλευρὰ ἐκ θεμελ[ίων ' ...]ως in the corresponding place in *SEG* XLIV 1318 ([ἐπ|άλξε]ως, *IGLS*); the corresponding section of 1319 (end of L. 1) is entirely lost restored by Feissel as [ἐκ θεμελίων] || 2. likely [φιλοτιμιῶν τοῦ γαληνοτάτου], from *SEG* XLIV 1318/1319 | 3. likely [εὐστ]αθίου τοῦ αἰωνίου Αὐγούστου καὶ αὐτοκράτορος], from *SEG* XLIV 1318/1319 || 4. likely [τοῦ ἐνδοξ(οτάτου) καὶ [περι]φήμου ἀπὸ ἐπάρχων ὑπάτων καὶ στρατηλάτου], from *SEG* XLIV 1318/1319 (abbreviated ὑπάτ(ων) and στρατηλάτ(ου) in the latter) || 5. likely [ἐνδοξ(οτάτου) ἀπὸ ὑπάτων], from *SEG* XLIV 1318/1319 || 5/6. cf. καὶ Ἰσιδώρου τ[ο]ῦ [περ]ιλαμπρ(επεστάτου) Ἰλλουστρίου καὶ μηχανικοῦ ἐν Ἰνδ(ικτιῶνι) ιδ' τοῦ βξῳ' ἔτου[ς] in *SEG* XLIV 1318, but ἐργοβρτήσαντος Ἰσιδώρου τοῦ [- - - - - - ca. 25-30 - - - - - -] in 1319 (with full title and no date, or shortened title to accommodate the date?), Zellmann-Rohrer]

1500. Cham (south-west of Heliopolis-Baalbek). Building inscription of temple of Merkourios, 172/3 A.D. *IGR* III 1074. Ed.pr. C.Clermont-Ganneau, *Recueil d'archéologie orientale* 1 (Paris 1888) 22/23 no. 44 on the basis of a copy 'par un Anglais dont j'ignore le nom,' sent by J.Lövtved (of which a negligible transcription of L. 2 had been published by M.M.Alouf, *Histoire de Baalbek*, 2nd ed. (Beirut 1896) 163; republished after autopsy in situ by R.Dussaud, F.Macler, *Voyage archéologique au Ṣafâ et dans le Djebel ed-Drûz* (Paris 1901) 210-214 no. 104 (dr.); cf. P.Perdrizet, *REA* 3

(1901) 264. *An.Ép.* (1902) 92; cf. *CIL* III Suppl. 14162 on the basis of a defective copy attributed to 'civis quidam Berytensis.' Re-edited by Y.Hajjar, *La triade d'Héliopolis-Baalbek* (Leiden 1977) 1:184 186 no 168 (ph.) after autopsy, whose text we give below (not yet included in *SEG*; cf. *SEG* XXXVII 1456). Most recently A.R.Hošek, *RHR* 230 (2013) 197, with French tr., discusses the theonymic formula in which 'le théonyme latin est translittéré en grec et précède le nom de la communauté qu'il patronne.'

vacat Μερκουρίῳ δωμίνῳ vacat
κώμης Χαμωνος ἔτους δπυ'· Τίτος ἱερεὺς Ιαυδα· ἱεροτομίοι Βάσος Σααριτα κὲ Ουβεσο[ς]·
ἡ κώμη ἐπόησεν κὲ τὴν δαπάνην τῆς κώμης Βηλιαβος Σαφαρα ἔγραψεν· Φλάκ-
vacat κος ὁ τεχνίτης

1. Δωμίνῳ, D.-M.; βωμίνῳ, H. 2. ΔΠΥ, lapis; year 484 (Seleucid era) = 172/3 A.D. || Ιαυδα: 'vraisemblablement un nom tel pour Ιουδας,' H., following D.-M.; J.Halévy, *JA* (1901) 515/516, suggests that Ιαυδας is the genitive of a divine name governed by ἱερεύς, comparing the divinity Ιεουδ in Philo of Biblos [*FGrH* IIIc 790 F 3b], described as μονογενης and hence a transliteration of Phoenician *yḥyd* 'only (son)' [i.e. of the god El]; M.Lidzbarski, *Ephemeris für semitische Epigraphik* 1 (1902) 336, sees an Aramaic *khn' yḥyd'* in ἱερεὺς Ιαυδα [i.e. 'sole priest'] || ἱεροτομίοι: i.e. ἱεροταμίαι || κὲ Ουβεσκ? ed.pr.; Ουβεσ⟨ος⟩ first suggested by Perdrizet; 'transcrit, sous une forme insolite, le latin Vesius', H.; Lidzbarski *art.cit.* ibid. compares Aramaic *'byšw* || 3. l. καὶ || Σαφαρα: a name derived from Aramaic *spr*, 'scribe', H. [a derivation from *špr'*, 'dawn' or 'bird,' or from the verbal root *šfr*, 'be fair, beautiful,' is also possible, Zeilmann-Rohrer], perhaps instead the title 'scribe' transliterated into Greek, as in ὁ τεχνίτης, D.-M., accepted by Lidzbarski || Φ(λ)άκκος ΦΑΑΚ lapis), ed.pr., D.-M.

1501. **Emesene (area of: Tallat 'Azzū). Dedication to Azizos-Hermes, Imperial period.** Basalt block found in 2006 'au pied du tell,' now lost. Edd.pr. J.-C.Decourt, P.Ghanimé-Manon *Tempora. Annales d'histoire et d'archéologie* 20-21 (2011-2012) 71-78 (ph.), who identify the block as an altar; P.-L.Gatier, *BE* (2015) no. 697, remarks that the nominative suggests instead a socle for a statue. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1701: Αζιζος | θεὸς | Ἑρμῆς

Commentary on the unique equation of Azizos and Hermes, which contradicts that made by Julian, *On Helios the King* informed by Iamblichos; it may have been a later addition, as the letters of L. 3 'sont plus hautes et plus larges et le tracé du *sigma* final est différent, plus angulaire, moins lunaire' (75 note 22), perhaps inspired by the role of Azizos/Azzizu as protector of caravan-commerce, or by his role in the countryside as protector and guide of herds by association with the Morning Star.

1502-1503. **Gabala. Lead weights, Imperial period.** Two square lead weights found in excavations in 2008, now kept in the Antiquities Department of Jibla. Edd.pr. J.Aliquot, M.Badawi *ZPE* 184 (2013) 202 204 (ph.); a third, bearing only 'un signe incisé en forme de carré coupé en deux parties égales par une haste' and corresponding to one half of a λίτρα on the local standard, is also mentioned. Considering the three weights together, the authors arrive at a range of 460-520 grams for the Gabalan λίτρα. Cf. P.-L.Gatier, *BE* (2013) no. 445.

1502: 202 no. 1 (ph.). **Lead weight.** '[E]n plomb carré, entouré d'une bordure saillante, muni d'un tenon,' the back blank; found on the 'tell de Msaitbé (Musaytba)' beside the ancient harbor. Edd.pr. comment on the ethnic adjective and on weights specific to individual cities. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1704.

λίτρας | Γαβαλιτικῆς | ὄγδοον

1503: 202 no. 2 (ph.). **Lead weight.** Similar form but smaller size; found in the same place: α'.

Corresponds to 1/16 of a λίτρα on the local standard, 'la lettre alpha, correspondant au chiffre 1, pourrait indiquer qu'il s'agit de la plus pétit dénomination de la série', edd.pr.

1504. **Hauran (area of: Khirbat Gharz). Christian dedicatory mosaic inscription of the consul Nomos, fifth century A.D.?** Mosaic inscription in red-brown letters on white ground within tabula ansata, continued by an additional bordered, one-word line below, found in a Byzantine church. Ed.pr. F.Alpi, in M.al-Maqdissi et al. (edd.), *Hauran V. La Syrie du Sud du Néolithique à l'Antiquité tardive* 2 (Beirut 2013) 191/192 (ph.), on the basis of a ph.; cf. D.Feissel, *BE* (2014) no. 523; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1720.

προσφορὰ Νόμο[υ ἐνδοξοτ(άτου)] ' vacat ὑπάτου

The dedicant Νόμος is perhaps to be identified with the consul of 445 (*PLRE* II s.v. 1), who may in turn figure in *IGLS* VIII 2 9929 and *IGLS* XVI.1 363, ed.pr.; the same man was honored with a golden statue at Caesarea: *CIIP* II 1260, Feissel.

1505. **Heliopolis-Baalbek. Epitaph of Zenodoros, 1st cent. A.D.** *IGLS* VI 2851. A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts* – (see our lemma no. 1817) 205-208, discusses the architecture of the tomb on the basis of a drawing of the monument made by W.J.Bankes ca. 1818, which he republishes; it was re-printed by J.Dentzer-Feydy, *Topoi* 9 (1999) 537 no. 7.5 L (ph.), without discussion of the inscription [as already observed by J.Aliquot, *MUSJ* 56 (1999-2003) 254-257]. K. identifies fragments B and C of the text, and the entrance of the tomb; contra *IGLS*, the father of Ζηνόδωρος is to be identified with the tetrarch of Abilene attested in Luke 3:1.

1506. **Heliopolis-Baalbek (area of: Suwaydiyah). Dedicatory epigram of Patrikios, 3rd/4th cent. A.D.** *IGLS* VI 2886; *SEG* XXVI 1633; XLIX 2004; cf. LXI 1674; Merkelbach-Stauber, *SGO* IV 20/13/03. M.Raffa, *RFIC* 141 (2013) 361-372 (ph.), re-prints this inscription following the text of *IGLS*, rejecting the proposals of Peek and re-dating on stylistic grounds, in the course of proposing the Platonist philosopher Εὐδόξιος mentioned therein as a candidate for identification with the man to whom Porphyry dedicated his *Commentary on Ptolemy's* Harmonics. In L. 3 ἀλλά is printed without explanation in preference to ἀλλά (*IGLS*) and ⟨ἀ⟩λλά (Mouterde, Chébab) ['la mosaique présente une

sorte de *delta*,' *IGLS*; the ph. confirms ΛΛΑ. The mosaic is now in the National Museum of Beirut and has been re-edited in J.-B.Yon, J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 342, Zellmann-Rohrer].

1507. **Larissa (area of: Tall Huwayd). Christian mosaic building inscription and prayer.** 568 A.D. Mosaic inscription within tabula ansata, above a scene with animals; found in the church of St George, now in the Ma'arat an-Nu'man Museum. Ed.pr. P.Donceel-Voûte, *Les pavements des églises byzantines de Syrie et de Liban* (Louvain-la-Neuve 1988) 138 (ph.); corrections by D.Feissel, *BE* (1992) no. 634. Cited by D.Mazzoleni, *Acta XV Congressus* 2, 1597 (ph.), in a discussion of the office of περιοδευτής who reports the present location [we print the following text based on this ph., Zellmann-Rohrer

ἔτους θοω' με(νὶ) Ξανθικ(ῷ) ἰνδ(ικτιῶνος) α' ἐψεφώθι ἡ ἡκλεσ(ία) ταύτ-
η{ν} ἐν ζοῇ τῶ εἰπεμένου ἐπισκ(όπου) ἡμῶν Ἰουλιανοῦ (καὶ) περιεδευτ(οῦ)
ἐμὸν Θωμᾶ (καὶ) πρεσβυτέρου ἰμὸν Ζαχχεου (καὶ) διακ(όνων) Αψωβονιου
4 (καὶ) Ἰσακίου (καὶ) Ἰωάννου· κ(ύρι)ε ἀνάπαυσον Ἀλεξάνδρου (καὶ) Ιωαννιου ἀδελ-
φοὶ (καὶ) Συμεωνιου (καὶ) Χριστοφόρου· ἅγιε Γεώργι βοήθι τὸν καρποφορέ-
σαντα αὐτῶν Παύλου τοῦ (καὶ) Λεμνονίου (καὶ) Ἀλεξάνδρου υἱὸς αὐ(τ)οῦ
καὶ Μαρία γαμέτη αὐτοῦ· συνκρώτησον κ(ύρι)ε ἀμήν· κ(ύρι)ε Ἰ(η)σ(οῦ) Χ(ριστ)ὲ βοηθὶ
τὸν
8 δοῦλόν σου Στέφανον κ(αὶ) Ἰωάνην· Ἰεσ(οῦ) Χ(ριστ)ὲ βοήθι τὸν κόσμ(ον)

Abbreviations marked by stigma or supralinear point || 1. με(νὸς) Ξαντικο(ῦ), ed.pr. || ἡκλεσίαν, ed.pr. 2. εἰπεμένου 'toujours en place,' ed.pr., referring to ἐπιμένειν [perhaps for ἡ(γα)πημένου, 'beloved' (ἀγαπάω), Zellmann-Rohrer] ἐφιεμένου in the sense of 'commanding,' cf. the common ὁ δεσπότης ἡμῶν, Di Segni] || 3. l. ἡμῶν (the second read as ημ by ed.pr.) | 6. αὐτῶν: i.e. 'the donor of these things,' Di Segni; αὐτῶν, ed.pr. || Παύλου τοῦ (καὶ) Λεμνονίου: 'dissimulateur pour Memnonios?' Feissel [cf. Αιμναῖος? Zellmann-Rohrer] || ΑΥΙΟΥ mosaic || 7. συνκροτῆσον, ed.pr. || 8. ιωαννη mosaic | κόσμ(ον), Feissel; κοσμ(ήτορα), ed.pr.

1508. **Palmyra. Aramaic inscriptions.** J.-B.Yon, *Studia Palmyrenskie* 12 (2013) presents a catalogue of Aramaic inscriptions published since *PAT* (cf. *SEG* XLVI 1789); all of the bilingual Greek-Aramaic addenda have already been included in *IGLS* XVII.1 (cf. *SEG* LXII 1608). Cf. P.-L.Gatier, *BE* (2014) no. 510; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1702.

1509. **Palmyra. Civic administration and the career of Odainathos.** L.Bortolussi, *RSA* 43 (2013) 223-241, makes use of numerous Greek and Aramaic inscriptions, primarily honorary dedications, relevant to these topics in a study of Palmyra as a Roman *colonia*. Particular focus falls on the use of the terms στρατηγός and ἀγορανόμος and their Aramaic equivalents, and on the increasingly prominent role of the βουλή in civic and commercial life, with the decline of initiative by individuals. B. argues for a close connection between the συνοδάρχαι, the ἀρχέμποροι, and the βουλή in the organization of caravans. The *nomen* Σεπτίμιος, restricted to members of the family of

Ὀδαινάθος and perhaps derived from an ancestor who gained Roman citizenship under Septimius Severus after military service as an auxiliary, was substituted for the usual Ἰούλιος Αὐρήλιος by Odainathos and his family and associates 'per mettere in risalto il proprio nome palmireno ... insieme al *nomen* imperiale,' and granted as an honorary e.g. to Σεπτίμιος Ουορωδης [cited from *Inv.Palm.*; we convert to the more recent corpus of J.-B.Yon: *IGLS* XVII.1.63, 64, 67]. Odainathos' titles ἐξάρχων, λαμπρότατος συγκλητικός, and ὑπατικός are compared with the contemporary case of Aelius Septimius Abgar, dynast of Edessa, whose claim to hold a ὑπατεία should be understood to apply only in a local civic context. Cf. M.Vavasorri, *An.Ép.* (2013) [2016] no. 1703.

1510. **Palmyra. Community and Identity, Imperial period.** A.M.Smith, *Roman Palmyra. Identity, Community, and State Formation* (Oxford 2013), devotes a detailed monograph to this topic, drawing on many inscriptions, primarily in Aramaic (from *PAT*; no epigraphic index). We single out the Greek and bilingual Greek-Aramaic inscriptions of greatest importance to the study (converting references to the most recent corpus): on the role of kinship and tribes in the construction of identity, for ἐγγενής indicating shared descent in a tribal context, e.g. *IGLS* XVII.1.114-116 at 40, with tables 2.1 and 2.2 and the accompanying discussion (42-45) on the primarily Aramaic expressions of tribal affiliation, including the φυλὴ Κλαυδιάς, the φυλὴ Μαγερηνων, οἱ ἐγ γένους Ζαββδιβωλειων, the Μαθθαβωλιοι, the Γαδδειβωλιοι, and the Αγρουδηνοι; the presence of φυλή in the Greek portion of bilingual texts is a safe indicator of tribal affiliation; *IGLS* XVII.1.17/18, for the equation of *gbl* with δῆμος and πόλις (56-58), the latter adduced again at 62 (ph.) to illustrate the importance of the Temple of Bel as 'center for common worship'; for Palmyra's role as an economic center at a regional level, the Tariff (*PAT* 259; cf. our lemma no. 1511) at 69-74, particularly for management of natural resources; *IGLS* XVII.1.257 for the recognition of matrilineal descent groups in Palmyrene society (97); *IGLS* XVII.1.56, 59, 143, 256 for 'voluntary associations' (109/110); *IGLS* XVII.1.67 for the relation between the office of symposiarch and the priesthood of Bel (114/115); in a discussion (117-119) of expressions of reciprocal personal relationships in public inscriptions: φίλος (*IGLS* XVII.1.29, 63, 65, 199, 202, 248, 256), φίλος and προστάτης (*IGLS* XVII.1.66, 68/69), πάτρων (*IGLS* XVII.1.58), εὐεργέτης (*IGLS* XVII.1.255), and σωτὴρ (*IGLS* XVII.1.254); *IGLS* XVII.1.149, 222, 307 on the 'four tribes of the city', stressing the lack of conclusive evidence, in the organization of these tribes with respect to sanctuaries, for a displacement of kinship associations in the construction of identity (133-137); *Palmyre* 103 (cf. *SEG* LI 2151) for the negotiation of Palmyrene identity by its citizens abroad (162/163).

1511. **Palmyra. Tax law, 137 A.D.** *PAT* 259; *SEG* LXII 1609*; cf. LV 1643. K.Jakubiak, *Zeitschrift für Orient-Archäologie* 6 (2013) 147, reports the discovery, in excavations in 2010/11, of the temple of Rabâsirê, mentioned in this inscription as the place of erection of the original (L. 11, ἱεροῦ λεγομένου Ῥαβασειρη, Aramaic L. 10 *hykl' dy rb'syr'*).

M.Gawlikowski, *Studia Palmyrenskie* 12 (2013) 87-96, presents documentation on the discovery of the inscription by the Russian explorer Semyon Semyonovič Abamelek-Lazarev, with similar preliminary information on the re-discovery of its find-spot as reported in *SEG* LXII 1610.

J.C.Meyer, *Studia Palmyrenskie* 12 (2013) 274/275, adduces the text as evidence for the economic integration of Palmyrene villages with the city itself, specifically the tax-free import of foodstuffs.

1512. **Palmyra. Inscribed entablature? Imperial period.** Stone block from an entablature or console found in secondary use in the 'Bâtiment à Péristyle' recently excavated in the southwest quarter of the city. M.T.Grassi, W.Al-As'ad, *Studia Palmyrenskie* 12 (2013) 119 (ph.), mention this inscription, in which the term ἐπιμελητής occurs [from the ph., [- ? -]μελητ[?] followed by another illegible line, Zellmann-Rohrer], to be published by G.Rocca; and nearby an altar with a Palmyrene dedication inscription to the Anonymous God, both perhaps associated with the Spring of Efqa.

1513. **Palmyra. Christian graffito, Byzantine period.** Found in the south adyton of the temple of Bel, probably contemporary with the use of the space as the chancel of a church. Ed pr E.Jastrzębowska, *Studia Palmyrenskie* 12 (2013) 179 (ph.): cross NAH.

1514. **Palmyra. Amphora stamps, Hellenistic/Imperial period.** Edd.pr. F.Laubenheimer C.Römer-Strehl, in A.Schmidt-Colinet, W.Al-As'ad (edd.), *Palmyras Reichtum durch weltweiten Handel. Archäologische Untersuchungen im Bereich der hellenistischen Stadt* II (Vienna 2013) 106-107 (ph.), offer four texts (majuscules) discovered in the joint Syrian-German-Austrian excavations in 1997-2010; three are Rhodian (mid 3rd cent. – mid 2nd cent. B.C.), no new names; fabricant Δαμοκράτης (no. 1), eponyms Ἀθανόδοτος (no. 2) and Ξενοφάνης, Ξενόφαντος, or Ξενοφῶν (no. 3); no. 4, from a context dated to the 1st/2nd cent. A.D., bears the enigmatic 'zwei Abdrücke in Form eines griechischen Lambda' [the same object is included in a section on 'Dipinti und Graffiti' by A.Schmidt-Colinet ibid. 251 as 'Stempel' no. 10].

1515. **Palmyra. Pottery dipinto, Hellenistic.** Red ink on unidentified ceramic fragment, found in the same excavations as our lemma no. 1514. Ed.pr. A.Schmidt-Colinet, in A.Schmidt-Colinet, W.Al-As'ad (edd.), *Palmyras Reichtum durch weltweiten Handel. Archäologische Untersuchungen im Bereich der hellenistischen Stadt* II (Vienna 2013) 250 (ph.), 'palmyrenisch *B* oder griechisch Π.'

1516. **Sidon.** Epigram in honor of Diotimos, ca. 220 B.C. *I.Syrie* 1866a; *SEG* XIV 826 Merkelbach-Stauber, *SGO* IV 20/14/01. C.Bonnet, in J.Rüpke (ed.), *The Individual in the Religions of the Ancient Mediterranean* (Oxford 2013) 50-52, adduces this inscription in English translation as the composition of a 'deeply Hellenized local poet' engaged in a 'sophisticated strategy of communication' of Greek and Phoenician identity. The term Ἀγηνορίδης 'underline[s] the crucial Phoenician contribution to Greek culture' and 'advertise[s] a hybrid sense of belonging without resisting Hellenism.'

1517. **Sidon (?). Grave epigram of Dionysios, 2nd cent. A.D.?** *SEG* VII 266. The stone is now in the Museum of Fine Arts, Boston (acc. 2010.39), cf. *The Museum Year* (2010) (http://www.mfa.org/annual-report-2010/acquisitions.php) a good color ph. is available through the Museum's online catalogue [at the end of L. 5, and below L. 7, two hederae, omitted by *SEG*; a new line, L. 7, should

be begun after Μοιρῶν, Zellmann-Rohrer (via autopsy)].

1518. **Tyre. Corpus of inscriptions.** *I.Tyr* II; *SEG* LVI 1877. For a review of the volume see F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/2012) 55-69; for a new reading, our lemma no. 1521, and for an ineditum, lemma no. 1520.

1519. **Tyre. Inscriptions from the site of the hippodrome.** H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 39-52, presents a catalogue of the inscriptions from the hippodrome and its site before its construction (French translation) and brief comments on their historical significance for the structure and its urban context (some with ph.): *I.Tyr.* I 1, 69, 198, 200; *I.Tyr* II 127, 128, 130-135; no new readings [παραδός at 49 no. 11 is surely a misprint for παραδό(ξου) of ed.pr., *I.Tyr* II 137]; that at 48 no. 8 is identified as *I.Tyr.* II 135, said by ed.pr. to be lost; for inedita see our lemmata nos. 1526-1529.

1520. **Tyre. Honorary inscription for Stateilios Septimios Pausanias, Imperial period.** Fragment of a statue base in the form of a hexagonal cippus of pinkish limestone, mutilated by reuse, seen in the neighborhood of the Church of the Annunciation and said to have been unearthed during the bombings of 2006. Ed.pr. F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/12) 67-69 (ph.). P.-L.Gatier, *BE* (2015) no. 703, after autopsy, proposes a reading in L. 6. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1705.

[- - ca. 5-10 - -]
βουλῆς
Στατειλιον
4 Σεπτίμιον
Παυσανίαν
ῥήτορα
[Ὀκ]τάουϊο[ς]
----- -----

1 [Δόγματι] or [Ψηφίσματι] || 3-5. the elements of the name of the honorand, otherwise unknown, are attested individually at Tyre || 6 ῥήτορα, Gatier; the possibility was rejected by ed.pr., who read the second-last letter as I, in favor of 'un qualificatif ethnique ou topographique (?),' perhaps abbreviated with a following 'tilde d'abbreviation.'

1521. **Tyre. Building inscription for a water-clock, Imperial period.** *I.Tyr* II 72. F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/12) 62/63 (ph. of squeeze), in a review of ed.pr., adduces the description of a water-clock by Prokopios of Gaza (ed. H.Diels, *Über die von Prokop beschriebene Kunstuhr von Gaza* [Berlin 1917]), called a work of τέχνη (as restored in L. 3 of the Tyrian inscription) and including an automated figure of Herakles, popular also at Tyre, who struck a gong with his club to announce the hour; supposing a similar architecture in the Tyrian

clock, A. proposes to restore in LL. 4/5 [πλη]|γήν, the same noun used by Prokopios for "le coup" que frappe Héraklès sur le gong.' The clock may have been connected with the cisterns supplying the city's Roman baths.

P.-L.Gatier, *BE* (2015) no. 703, rejects the interpretation of A. in favor of 'un legs par testament [διατα]γήν, ou ... une dédicace faite [κατ' ἐπιτα]γήν.'

1522. Tyre. Epitaph of Alexandros, Byzantine period. *I.Tyr* I 213. H.Okuyama, in T.Izumi (ed.), *Fenikia. Karutago kara mita kodai no azuma chichukai* (Kyoto 2013) A2-18 (in Japanese), after autopsy in 2009/2010, reads a similar inscription as *I.Tyr* I 214 and 215, where ed.pr. had read only a single Δ: σορία Ἀλεξάνδρου ἔξ

1523. Tyre. Christian epitaph of Ioulianos and Prokopia, Byzantine period. *I.Tyr* II 157. H.Okuyama, in *Fenikia* -- (see our lemma no. 1522) A2-19 (ph. of squeeze) (in Japanese), after autopsy in 2009/2010, publishes a further inscription (B) said to be on the north side of the lid of this sarcophagus; no further details on its relation to the partially effaced inscription published by ed.pr. from 'le petit côté nord de la cuve' (A) [perhaps this is the 'nouvelle inscription' added 'par-dessus ... en incisions aiguës' mentioned but not printed there; a case of re-use?, Zellmann-Rohrer].

A: cross rasura [- - - ca. 10 - - -]ΟΥ κηπουροῦ
μνῆμα

B: cross σορὶν Ἰουλ[ι]ανοῦ
νομικοῦ κ[αὶ] Προ-
κοπίας ἀ[δελ]φ[ῆς]

1524. Tyre. Christian epitaph of Palas, Byzantine period. *I.Tyr* II 154. H.Okuyama, in *Fenikia* - (see our lemma no. 1522) A2-18 (in Japanese), after autopsy in 2009/10, reads διαφήρ[ω]τα for ed.pr. διαφέρ[ω]τα and π[ο]ροφυροπολίσα[ς] for π[ο]ροφυροπολίσας [from the ph. in ed.pr. the final cross follows the final letter directly, so better π[ο]ροφυροπολίσα⟨ς⟩, Zellmann-Rohrer].

1525. Tyre. Christian epitaph of Romanos and Christina, Byzantine period. *I.Tyr* I 154. H.Okuyama, in *Fenikia* -- (see our lemma no. 1522) A2-19 (ph. of squeeze) (in Japanese), after autopsy in 2009/2010, publishes a further inscription (B) from the west-facing gable of the lid of this sarcophagus (that published in *I.Tyr* is on the east-facing gable [A]).

A: σορίν

B: cross
cross σορὶν Ῥωμανοῦ cross
καὶ Χριστίνας

1526. Tyre. Christian epitaph, Byzantine period. Limestone sarcophagus inscribed on the south-facing side of the cover, found to the north of the monumental stairway east of the hippodrome. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 42 no. 2: Πισ- cross τῶν

With parallels from *I.Tyr* I/II for the Πιστοί [see most recently J. B.Yon, J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 315, Zellmann-Rohrer].

1527. Tyre. Topos inscription? Byzantine period. Gray marble column with an inscription in a single line at the foot 'entièrement martelée;' found on the east side of the hippodrome. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 46 no. 6 (ph.) [the ph. shows space for perhaps 5-10 letters; for a partially effaced τόπος inscription see *I.Tyr* II 134, also from the vicinity of the hippodrome, Zellmann-Rohrer].

1528. Tyre. Christian acclamation? Byzantine period. Graffito on the foot of a column, found on the east side of the hippodrome near the *carceres*. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 44 no. 2 (ph.), who refers to proposals of P.-L.Gatier [we read L. 1 from the ph.; L. 2, barely legible, may be in a second hand, Zellmann-Rohrer]:

[- ? -]. vac. ΚΑ ἡ ἐνκένισι⟨ς⟩
[- ? -]ΑΤΟΜΑΣ

[The ph. shows a greenish rectangular stripe over the inscribed area, unclear whether ancient or modern] |' 1. [...] καὶ ἡ ἐνκένισ⟨ις⟩ 'peut désigner la consécration ou l'inauguration d'une église ou bien la fête juive de Mannukah' [apparently Hannukah is meant; ἐνκένισι⟨ς⟩ for ἐγκαίνισις, consistent with the former option or with the restoration of a secular building, before which perhaps [νι-] vac. cross vac. κᾧ or [ν]ι- vac. κᾧ as an acclamation, cf. *SEG* XX 374a, νικᾷ ἡ πίστις τῶν Χ[ρι]στιανῶν, Zellmann-Rohrer] || [2. perhaps [τῆς κατ]ατομ(ὴ)ς, a part of a theater building?, Di Segni].

1529. Tyre. Incerta, Byzantine period. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 48 no. 10 (ph.), notes a Corinthian capital with an inscription 'en deux lettres' [from ph. IA can be read, Zellmann-Rohrer]; and at 49 no. 2, a dipinto on the crowning of the arcade added 'entre les piles 11° et 12' of the aqueduct, of [at least?] three lines, from which survive only A in L. 1 and E in L. 3.

1530-1532. Tyre (area of: Burj aš-Šemali). Epitaphs, 196/7 A.D. Ed.pr. N.Yoichi, in *Fenikia* -- (see our lemma no. 1522) 183-190, describes the decipherment and conservation of wall dipinti and a floor mosaic (dated on the era of Tyre) in the central chamber of a rock-cut tomb (T.01), excavated in 2009-2011.

1530: 185 (ph.) (majuscules). **Topos dipinti.** Four dipinti on the plastered walls; iron nails had been driven into the wall on either side of each dipinto, all of which give the same word: τόπος. The nails were perhaps used to attach a 'name plate' with the personal names of

individuals whose remains were placed in each τόπος [for the terminology cf. *I.Tyr* I pp. 141-142 Zellmann-Rohrer].

1531: 185 (ph.) (majuscules). **Epitaph of Lysis.** Dipinto on the south wall.

χαῖρε, Λῦσις· πάντες θνητοί

[Read from the ph.: puncti at mid-line after χαῖρε and Λῦσις; for the formula cf. *I.Pal.Tertia* Ia 148 Zellmann-Rohrer]

1532: 185 (ph.) (majuscules). **Funerary mosaic inscription.** In the floor of the chamber.

θά⟨ρσει· οὐδε⟩ὶς ἀθάνατος
vacat βκτ' vacat

1. θαις mosaic | 2 βκτ': era of Tyre [for another floor-mosaic providing the date in a columbarium tomb from Tyre see *I.Tyr* I 69, Zellmann-Rohrer].

1533. **Zenobia. Christian graffito? on vessel, Byzantine period.** Ceramic jug inscribed (or painted?) on the body to the left of the handle. Mentioned by N.Haidar Vela, D.Pieri in *Hommages Tate* 140 no. 5 (dr.) [read from dr., Zellmann-Rohrer]: rho-headed staurogram ☧

PALAESTINA

1534. **Palaestina. Corpus of inscriptions.** *SEG* LX 1720; LXI 1423. W.Eck, *Rationes rerum. Rivista di filologia e storia antica* 1 (2013) 17-38, offers methodological reflections on the constitution of the *CIIP* (cf. *SEG* LX 1720, LXI 1423), with particular focus on volumes I-III, and including information on planned future volumes covering Judaea/Idumaea (IV), the Negev (V), Galilaea (VI) Samaria (VII), Golan (VIII), and milestones (IX); work on VII and VIII is currently postponed. Cf. P L.Gatier, *BE* (2013) no. 457.

1535. **Palaestina. Jewish onomastics, 1st cent. B.C. - 1st cent. A.D.** R.Hachlili, in J.H.Charlesworth (ed.), *The Tomb of Jesus and His Family? Exploring Ancient Jewish Tombs near Jerusalem's Walls* (Grand Rapids, MI 2013) 125-149, provides general comments on Jewish naming practices in this period, drawing on numerous inscribed ossuaries in Aramaic and Greek, as context for the Talpiot tomb (see our lemma no. 1562).

1536. **Palaestina. Christian inscriptions in monasteries, early Islamic period.** I.Taxel, in P.R.Preston, K.Schörle (edd.), *Mobility, Transition and Change in Prehistory and Classical Antiquity. Proceedings of the Graduate Archaeology Organisation Conference on the Fourth and Fifth of April 2008 at Hertford College, Oxford, UK* (Oxford 2013) 145-154, cites the mosaic and other inscriptions from the following sites in a re-evaluation of the abandonment of monasteries in the region during this period [we convert references to *SEG*]: Beth Hashitta (*SEG* XX 460; T. cites a re-dating by V.Sussman, *SBF* 54 [2004] 365 to the 6th/7th cent.), Mevo Modi'im (*SEG* XLVIII 1892), Khirbat al-Shubeika (*SEG* LII 1666-1668); Ramot (*SEG* XL 1481) (ph.), Ḥorbat Ḥani (see our lemma no. 1570) (ph.); 'Ain al-Jadida (*SEG* VIII 232). The Islamic conquest did not lead directly or immediately to this phenomenon, which did not progress significantly until the 9th cent.

1537. **Palaestina. Nilotic scenes.** T.Michaeli, in *Lieux de mémoire* 109-138, surveys 11 instances of these scenes in wall paintings and mosaics surviving in modern Israel, focusing primarily on iconography; those accompanied by Greek label-inscriptions are: at 120/121, from Skythopolis (Beth Shean) (see our lemma no. 1591); at 125-127, a public building at Sepphoris (*SEG* XLI 1546); at 127, a Byzantine church at Haditha (*MPI* no. 86), a walled city inscribed Ἔγυπτος; 127-129, Tabga ('En Sheva), Church of the Multiplication of the Loaves and Fishes, fragmentary Nilometer (ε' to ι'), A.M.Schneider, *Church of the Multiplying of the Loaves and Fishes* (London 1937) 54-66 [cf. now Madden, *Corpus* 146 no. 216]. Also included at 112-114 is the so-called 'animal frieze' in the tomb of Apollophanes at Marisa, chamber D, J.P.Peters and H.Thiersch, *Painted Tombs in the Necropolis of Marissa* (London 1905) 23-28, of the 3rd/2nd cent. B.C. [in place of the reference at 112 to 'the human-faced lion accompanied by an inscription naming it HOMOKENTAUR' (by conflation with the Palestrina mosaic? cf. *SEG* XLV 1452), we refer readers to the discussion of edd.pr. at 28 and P.G.P.Meyboom, *The Nile Mosaic of Palestrina* (Leiden 1995) 285n19; more recently D.M.Jacobson, *The Hellenistic Paintings of Marisa* (Leeds 2007) 35, proposes μαρτιχόρας (cf. *SEG* VII 1839 [15]), which suits the animal but plainly will not fit the traces without loss of text at left; from the ph. of edd.pr. and Jacobsen, at most Η....Σ may be read (the last letter perhaps also Ξ, cf. addenda in ed.pr. p. 2), Zellmann-Rohrer].

1538. **Palaestina (and Arabia). Religion: evidence for pagan cult.** P.Figueras, *Pagan Image*, gathers archaeological evidence for 'paganism' [extremely broadly defined] in the region, arranged by site in alphabetical order, including many inscriptions, generally in English translation or paraphrase, and occasionally illustrated with ph. [often cited inaccurately, at second hand, or in out-of-date editions, and giving tenuous, if any, evidence for non-Judaeo-Christian cult]; accompanied by an 'explanatory index of subjects.' [The book may interest epigraphists in that it collects a large and diverse assemblage of inscriptions, some poorly known or unpublished, but the flawed references are a serious impediment to its use; principally through the efforts of L.Di Segni we offer the following concordance of the most important of the texts, by page number, with *SEG* and standard regional corpora. Texts not yet included in either of the latter are treated in separate lemmata as indicated below.]

Askalon: dedication of an Askalonite to Ζεύς and Ασταρτη Παλαιστινή (18): *I.Délos* 2305.

Berosaba-Beer Sheba, inscription found near a Roman well (20): see our lemma no. 1544; inscription mentioning Antipater: *SEG* VIII 281, cf. Robert, *Hellenica* IV, 67 [far from being Roman, as F.

states, it is dated ca. 522 A.D. through the identification of Antipater with a known *dux Palaestinae*: see A.Alt, *ZDPV* 50 (1927) 173-175; *PLRE* 2:106, Antipater II]; epitaph of Georgios: see our lemma no. 1545; Hermes inscription: see our lemma no. 1543.

Caesarea: inscriptions of the Tiberieum (Latin: *CIIP* II 1277) and Hadrianeum (*CIIP* II 1262-1263 (37/38) [neither refers definitely to a temple: the Tiberieum was a lighthouse in the harbor, and the function of the Hadrianeum is unclear (see *CIIP* II pp. 28, 202/203): it may have been a civil building]; Greek-Samaritan amulet (38): *CIIP* II 1685.

Caesarea Panias (area of: Har Senaim): altar (73 [ph.]): *SEG* XLII 1408, *IGLS* XI A 2.

Dora (Tel Dor): Hellenistic weight from Tyre (45/46): *CIIP* II 2132.

Elusa: dedication to Zeus Hypsistos (54): *SEG* XLIII 1053.

Gadara: dedication of a Gadarene to Artemis on Delos (61): *I.Délos* 2377; the 'priestess of Tyche' see our lemma no. 1554; dedication to Horned Zeus: *SEG* LII 1627.

Gaza: grave epigram (62) [erroneous citation of ed.pr.]: *SEG* VIII 269; Gaza (area of: Kissufim), mosaic inscriptions (95/96 [ph.]): *SEG* XXXIV 1472; Gaza (area of: Or Haner): epitaph (115): *CIIP* III 2437.

Gazara-Gezer, pillar with offering to Herakles (71): see our lemma no. 1549.

Gerasa: numerous inscriptions (65-68), cited from the unpublished dissertation of N.Riedl *Gottheiten und Kulte in der Dekapolis* (Berlin 2005), for the following divinities: Ἄμμων, according to F., θεὸς πατρῷος: *I.Gerasa* 23 [not necessarily Ammon; possibly the θεὸς Ἀραβικός of *I.Gerasa* 19-22]; Ἀπόλλων: *I.Gerasa* 38, *SEG* XXXVIII 1652, 1654; Ἄρτεμις: *I.Gerasa* 27 (πατρῴα), 28, 32, 43, 50, 62, *SEG* XXXVIII 1652 (οὐρανία); Diana: *I.Gerasa* 30/31; Δικαιοσύνη: *I.Gerasa* 53; Διόνυσος: *I.Gerasa* 192; Ζεύς: *I.Gerasa* 2-7; Ζεὺς ἄγγελος: *SEG* XXXII 1539; Ζεὺς ἅγιος Βεελβωσωρος and Ἥλιος Αμεραθος: *OGIS* 620, Y.Meimaris *Chronological Systems in Roman-Byzantine Palestine and Arabia. The Evidence of the Dated Greek Inscriptions* (Athens 1992) 113 no. 89 (dated 98/99 A.D.), cf. *SEG* XLV 1991; Ζεὺς Ἥλιος Σαραπις: *I.Gerasa* 15/16; Ζεὺς Ποσειδῶν: *I.Gerasa* 39; Ζεὺς Σωτήρ: *I.Gerasa* 13, 39, *SEG* XXXIX 1656; Ἥρα: *I.Gerasa* 17; Ἥλιος παντεπόπτης: *SEG* VII 839; θεὰ Οὐρανία: *I.Gerasa* 24, 26; θεὸς Ἀραβικός: *I.Gerasa* 19-22; Isis and Νεωτέρα: *I.Gerasa* 15; Καιρός: *SEG* XXXVIII 1652; Κόρη: *SEG* XXXVIII 1652; Κρόνος: *I.Gerasa* 25; Λευκοθέα: *SEG* XXXII 1538; Νέμεσις: *I.Gerasa* 40; Παχειδας: *I.Gerasa* 17/18. We note also the bilingual Greek-Nabataean dedication inscription perhaps on behalf of a king, *I.Gerasa* 1, and the Mosaic of Muses and Poets (ph.), *I.Gerasa* 240.

Gerrha (North Sinai): dedication possibly to Zeus Kasios (71): *IGR* I 1109 [for text, commentary and bibliography see H.Verreth, *The Northern Sinai from the 7th Century BC till the 7th Century AD. A Guide to the Sources* (Leuven 2006) 1:582, cf. *SEG* LVI 2011; V. allows at most a (θεὸς) Πηλούσιος].

Gischala: two amulets (72): see our lemmata nos. 1550-1551.

Golan (area of: Ṣurmān): epitaph (71): *SEG* XLVI 1995 (1).

Hammath Gader: epigram of Eudokia (56): *SEG* XXXII 1502, XLVII 2028.

Hammath Tiberias: synagogue (72/73): *SEG* XX 453, XXXIII 1297-1299.

Hippos (area of: En Gev): dedication to Δουσαρης (48/49 [ph.], 77): *SEG* XXXI 1404.

Jerusalem, Aceldama necropolis (85/86): *CIIP* I.1.292-294, 301 (Eros) and 297 (Megiste the priestess); marble foot dedicated by Pompeia Lucilia: CIIP I.2.709; En Karem, Church of St. John: acclamation to 'martyrs of god:' *CIIP* I.2.849; caption Γῆ on mosaic medallion: *CIIP* I.2.731.

Kefar Yasif: dedication to Αδαδος and Αταργατεις (90, 129): *SEG* XVIII 622.

Khirbat at Tannur: altar (93/94 [ph.]): *IGLS* XXI.4.95 (cf. our lemma no. 1623).

Khisfin [Hısfin]: building inscription (95): see our lemma no. 1552.

Khueinat: two stelai from the Byzantine necropolis of Ostrakine (95 [ph.]) [the modern toponym is better spelled el-Huweinat]: *SEG* XXVIII 1465 (LIX 1880) and 1466 [for a new corpusculum of epitaphs from the same necropolis, see *SEG* LIX 1873-1882].

Mampsis: seal impressions (100): see our lemmata nos. 1572-1577.

Marisa (103): letter of Seleukos IV to Heliodoros (ph.): *SEG* LVII 1838, LX 1723 (cf. our lemma no. 1571); frescoed tombs (ph.): J.P.Peters, H.Thiersch, *Painted Tombs in the Necropolis of Marissa* London 1905) 36-60 (ph.) [and our lemma no. 1537; for more epitaphs from the Hellenistic necropolis: *SEG* VIII 247-259, XXXIV 1477-1502]; imprecations on limestone tablets: *SEG* VIII 245/246, XX 475.

Marwa (near Irbid, Jordan): epitaph (105 [ph.]): *SEG* XLIV 1408.

Maṣuba: amulet (106 [ph.]): *SEG* XLIII 1067.

Madaba (97-100): mosaic of Achilles and Patroklos [not 'Proclos'] (ph.): *IGLS* XXI.2.126; mosaic in fig. 534: *IGLS* XXI.2.127; fig. 535: *IGLS* XXI.2.125; fig. 537: *IGLS* XXI.2.128b/c; fig. 540: *IGLS* XXI.2.128a; fig. 542: *IGLS* XXI.2.128b; fig. 543: *IGLS* XXI.2.128c; fig. 544: *IGLS* XXI.2.142.

Meṣad Tamar [possibly the ancient Thamara; F. gives an erroneous Arabic name and map coordinates]: acclamations (108): see our lemma no. 1578.

Mt. Gerizim: dedication of sundial (69/70): see our lemma no. 1579; dedications to Zeus Olympios ibid.): see our lemmata nos. 1580-1581.

Mt. Hermon: ritual prescription (75): *IGLS* XI 40.

Mt. Karmel: dedication to Zeus Heliopolites (41): *An.Ép.* (1952) 206; *SEG* XIV 832.

Mt. Nebo: mosaic inscription of Thomas the deacon (52/53 [ph.]): *SEG* XL 1535 bis (cf. XLVIII 1919 for re-edition by L.Di Segni); mosaic with representation of Γῆ (ibid. [ph.]): *IGLS* XXI.2.108.

Neapolis: mosaic (110 [ph.]): *SEG* XXIX 1612.

Oboda (113): commemorations (ph.): *SEG* XXVIII 1381, 1383; burial cave (En-Nusra) (ph.): *SEG* XXVIII 1390 (LVII 1822), 1391/1392.

Paneas (117): dedication to Pan (ph.): *I.Syrie* 1892, Merkelbach-Stauber, *SGO* IV 20/16/01 B; to Echo: *I.Syrie* 1894; for the welfare of the emperor: *I.Syrie* 1893, *IGR* III 1109.

Pella (119): dedication to θεὸς οὐράνιος Ἀράβιος: *SEG* XLI 1567.

Petra (121): dedication to Atargatis [perhaps Nabataean, we can locate no such Greek inscription]; mosaic inscriptions, figs. 716-718: *SEG* XLIII 1096, XLIV 1412, XLV 2025.

Philadelphia (Amman) (126/127): dedication to the Nymphs and Muses: *IGLS* XXI.2.12; Helios in the (so-called) temple of Herakles: see our lemma no. 1629; mention of Tyche: *SEG* XXXVII 1618; Philadelphia (area of: ar-Rajib): dedication of a columbarium to Demeter (128): *SEG* XXXVII 1538, XXXIX 1673.

Philippopolis (129): *SEG* XLVII 2086, 2298; see now *IGLS* XV.2.432-439.

Ptolemais (Akko) (129): Κλεοπάτρα θεά: *SEG* XIX 904.

Qedesh (132): altar: *SEG* XXXVI 1289, XLI 1532; Tyche: *SEG* XXXII 1473, XXXVI 1290. [The dedication to Apollo and 'Diana,' cited from M.Aviam, in *NEAEHL* 2, 455, must refer to the sculptural block described by E.Renan, *Mission de Phénicie* (Paris 1864) 675-677, found among the ruins of a temple at Dweir (Doueir) and now at the Louvre; the inscription as printed by Renan mentions only Apollo.]

Rawafa: Greek-Nabataean bilingual dedication (135): *SEG* XXXVI 1390.

Sebaste (144): cult of Sarapis and Isis: *SEG* VIII 95; hexagonal altar dedicated to Kore: see our lemma no. 1585; two further dedications to Kore: see our lemmata nos. 1586-1587.

Sepphoris (146-149): House of Dionysos (ph.): *SEG* XXXVIII 1585, LIV 1676; house with mosaic pavements, Nilotic scenes and a centaur (ph.): *SEG* XLI 1546, LII 1675-1678; synagogue, zodiac (ph. *SEG* LV 1738-1739.

Sha'ar Ramon: Greek-Latin bilingual inscription on a statue of Athena (150): see our lemma no. 1588.

Sheikh Zuweid (North Sinai): Hippolytos mosaic (57/58 [ph.]): Bernand, *Inscr. métriques* 122 (*SEG* I 584, XLVII 2136, LVI 2115 [11]).

Skythopolis (137-142): lintel of nymphaion (ph.): *SEG* XLIV 1367 bis, XLIX 2077; altar of Dionysos found in the basilica: *SEG* XLVI 2047; altar of Dionysus found in the theater: see our lemma no. 1590 dedication to Sarapis, see our lemma no. 1589; cult of Zeus, with 140 note 1323: *SEG* VIII 33 [... inscriptions attesting the cult of Zeus Akraios, neglected by F., see *SEG* XX 456, XXXVII 1529]; an alleged first century inscription mentioning Demeter: *SEG* XLIX 2076 [so identified by G.Foerster, Y. Tsafrir, *Excavations and Surveys in Israel* 6 (1987/8) 29, but later recognized as Eudoxia Augusta, hence to be dated 395-404 A.D; F.'s mention of the cult of Hadrian at Skythopolis is also incorrect: the statue belongs with the legionary camp at Tel Shalem and the triumphal arch with Latin inscription, P.-L.Gatier, *An.Ép.* (1999) [2002] no. 1688]; Samaritan synagogue north of the Byzantine city wall, mosaic inscription accompanied by representation of a lion [the lion and the inscription, completely destroyed, belong instead to a synagogue inside the city, attached to the so-called House of Leontios; representations of animals would not have been found in a Samaritan synagogue in any case]; House of Leontios: see our lemma no. 1591; Monastery of the Lady Mary (ph.): *SEG* VIII 42; Beth Shean Valley dedication to Αζειζος (ph.): *SEG* XXXVII 1530, XLV 1898.

Si'a: inscriptions in the temple, alleged dedications to Herod and the tetrarch Philip (152): *I.Syr.* 2364 [Herod; we have been unable to locate the latter; the only other dedication to a Jewish ruler in the temple is *I.Syr.* 2365 (Agrippa II)].

Sinai (area of: Wadi Haggag): rock inscriptions (152): *SEG* XXVI 1697; A.Negev, *The Inscriptions of Wadi Haggag* (Jerusalem 1977) (cf. *SEG* XXVII 1024) 62-67 no. 242 (ph.; dr.).

Tel en-Niqeiz, statue of Marnas (154/155). [There is in fact no inscription on the statue, as stated explicitly by C.R.Conder, *PEQ* 12 (1880) 7-9; F. refers to his *From Gaza to Pelusium. Materials for the Historical Geography of North Sinai and Southwestern Palestine (332 BCE – 640 CE)* (Beersheva 2000) 256, where he cites L.-H.Vincent, *RBi* 29 (1920) 174 note 4, who mentions only stylistic dating.]

Tel Malhata: mosaic (155 [ph.]): *SEG* LIII 1871.

Tinshemet: mosaic with figure of Tyche (158 [ph.]): *SEG* XLIX 2059.

Umm ar-Rus: mosaic building inscription (159): see our lemma no. 1556.

Unknown provenance (Palaestina): Orphic lamella (162 [ph.]): *SEG* XXIX 1615 [only a tentative identification of the genre].

1539. **Antipatris (area of: Ḥorbat Zikhrin). Christian mosaic building inscription, Byzantine period.** *SEG* XXXV 1548; XXXVI 1324. I.Taxel, *AntTard* 21 (2013) 156 (ph.), reprints this inscription [without reference to previous publications] in the course of a study of the site; the Ἀθανασ[ία] mentioned in the prayer is likely a donor to the construction or renovation of the church; with further speculation about her possible role in the community (164).

1540. **Antipatris (area of: Ḥorbat Zikhrin). Christian mosaic building inscription, Byzantine period.** Mentioned by M.Fischer, in *Actes du XIe Congrès international d'archéologie chrétienne. Lyon, Vienne, Grenoble, Genève et Aoste (21-28 septembre 1986)* (Rome 1989) 2:1797 (no text). I.Taxel, *AntTard* 21 (2013) 158n32, gives a partial reading]ΕΣΒΥ[, confirming Fischer's identification of some form of πρεσβύτερος.

1541. **Askalon (territory). Bilingual Latin-Greek milestone, 218-222 and 286-293 A.D.** Marble column with two inscriptions, found in excavations at the eponymous 'Third Mile Estate' near Askalon; the second (B) was cut with the stone turned upside-down with respect to the first, probably after damage to the original monument. Ed.pr. I.Roll, *'Atiqot* 74 (2013) 223-228 (ph.), with commentary on the titulature of the respective emperors and the implications for the date, and on the location of the *caput viae* for the road to which the stone belonged. See also J.-B.Yon, *An.Ép.* 2013) [2016] no. 1714.

A:

imp(eratori) C[a]es(ari)
divi Ant[o]nini ma-
ioris pi[i f]i[l(io)], (divi) Severi pii
nep(oti), M(arco) [Au]relio
[[Anto[nino pio]]] felici
Aug(usto) tr(ibuniciae) p(otestatis)
via(s) et p[on]t(es) restituit
m(ilia) p(assuum) III

B:

imperato-
ribus Caesari-
bus fratribus
Gaio Valerio
Diocletiano
et M(arco) Aur(elio)
Valerio
Maximiano
p(iis) f(elicibus) invi-
ctis Augustis·
ἀπὸ Ἀσκ(άλωνος)
μ(λια) γ'

A: IMP·C[A]ES·, lapis || 2. DIVI·, lapis || 3. IORIS·, lapis || 4. NEP·,]RELIO·, lapis || 5. FELICI·, lapis | (invicto) suppl. Isaac; 'pas nécessaire,' Dupuis ap. Yon || 6. P·, lapis || 7. VIA·ET·, lapis || via et pontes restituti preferable, Salomies ap. Yon || B: M/·P III, lapis || B.6. MAVR, lapis || 9. PP FF, lapis || 10. AUGG, lapis || 11. ΑΣΚ, lapis | 12. M^I Γ, lapis.

1542. Askalon (area of: Hof Shiqma). Christian mosaic building inscription, 6th cent. A.D. *CIIP* III 2432. I.Taxel, *Semitica et classica* 6 (2013) 98, mentions the discovery by Y.Huster of a mosaic with a Greek inscription from a church, whose wording 'indicates that the complex was not a monastery, but perhaps an estate.' [The same inscription was published in *CIIP*, with no reference to these excavations and a misleading citation of an 'ed.pr.' in which only a ph. is published, Di Segni.]

1543. Berosaba-Beer Sheba. Inscribed medallion, Hellenistic? Figueras, *Pagan Image* 20 'During casual work in one of the streets of the old city in 1985, a medallion was exposed, apparently from the Hellenistic period, showing ... [the] god Hermes,' inscribed Ἑρμῆς; no ph.; no further details. [It is unclear whether a medallion within a decorative mosaic or a free-standing inscribed object is meant, Zellmann-Rohrer; on archaeological grounds the dating is in either case extremely doubtful, Di Segni.]

1544. Berosaba-Beer Sheba. Building inscription of a well, 2nd/3rd cent. A.D. Limestone block, inscribed within tabula ansata, with the final two lines added beneath in a smaller script found by P.Level 'assez voisin de l'un des anciens puits'. Ed.pr. F.M.Abel, *RBi* 12 (1903) 428/429 no. 3 (ph. of squeeze); re-published by A.Alt, *Die griechischen Inschriften der Palaestina Tertia westlich der 'Araba* (Berlin 1921) 13/14 no. 6, and L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* (PhD diss., Jerusalem 1997) 732/733 no. 264, from which she offers *per ep.* an improved reading in LL. 6/7 (supporting that of ed.pr., which had been dismissed by Alt These lines are cited by Figueras, *Pagan Image* 20, in an erroneous tr. based on ed.pr.

ἐπὶ TH...A...[5]..ΠΡ
ἐκτίσθη τὸ φλέαρ Δο-
μεττίου ΘΕ.Ο.ΣΤΟΥ
ΣΠ...ΛΕ... καὶ Κρισ.-
....[8]....ΟΣ οἰκοδ(όμος)·
μνησθῇ Οὐράνις· εὐτύχε,
τυγχάνει μητροπόλει

C.Clermont-Ganneau, *Recueil d'archéologie orientale* 6 (Paris 1905) 370/371 [wrongly cited by Alt as vol. 5], dated the inscription to the reign of Phocas, reading in LL. 3/4 ΜΕ τοῦ θ' ἔτους τοῦ [βα]|σιλ(έως?) ⟨Φ⟩{ωκᾶ} ἐ⟨ν⟩ χρόνοις (ἰνδικτιῶνος) [but since the μητρόπολις in L. 7 must refer to Petra, it should be dated between 106, when Petra was named metropolis of the new province of Arabia, and the reign of Diocletian, when Beer Sheba and the Negev were separated from Arabia and attached to Palaestina, Di Segni] || 1. ἐπὶ T.....[10].....ΠΡ, Alt || in fine perhaps an abbreviation, ἐπαρ χ(ίας) Alt; for the beginning of the line C.-G. considered ἐπὶ τῆς ἀγνείας || 2. l. φρέαρ || 3. ΘΕ.Ο.ΣΤΟΥ, Alt; ΘΕΤΟΥΣΤΟΥ ed.pr. 4. ΣΠ...ΛΕ... καὶ Κρισ.. Alt; ΣΠΟ[..]ΑΕ..ΚΑΙΚΡΙΘΜ, ed.pr. [in 4/5 some form of Κρίσπος? Zellmann-Rohrer] 5 ...ΦΟΒΕΡΟΣΟΙΚΟΔΕ, ed.pr. | 6/7. ed.pr. (majuscules), 'May Ouranis be remembered, good luck, success to the metropolis', Di Segni; the cutter intended perhaps εὐτυχία τυγχάνῃ μητροπόλει, Zellmann-Rohrer; QY.PAN.E EI YAI ..ANEI MH TPOIL.E., Alt.

1545. Berosaba-Beer Sheba. Christian grave epigram of Georgios, Byzantine period. *GV* 2000, Merkelbach-Stauber, *SGO* IV 21/07/02. Marble slab found in re-use as a paving-stone in the courtyard of a house (Amin Effendi el-Ḥalaby). Ed.pr. M.-J.Lagrange, *CRAI* (1904) 299/300; independently re-published by A.Jaussen, R.Savignac, H.Vincent, *RBi* 14 (1905) 249/250 (ph.); cf. M.N.Tod, *PEF Annual* 3 (1914/5) 135 no. K, who reports that C.L.Woolley saw a ph. in Beer Sheba in 1914; no further details. Re-printed by A.Alt, *Die griechischen Inschriften der Palaestina Tertia westlich der 'Araba* (Berlin 1921) 23 no. 39. Mentioned by Figueras, *Pagan Image* 20 (ph.; translation).

cross Θειοδότου παῖς εἰμὶ Γεώργιος· ἀλλά με Μοῖρα
ἔσβεσεν ἐν νεότητι, γόον δ' ἀπέλειπα τοκῆϊ
καὶ θείῳ μεθέπειτα, ὅς μ' ἔτρεφεν ἐσθλὰ διδάξας·
vacat ἄλλως· vacat
τὸν γλυκερὸν χαρίεντα Γεώργιον ἠύτε λύχνον
ἔσβεσε Μοῖρ' ὀλοὴ πινυτὸν πάιν· ἄγχι δὲ πάμπου
κεῖται νέος Φαέθων Ἑλικώνιος ὃς γενετῆρι
καὶ θείῳ μεθέπειτα γόον πολύδακρυν ἀφῆκεν cross
vacat ἰνδ(ικτιῶνος) ιβ' vacat ἐτ(ῶν) ιη' cross ὁ Χ(ριστὸ)ς ἀναπαύσῃ σε ὀρφανέ μου

2. Δ'ΑΠΕΛΕΙΠΑ, lapis || ΤΟΚΗΪ, lapis || 3. ΕΠΕΙΤΑ: Μ', lapis || 5 ΗΫΤΕ, lapis | 6. ΜΟΙΡ'ΟΛΟΗ, lapis | ΠΑΪΝ, lapis l. πάιδα || 7. ΕΛΙΚΩΝΙΟΣ:, lapis || 8. πολὺ δάκρυν, ed.pr., J.-S.-V. || 9. ΙΝΔ^{ι} ΪΒ ΕΤ^{ι} ΪΗ, lapis || $\overline{\text{ΧΣ}}$, lapis || $\text{Μ}^{\text{ΟΥ}}$, lapis.

1546. Caesarea Maritima. Role of Greek language in public inscriptions. Cf. *SEG* LXII 1649. W.Eck, in R.Boustan et al. (edd.), *Envisioning Judaism. Studies in Honor of Peter Schäfer on the Occasion of his Seventieth Birthday* (Tübingen 2013) 94-104, examines the exceptions to the general dominance of Latin in public inscriptions in this Roman colony before the 4th cent. A.D.: *CIIP* II 1266, statue in honor of T. Φλ. Μάξιμος erected by a κουράτωρ πλοίων, the choice of Greek perhaps motivated by the status of the honorand as a φιλόσοφος; *CIIP* II 1288, equestrian statue in honor of Αἰμίλιος Μάρων, Greek chosen perhaps for the sake of the honorand, whose name suggests a native of an eastern province (similarly *CIIP* II 1189); the fragmentary copy of an official ἀπόφασις *CIIP* II 1195, rendered in Greek to achieve greater public comprehension; and *CIIP* II 1361, 1362, and 1856, probably fragments of seats from the amphitheater with inscriptions reserving them for δεκουρίωνες, another case of the transliteration of a Latin title into Greek. The arch inscriptions *CIIP* II 1370 and 1371, which use for the city the honorary title μητρόπολις, may belong in this period or slightly later in the 4th cent.

1547. Caesarea Maritima. Hippodrome. Dedication? of the charioteer Myrismos, Imperial period. Inscribed marble slab found in excavations in 1992-1998, in a vaulted space beneath the eastern cavea identified as a 'shrine,' along with four 'votive legs' [in fact 'feet', see now *CIIP* II 1130/1131, Di Segni]. Ed.pr. Y.Porath (ed.), in id. (ed.), *Caesarea Maritima Volume I. Herod's Circus and Related Buildings. Part 1: Architecture and Stratigraphy* (Jerusalem 2013) 106/107; the inscription is studied in detail by H.Cotton and W.Eck in a later volume of the report, *Part 2: The Finds* (Jerusalem 2015)

197/198 (along with the votive feet, 199/200), which we reserve for a future volume of *SEG*: Μύρισμος ἡνίοχος.

1548. **Dor (area of: Tantura). Builders' marks on ship's timbers, 7th-9th cent. A.D.** Greek letters incised on ceiling planks found in 'Shipwreck E' in the Tantura Lagoon. Ed.pr. E.Israeli *Michmanim* 24 (2013) 57 (dr. of D.) (English summary, 41*):

A: plank C2: ΔΔ
B: plank C3: Δ
C: plank C10: Δ
D: plank C11: ΧΑΔ
E: plank C13: Α
F: plank C13: ΕΙΓ

1549. **Gazara-Gezer. Altar of Herakles and an anonymous god, Hellenistic.** Votive altar described without text by R.A.S.Macalister, *Bible Side-Lights from the Mound of Gezer. A Record of Excavation and Discovery in Palestine* (London 1906) 176 (ph.), who mentions a second inscription 'on the other side [giving] the name Jehovah in its Greek form' [we read the only visible inscription from the ph., Zellmann-Rohrer]. Mentioned by Figueras, *Pagan Image* 71 [at second hand from N.D.Bentwich *Hellenism* (Philadelphia 1919) 363/364].

Ἡρακλέους
.... κρὶ τρῦ
συννάου
θεοῦ ἐπηκόρυ

[2. Exiguous traces, perhaps θεοῦ with malformed Θ || 2/3. for the joint cult of Herakles cf. the honorary inscription from Roman Tyre for a priest of Ἀγαθὴ Τύχη, Ἡρακλῆς, Λευκοθέα, and another styled πρόμαντις whose name is lost, in J.-B.Yon and J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 310 || 4. ἐπηκόου for the epithet in the region cf. *SEG* XVIII 622, Zellmann-Rohrer.]

1550-1551. **Gischala. Acclamations and invocations on amulets, 4th/5th cent. A.D.** Two oval bronze amulets found in a rock-cut tomb, dated by archaeological context. Ed.pr. N.Makhuli, *QDAP* 8 (1939) 48/49 (ph.), republished by L.Di Segni, *SCI* 13 (1994), 95/96 nos. 1a/1b. Mentioned by Figueras, *Pagan Image* 72 (partial ph.).

1550: 48 (ph.); Di Segni 95 no. 1a. **Acclamation on amulet.** Oval bronze amulet, on the obverse, nimbed rider spearing adversary, inscribed around the edge (A); on the reverse, magical signs and an inscription (B).

A: εἷς θεὸς ὁ νικῶν τὰ κακά B: Ιαω Σα βαω Μ(ι)χ(αή)λ

A. For Di Segni's discussion of the εἷς θεός formula, with an extensive collection of parallels, see *SEG* XLIV 1340 || B. ΜΧΑ amulet.

1551: 49 (ph.); Di Segni 95 no. 1b. **Acclamation and invocation on amulet.** Oval bronze amulet, obverse as above (A), with the addition of a lion at the bottom; on reverse, eye attacked by spear and daggers from above and lion, leopard, crane, snake, and scorpion from below, inscribed in the upper half (B).

A: εἷς θεὸς ὁ νικῶν τὰ κακά B: Ιαω Σα|βαωθ Μιχ|αὴλ βοήθι

1552. **Hippos (area of: Ḥisfin). Building inscription, Byzantine period.** *SEG* XLVI 1956 (3). The 'Hercules' knot' in the wreath around the inscription on this lintel is briefly mentioned in Figueras, *Pagan Image* 95 (ph.) [from the superior ph. published by F. the patronym may be read as Δίου, Zellmann-Rohrer].

1553. **Jericho. Jar inscriptions, Hasmonean period.** Three fragmentary inscriptions from sherds of storage jars found in the excavations of the Herodian complex. Ed.pr. A.Ecker, in R.Bar-Nathan, J.Gärtner (edd.), *Hasmonean and Herodian Palaces at Jericho V. The Finds from Jericho and Cypros* (Jerusalem 2013) 309/310 (ph.): **1) in charcoal, dated by context to 31-15 B.C.:** [- ? -]ΝΟ. [- ? -]; **2) in charcoal:** [- ? -]Ε[- ? -]; **3) in black ink, dated by context to 85/75-31 B.C.:** [- ? -]. vacat [- ? -] | [- ? -]Δ vacat [- ? -] | [- ? -]. vacat Δ[- ? -]; **the ample space separating the three lines suggests division 'into three *tituli*.'**

1554. **Gadara. Dedication of Septimios Andromachos and Antonios on behalf of their children, 2nd/3rd cent. A.D.** Limestone block with traces of rubrication, found in the temple precinct near the north theater. Described by T.M.Weber, *Umm Qēs I. Gadara Decapolitana. Untersuchungen zur Topographie, Geschichte, Architektur und bildenden Kunst einer "Polis Hellenis" im Ostjordanland* (Wiesbaden 2002) 288 no. IS 17 (ph.) (no text; publication by M.Wörrle announced; cf. *SEG* LII 1620); ed.pr. N.Riedl, *Gottheiten und Kulte in der Dekapolis* (unpublished PhD diss., Berlin 2005) 398/399 no. GA.52 [without underdots; we collate with the good ph. of Weber, Zellmann-Rohrer]. Mentioned by Figueras, *Pagan Image* 61.

[- - ca. 5 - -] Σεπτίμιος Ἀνδρόμαχος βου(λευτὴς)
ἀπὸ ἱ(ππικῶν) στρατειῶν ἱερεὺς θεᾶς Ῥώμης ὑπὲ̣[ρ]
θυγατρὸς Ἀλφηνῆς Σεπτιμίας Κλεοπ[άτρας]
ἱερασαμένης τῇ τῆς πόλεως Ἀγα[θῇ Τύχῃ]
καὶ Ἀντώνιος Ῥούφου βουλ(ευτὴς) ὑπ[ὲρ]
Ἀντωνίου υἱοῦ ἱερασαμέν[ου ca. 4-7 - -]

[- - ca. 7-8 - ·]..T...[· ca. 6-9 - -]
------ ---------- --

[1. Layout of ed.pr. seems to indicate a break at the top, but the ph. shows a clean top margin, probably only the praenomen of the first dedicant is lost; the ph. also shows frequent, if not complete, word-division by interpuncts Zellmann-Rohrer] | ΒΟΥ, lapis | 2. ΑΠΟ Ι· ΣΤΡΑΤΕΙΩΝ, lapis; ἀπὸ στρατειῶν, ed.pr. || ὑπὲ[ρ], ed.pr. || 3. Κλεοπ[ατρα; ed.pr. 4. Ἀγα[θῇ Τύχῃ], ed.pr. | 5. ΒΟΥΛ·, lapis || ὑπ[ὲρ --------], ed.pr. | 7. om. ed.pr.

1555. **Gadara. Amphora stamps, Hellenistic-Imperial period.** G.Jöhrens, in A.Hoffmann C.Bührig (edd.), *Forschungen in Gadara/Umm Qays von 1987 bis 2000* (Rahden 2013) 53-101 (ph. publishes 134 amphora stamps found in excavations in 1989 and 1991-1997, which we do not reproduce; the catalogue is accompanied by indices of personal names. More than 90% are Rhodian, including the first published appearance of the eponym Θεύφιλος (56 no. 3); among the remainder are stamps from Knidos, Kos, Chios, Sinope, and Thasos, and one in Latin (89 no. 134).

1556. **Hebron (area of: Umm ar-Rus). Bilingual Greek-Aramaic Christian mosaic building inscription, Byzantine period.** Mosaic in the floor of a church, with vine motif and kantharos, above which cross flanked by names in 'Syriac' [more accurately Christian Palestinian Aramaic, see S.P.Brock, *Annali... Istituto Orientale di Napoli* 38 (1978) 257, Di Segni] and Greek. Edd.pr. H.Vincent, *RBi* 8 (1899) 454/455 (dr. [no reading of 'caractères syriaques'] and independently R.A.S.Macalister, *PEQ* 31 (1899) 202 ('two [inscriptions] in Syriac, one in Hebrew, and one in Greek'); F.M.Abel, *RBi* n.s. 16 (1919) 247, takes the Greek inscription to mean that the church was dedicated to Saints Kyros and Ioannes, which is accepted by B.Bagatti, *Antichi villaggi cristiani della Giudea e del Neghev* (Jerusalem 1983) 133-134 (ph.). M.Avi-Yonah, *QDAP* 3 (1933) 45 no. 326, favors the identification of Saint Ioannes alone, based on his translation of the Aramaic as 'Saint John, Jonas[, p]riest' [from ph. perhaps *qrh* instead of *mrh* at top right, which could be reconciled with Abel's Κῦρος and Ἰωάννης; at top left Avi-Yonah's Jonas (*ywn'*) is uncertain, perhaps instead *nwnns* for 'Nonnos' or *nqws* for 'Nikos?' Zellmann-Rohrer]. Brief mention in Figueras, *Pagan Image* 150 (ph.), who follows Avi-Yonah's interpretation; cf. now also Madden, *Corpus* 134/135 no. 199. Greek at lower right of cross: cross Κύρου Ἰωάννου

1557. **Jerusalem. Curse tablet of Kyrilla against Iennus, ca. 285 - 363 A.D.** Lead tablet written in fluid cursive probably by a professional, folded 8-10 times top to bottom, with traces of possible border-lines at the top; found in excavations in a large Roman structure in the City of David in a dated context. Edd.pr. D.Ben Ami, Y.Tchekhanovets, R.W.Daniel, *ZPE* 186 (2013) 227-236 (ph., dr., translation), with detailed commentary, including parallels for divine names, non-Greek *logoi*, and textual formulae from curse tablets and ritual handbooks on papyrus. Cf. D.Feissel, *BE* (2013) no. 464; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1712.

ἐ[λ]θέ μοι ὁ κατὰ γῆν, χθ[όνιε]
δαίμων, ὁ κρατῶν καὶ δεσμεύ

ων, Αβρασαξ· ἐλθὲ Ἑκάτη, τρίμορ-
φε βασίλεια, Ερεσχιγαλ· ἐλθέ μοι
βασιλεῦ Πλούτων τῷ μεγά-
λῳ σου ὀνόματι Υεσεμμιγα-
δων· ἐλθέ μοι Γῆ χθονία καὶ Ἑρμῆ
χθόνιαι καὶ Πλούτων καὶ Φερ(σ)ε
φόνη βασίλεια· κρούω καὶ κατα-
κρούω καὶ καθηλῶ Ιεννυτος ὃν
ἔτεκεν ἡ μήτρα τὴν γλῶσσαν
τὰ ὅμ[μ]ατα τὸν θυμὸν τὴν ἔριν
τὴν ὀργὴν τὴν χρόνισιν τὴν έναν-
τίωσιν ὅπως μηθὲν ὑπεναντι-
ώσῃ, ὅπως μηθὲν ὑπεναν-
τίον εἴπῃ ἢ καταπράξῃ πρὸς
Κύρ[ι]λλαν ἣν ἔτεκεν ἡ μή-
τρα .[.].[.]ον ἀλλὰ ὑποταγῇ
αὐτῇ ὁ Ιεννυς ὃν ἔτεκεν ἡ μή-
τρα· πότνια Φερσεφόνεια, τέλει
[τ]ελέαν ἐπαοιδήν· signs
[.]. signs νε ευηια
[..]αη ηαω Ιαωθ Ιαβωθ Ια-
[ω]θ Ιαβωχ Αμαβωθ Ιαβωχ

1 Ἑκάτη: ε corr. from κ || 6. Υε- corr. from Ηε-? | 8. l. χθόνιε | 8/9. Φερ(σ)ε|φόνη, ΦΕΡΕΙΦΟΝΗ tablet from dr. and ph., Zellmann-Rohrer; Φερσεφόνη, edd.pr., but no trace of C visible | 9.-16. the curse formula at the core is comparable to another found in a group of tablets of the 3rd cent. A.D. from Kourion on Cyprus (*I.Kourion* 127, 130, 131, 134, etc.), which also share the unusual naming of the user of the tablet and partial use of hexameter; both the Jerusalem and the Kourion texts are referred to a context of judicial conflict. A novel feature of the new tablet is the motif of hammering and nailing (LL. 9/10: κρούω καὶ κατακρούω καὶ καθηλῶ), for which edd. find parallels in late ancient and later Byzantine ritual recipes for the identification of thieves; here it may have corresponded to literal ritual actions accompanying deposition. || 10. Ιεννυτος for Ιαννητος, so too Ιεννυς for Ιαννης in L. 19 | 13. χρόνισιν probably 'delaying, procrastination' in a judicial context, with reference to a commentary on Aristotle where ἡ ἐπί τινι πράγματι χρόνισις glosses χρονοτριβεῖν | 17. Κύρ[ι]λλαν from dr. Zellmann-Rohrer; Κύρ[ιλ]λαν, edd.pr. || 18. .[.].[.]ον: 'One might expect here the mother's name, perhaps a feminine ending in -τον, and, in this case, nominative for genitive. But this possibility is challenged by the writer's otherwise correct inflection of Greek forms and by the fact that a personal name does not follow' μήτρα in the formula in LL. 11 and 20, edd.pr., suggesting instead an inversion of ἀλλὰ μᾶλλον [but it is easy to imagine the user knowing her own mother's name but not that of her target, while the otherwise correct inflection is no credit to the writer if the text was in fact copied from a formulary, as suggested by edd., Zellmann-Rohrer]; ὑποταγῇ: η corr. from υ || 20/21. πότνια - ἐπαοιδήν: a dactylic hexameter, edd.pr., with parallels || 21/22. signs: individually type-set by edd.pr., which we do not reproduce.

1558. **Jerusalem (area of: Kidron Valley). Bilingual Greek-Aramaic epitaph of Simon and Alexander, 1st cent. A.D.** *CIIP* I.1.324. A.Lemaire, in *Tomb of Jesus* -- (cf. our lemma no. 1535) 112-121

(ph.), considers the word *qrnyt* in the Aramaic version to be surely a mistake of the cutter for *qrnyh* paralleled in other Aramaic texts, which assures that the two men, Ἀλέξανδρος and his father Σίμων came from Kyrene; the proposed connection with the Σίμων Κυρηναῖος father of Ἀλέξανδρος in *Mark* 15:21 [cf most recently *CIIP*, which is not cited] is likely on the basis of onomastic statistics, but remains 'only ... possible.'

1559. **Jerusalem (area of: 'En Ya'el). Inscribed Christian invocation on bronze pendant. Byzantine period.** *CIIP* I.2.1085. R.Kool, *'Atiqot* 76 (2013) 135-137 (ph.; dr.), gives an essentially identical edition of this object to that now printed in *CIIP* [no reference to the latter or the attractive proposal of D.Feissel, *BE* (2012) no. 475, cf. *SEG* LX 1720; the invocation for help addressed to the Ἀντίληψις (or to any church) remains unparalleled, however, Di Segni].

1560. **Jerusalem (area of: 'En Ya'el). Christian inscription on lamp, 7th cent. A.D.** Ceramic candlestick lamp with burnt nozzle, found in the courtyard of a burial cave. Ed.pr. A.de Vincenz. *'Atiqot* 76 (2013) 126/127 (ph.; dr.): φῶς Χ(ριστο)ῦ φέν(ει) πᾶ(σι)ν.

Ed.pr. refers the somewhat distorted Greek inscription to type B 3.2 in the classification of Loffreda (*SEG* XXXIX 1617 = 1706), adopting the latter's dating — the writing is clockwise 'with the base of the letters facing the center of the lamp except for ω in φῶς and ν in πᾶ(σι)ν, which are inverted; φ|||ωςχυφενπαααν lamp; l. φαίνει; the marks between φ and ω are a 'ladder symbol ... associated with Christian baptism', ed.pr., citing Loffreda.

1561. **Jerusalem (area of: Khirbat al-Mughram). Epitaph of Iason, 70-135 A.D.** Among six stone ossuaries found in a burial cave at this site in salvage excavations in 2002. Ed.pr. Z.Adawi *'Atiqot* 76 (2013) 4* no. 3 (ph.) (in Hebrew; English summary 215/216): Ἰάσων.

1562. **Jerusalem (area of: Talpiot). Epitaph, 1st cent. B.C./1st cent. A.D.** *CIIP* I.1.477. A.Kloner — S. Gibson, in *Tomb of Jesus* — (cf. our lemma no. 1535) 29-75 (ph.), document and discuss in detail the circumstances of the find and the archaeological context of this ossuary, along with five others inscribed in Aramaic and four uninscribed, in a burial cave; the onomastics of the deceased leave 'nothing to commend the Talpiot tomb as the family tomb of Jesus.'

J.J.Price, at 304-309, once again dismisses the reading of ed.pr. Μαριαμηνου ἡ Μαρα and evaluates the remaining options [printed side-by-side in *CIIP*, to which no reference is made], Μαριαμη καὶ Μαρα or Μαριαμ ἡ καὶ Μαρα; in the former case the second name could belong to a man as well as a woman the use of Greek is 'by no means an infallible guide' to the language spoken by this person or persons.

S.Pfann, at 184-205 (ph.), argues at length (as already in *Near Eastern Archaeology* 69 [2006] 130-136) against the reading of ed.pr. and the second alternative of Price, pointing to the lack of contemporary regional parallels for the ὁ/ἡ καί formula, and urges instead Μαριαμη καὶ Μαρα, the ossuary having been re-used for the bones of a second woman whose name was added 'sometime later by a second scribe.'

1563. **Jerusalem (area of: Tyropoeon Valley). Stamped amphora handles, late 3rd-mid-2nd cent. B.C.** 28 handles found in excavations in 2007. Ed.pr. D.T.Ariel, in D.Ben-Ami (ed.), *Jerusalem. Excavations in the Tyropoeon Valley (Giv'ati Parking Lot). Volume I* (Jerusalem 2013) 327-337 (ph.); all are Rhodian but one, from Kos (335 no. 28); no new names; one rare fabricant, Ἀχταίων (329 no. 3); with onomastic index.

1564. **Jerusalem (area of: Tyropoeon Valley). Abecedary, early Imperial period.** *SEG* LVIII 1760. Y.Tchekhanovets, in *Jerusalem. Excavations* — (cf. our lemma no. 1563) 343 (ph., dr.), republishes this inscription with similar readings and interpretation for the obverse, mentioning also on the reverse 'a single letter ... in the upper left corner,' perhaps Δ [not visible in ph.].

1565. **Jerusalem (?). Metrological inscription, 7 B.C.** *SEG* LV 1723. E.Dąbrowa, in G.Paximadi, M.Fidanzio (edd.), *Terra Sancta. Archeologia ed esegesi. Atti dei convegni 2008-2010* (Lugano 2013) 195-201, questions the assumption of ed.pr. that the two inscriptions on this object were executed at the same time, as the second may have been a later addition upon re-working of the measure.

L.Di Segni, ibid. 173-191 (ph.; dr.), returns to this object, reiterating her previous interpretations and commentary regarding the reading βα(σιλέως) and the dating, with particular focus on the chronological problems in the careers of the governors of Syria Marcus Titius and Quirinius as attested in Josephus and *Luke* 2:1-3. In response to the criticisms of Gatier and Dąbrowa, D. S. urges that the only city-era possible in place of a regnal year of Herod, given the career of Marcus Titius, is the Caesarean era, used at Gabala and Balanaia, but the formula ἔτους Βα(λανέων) is unexpected, in place of e.g. Βα(λανέων) ἔτους; if βα(σιλέως) is accepted, the reign of Herod is the only possible reference; if the final numeral ΔΚ represents instead the month date, on the same era of Actium 24 Xandikos would in fact fall in the 34th year of Herod; the hypothesis of Dąbrowa that the two inscriptions were made in two separate phases is rejected as impractical for manufacturing purposes.

1566. **Karmiel (area of: Ḥorbat Kenes). Christian mosaic building inscription, 5th/6th cent. A.D.** Roundel with serpentine border, letters in black on yellow-white ground, with hederae above and below. J.Ashkenazi, M.Aviam, *Cathedra* 147.2 (2013) 22/23 (in Hebrew), publish a good color ph. of this mosaic, said to come from a monastic church [an unsubstantiated identification, more likely 'a community church erected by well to-do inhabitants of the countryside,' see L.Di Segni in J.Patrich, O.Peleg Barkat, E.Ben Yosef (edd.), *Arise, Walk Through The Land. Studies in the Archaeology and History of the Land of Israel in Memory of Ehud Netzer Hirschfeld on the Tenth Anniversary of his Demise* (Jerusalem 2016) 190*] with Hebrew translations of some of the names; no further details [read from the ph., Di Segni and Zellmann Rohrer]:

μνησθοῦσειν
ἐν τῷ ἁγίῳ τόπῳ
Ζῶσυς καὶ Χαᾶλους
καὶ Ῥοῦφος καὶ Ἰουλι-
ανῆς καὶ Ἀρσακίου υ-
[ἱο]ῦ καὶ Εὐθυμοῦς
καὶ Ἀρσακίου καὶ
Κύρας καὶ Εὐστόγις κ(αὶ)
Μάχου διακ(όνου) Δόμνι
Αδουθα Ματρώ

[Diagonal fillers at the end of LL. 4, 7 | 1. l. μνησθῶσιν | 3. Ζῶσυς: cf. *SEG* XLII 1458, LXII 1671 (80), 1688/1689, Di Segni Χαᾶλους: cf. *PAES* IIIA.5.762 Χααλου (gen.), Zellmann-Rohrer; perhaps instead Χαλλους or Χα⟨μ⟩ους, Di Segni | Εὐθυμοῦς: hypocoristic of Εὐθυμία | 8. Εὐστόγις: i.e. Εὐστόργι(ο)ς || 9. Δόμνι i.e. Δόμνη, the first of three single women in contrast to the pairs of husbands and wives preceding, Di Segni || 10. Αδουθα: cf. the Syrian Αδουδας discussed in *SEG* LIV 971, Di Segni || Ματρώ(να) also possible, Di Segni.] || for another inscription from the site see *SEG* XLV 1952 (with mention of a total of six Greek inscriptions); for preliminary notices of the find see also D.Avshalom-Gorni, M.Aviam, *Excavations and Surveys in Israel* 15 (1995) [1996] 25-27, and M.Aviam, *Jews, Pagans and Christians in the Galilee. 25 Years of Archaeological Excavations and Surveys, Hellenistic to Byzantine Periods* (Rochester 2004) 188-191 (ph.).

1567. **Kypros. Amphora dipinto, 37-34 B.C.** Amphora sherd with dipinto in red ink, from the excavations at the Herodian fortress. Ed.pr. A.Ecker, in R.Bar-Nathan, J.Gärtner (edd.), *Hasmonean and Herodian Palaces at Jericho V. The Finds from Jericho and Cypros* (Jerusalem 2013) 311/312 (ph.):

[- ? -]ΧΗΤΛΙΘ

[- ? -]χητ( ) λ(ίτραι) ιθ, a form of a personal name e.g. Εὐτύχης followed by an indication of the weight of the amphora or its contents, or]χηται θ, a verb form of e.g. δέχομαι ἔχω, παρέχω [the second solution seems preferable, as a unit of volume would be expected in the first case, Di Segni].

1568. **Kypros. Amphora dipinto, 1st cent. A.D.** Amphora sherd with dipinto in black ink, from the excavations of E.Netzer and E.Damati at the Herodian fortress. Ed.pr. A.Ecker, in *Hasmonean and Herodian Palaces* -- (cf. our lemma no. 1567) 310/311 (ph.):

ΗΔΟ.[- ? -]

A name such as Ἡδόνη, Ἡδονικός, Ἡδόνιν, or Ἡδοῦς? [The unread letter before the break is a wedge-shaped abbreviation mark, and hence a name is unlikely; perhaps instead ἥδο(ς) 'vinegar' followed by a quantity or production date. Di Segni.]

1569. **Lydda (area of: Ben Shemen). Christian building dipinto of a burial cave, late 3rd/early 4th cent. A.D.** Painted in red on the wall plaster of a burial cave, within tabula ansata; discovered in excavations in 1995. Ed.pr. L.Di Segni, *'Atiqot* 73 (2013) 67-70 (ph.), with onomastic commentary:

[Ι]ωεζαρος [- - ca. 5 - -]ος κ(αὶ) Θεω-
[κ]τίστα τε Ὑγιένων κτίσ(τη)ς
[ἔπ]ρασσε ἅμα Πομπυλίᾳ
[τοῦ Χρι]στοῦ θεράποντες

1. [Ι]ωεζαρος: [Ι]ο- also possible || 2. κτίσ(τη)ς: KTIC[dipinto || 4. the collocation of θεράπων instead of δοῦλος with Χριστοῦ indicates a dating to 'an early period, when the idioms of Christian devotional formulas had not yet crystallized.'

1570. **Lydda (area of: Ḥorbat Ḥani). Christian mosaic building inscriptions, 5th-8th cent. A.D.** Two inscriptions from a monastery at this site are described by U.Dahari and Y.Zelinger, in *NEAEHL* 5, 1765 (ph.); I.Taxel, *BASOR* 369 (2013) 165-168 (ph.), discusses the mosaic pavement in this 'agricultural communal monastery' founded in the fifth cent. and gives further details on the later inscription added in the early eighth century 'mentioning the monastery's mother superior,' in the context of a study of settlement patterns in Palestine in the early Islamic period; cf. also our lemma no. 1536. [The texts were subsequently published along with a third from the same site by L.Di Segni, in G.C.Bottini, L.D Chrupcała, J.Patrich (edd.), *Knowledge and Wisdom. Archaeological and Historical Essays in Honour of Leah Di Segni* (Milan 2014) 205-208, and will be covered in the next volume of *SEG*.]

1571. **Marisa. Letter of Seleukos IV to Heliodoros (and two covering letters) on an official appointment, 178 B.C.** *SEG* LVII 1838; LX 1723; cf. LX 1947. W.Ameling, in S.Kreuzer, M.Meiser, M.Sigismund (edd.), *Die Septuaginta. Entstehung, Sprache, Geschichte. 3. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 22.-25. Juli 2010* (Tübingen 2012) 337-359, presents a text and English tr. on the basis of edd.pr., Gera, and Jones [but not A.Bencivenni, for whose readings see *SEG* LVII 1838], as the material for a study of Seleucid 'Religionspolitik,' with particular attention to the terms ἀσφάλεια, εὐδαιμονία, εὐσέβεια, ἐπιμέλεια, and αἱ τῶν θεῶν τιμαί, and comments on the implications of the extent of the competence of the appointee Olympiodoros as ἀρχιερεύς to include all of Syria and Palaestina, without the exception of Jerusalem, and the account of Heliodoros in 2 *Maccabees* 3; the Marisa inscription does not support the identification of 'religiöse Vereinheitlichung' under the Seleucids. A. also suggests from the proximity of the dates of the letters of Heliodoros and Dorymenes that the two officials were based in the same place, perhaps at Antioch.

1572-1577. **Mampsis. Seal impressions, 2nd cent. A.D.** 27 clay sealings, most with traces of papyrus-fibers from the original documents to which they were applied; found among the ashes of a fire at the feet of a human corpse in the Nabataean cemetery. Ed.pr. A.Negev, *IEJ* 19 (1969) 90-99

(ph.); the impressions seem to have been made by coins, see A.Spijkerman, *Coins of the Decapolis and the Provincia Arabia* (Jerusalem 1978) 274-277 nos. 41-44. One group (our lemmata nos. 1572-1575) consists of zodiac signs, the name of the corresponding Aramaic month in Greek, and the toponym Ραββαθμοωβ, i.e. Areopolis; another gives the toponym Χαρακμωβα (our lemmata nos. 1576/1577). Six of the texts are mentioned by Figueras, *Pagan Image* 101 (ph.). Four will be included in volume 2 of L.Di Segni, Y.Tsafrir, *Onomasticon of Judaea-Palaestina and Arabia in the Greek and Latin Sources* (Jerusalem; in press), from which we include texts communicated by Di Segni *per ep.* along with two others that appear in Figueras.

1572: 96 no. 20 (ph.); Spijkerman 274 no. 41; Di Segni, Tsafrir 925. **Seal impression.** Black clay; figure of standing man, crowned (?) and holding scales (sign of Libra): Ραββαθμοωβ | Θεσερει

1. Ραββα[θμο]ωβ, ed.pr. || 2. Θεσερει: month of Tishri; θάρσει, Figueras.

1573: 96 no. 21; Spijkerman 274 no. 42; Di Segni, Tsafrir 925. **Seal impression.** Nearly identical to lemma no. 1572: Ραββαθμοωβ | Θεσερει

1. Ραββα[θ]μο μοωβ, ed.pr.

1574: 97/98 no. 22 (ph.); Spijkerman 276 no. 43; Figueras 101; Di Segni, Tsafrir 925. Seal **impression.** Black-gray clay, fingerprints visible on the border; figure of scorpion with tail raised (sign of Scorpio): Ραββαθμοωβον | Μαραξον

1. Ραββαθμοωβον, ed.pr. | 2. month of Marheshvan.

1575: 99 no. 25 (ph.); Spijkerman 276 no. 44; Di Segni, Tsafrir 925. **Seal impression.** Dark gray clay; figure of centaur-archer drawing bow (sign of Sagittarius): Ραββαθ[μοωβ | [Χα]σελ[ευ]

1. [P]αββαθ[μοωβ], ed.pr. || 2. month of Khislev; the word is fully preserved as Χασλω in another impression at ed.pr. 98 no. 23 (Figueras 101 fig. 553), for the city Χαρακμωβα.

1576: 91 no. 6; Figueras 101. **Seal impression.** Light gray clay; bust of woman with turret crown, holding children in arms (?), a personification of Arabia according to ed.pr. [perhaps instead the city itself, cf. e.g. our lemma 1624, Carbon], who includes two nearly identical impressions at 90/91 nos. 4/5; '[a] small ball of copper is stuck to the left of the head probably a piece of the copper lining of the box in which the [sealed] documents had been kept': Χαρακμωβ⟨α⟩ πόλις

ΧΑΡΑΚΜΩΒΑ sealing.

1577: 93 no. 12 (ph.); Figueras 101. **Seal impression.** Standing figure in soldier's attire, with sword and spear, identified as the god Ariel by ed.pr. or less likely Phanebalos; the latter is assumed by Figueras: [Χα]ρ[α]χμ vvv ω⟨β⟩α π̣[όλις]

[ΧΑΡΑΚ]Μ-, ed.pr.; [Χα]ρ[α]χμ vvv ω⟨β⟩α, Zellmann-Rohrer (read from the superior ph. in Figueras); ΩΡΑ sealing.

1578. **Meṣad Tamar. Acclamations, ca. 4th cent. A.D.** Described by M.Gichon, in *NEAEHL* 4, 1440; mentioned by Figueras, *Pagan Image* 108 [erroneous citation of N.Glueck]. The two identical inscriptions were read by B.Isaac and will be published in M.Fischer, N.L.Ben Ami (edd.), *Mezad Tamar. Mordechai Gichon Excavations 1973-1975. Archaeology and History of a Stronghold in the Negev*; we give a text communicated to us *per ep.* by L.Di Segni. The site is possibly to be identified with the ancient Thamara: νικᾷ ἡ τύχη τῶν δεσποτῶν τῆς οἰκουμένης

1579. **Mt. Gerizim. Dedication inscription for sundial, 2nd cent. B.C.?** Stone sundial in the form of a hemispherical bowl ruled into 12 arcs with two concentric rings, inscribed at the base; presumably from the temple precinct. L. 1 is mentioned by Y.Magen, *Mount Gerizim Excavations, Volume II, A. Temple City* (Jerusalem 2008) 156 (ph.); no text; repeated in Figueras, *Pagan Image* 69 (ph.) [read from Magen's good color ph. at pl. XXI, Zellmann-Rohrer]:

vacat Θεῶι Ὑψίστωι vacat
Πτολεμαῖ[ο]ς ὁ χρηματαγω[γὸς]
τῶν ἀπ' Α[ἰγ]ύπτου ἁγίων Δ[- ca. 3 -]

For the object cf. e.g. M.Dunand, *Le musée de Soueïda. Inscriptions et monuments figurés* (Paris 1934) no. 162 (Seeia, imperial period) || 1. for Θεὸς Ὕψιστος in a Jewish context see *SEG* XLIX 2495, LII 744 | 3. Δ[- ca. 3 -]: perhaps δ[ασμῶν] or δ[ασμῶν)], Di Segni, or δ[εκα(τῶν)], Zellmann-Rohrer.]

1580. **Mt. Gerizim. Dedication to Zeus Olympios, Imperial period.** Fragment of a limestone column with molding found among architectural debris in a cistern. Ed.pr. R.J.Bull, *The Biblical Archaeologist* 31 (1968) 69/70 (ph.; partial Roman transcription). The text is mentioned by Y.Magen, in *NEAEHL* 2, 490, and Figueras, *Pagan Image* 70 [read from ph., Zellmann-Rohrer].

Διὶ Ὀλυμ[πίῳ] | ΤΑ.ΡΙ[- ca. 3 -]

1. From the ph., most likely a statue-base; for a dedication to Ζεὺς Ὀλύμπιος in the region cf. *SEG* XXVIII 1433 | 2 trace of a cross-bar, perhaps τὰ τρί[α], sc. e.g. ἀγάλματα, but the ph. shows a gap and no trace of an A before the break at right; the trace does not fit τὰ χρι[στεῖα], Zellmann Rohrer.]

1581. **Mt. Gerizim. Dedication to Zeus Olympios, late 4th cent. A.D.** Fragment of a copper plaque found in a layer of silt in a cistern, along with coins dated ca. 285-363. Described by R.J.Bull, *The Biblical Archaeologist* (1968) 70 (no. ph.; Roman transcription of the beginning); the text is mentioned with further details by Y.Magen, in *NEAEHL* 2, 490, according to whom it is in five lines and inscribed by punching, and by Figueras, *Pagan Image* 70: Διὶ Ὀλυμπίῳ [- ? -]

1582. **Paneas (area of: Bereiqa/Baruqiya). Christian dedication inscription of Theodoros. 611 A.D.** Inscribed stone block [lintel? Zellmann Rohrer]. Ed.pr. R.Hoyland, *Semitica et classica* 2 (2009) 136 (ph.) on the basis of a transcription by A.Papaconstantinou; no further details.

[- ? - ἐκ προσφο]ρᾶς Θεοδώρου Μεγεθ[ίου - ? -]
[- ? - ὑπὲρ] ἀναπαύσεως Ἠλία [- ? -]
[- ? - διακ]όν( ) cross (καὶ) σωτηρίας Ζωῖ[λου - ? -]
4 [- ? -] ἔτ(ους) cross γιχ' ἐπὶ Θεοδώρ[ου - ? -]

2.] ἀναπαύσεως, ed.pr. || 3. ON, ed.pr. [διακ]όν(ου) or [διακ]όν(ων), abbreviation mark after N, Di Segni] || Ζωι[ed pr 4. ε̄τ̄ , lapis, era of Paneas.

1583. **Ptolemais (Akko). Stamped amphora handles, 3rd/2nd cent. B.C.** Cf. *SEG* LVII 1848. G.Finkielstejn, *'Atiqot* 76 (2013) 105-133 (ph.), presents a catalogue of 30 such objects found in recent excavations led by H.Smithline, beneath a bathhouse of the Crusader period just outside the Ottoman wall. 26 are Rhodian, 1 Cypriot, 1 Phoenician, and 2 unidentified; no new names; with onomastic index.

1584. **Rosh Pina, Galilee (area of: Fir'im). Bilingual Aramaic-Greek building inscription of Iosepos, Imperial period.** Inscribed stone lintel decorated with star and wood-beam motif, Aramaic and Greek texts each within tabula ansata. Y.Shivtiel, Y. Stepansky, *Jerusalem and Eretz-Israel* 8-9 (2013) 242 (in Hebrew) (dr.; no text, Hebrew translation), mention this text, apparently unpublished, found in the vicinity of Jewish tombs and perhaps a synagogue; Y.Stepansky, *The Archaeological Survey of Israel* 2012, map of Rosh Pina (18), site 173 (dr.; translation), online (http://www.antiquities.org.il/survey/new/default_en.aspx?surveynum 2) [read from dr., Zellmann Rohrer]:

Aramaic
Aramaic
μνήμη
4 Ιωσηπ
ος Αζεου

[1 2. Aramaic: *ywsp* | *br 'zy*, Zellmann Rohrer | 3/4. for μνήμη in place of μνῆμα cf. *CIIP* III 2223, Di Segni.]

1585. **Sebaste-Samaria. Dedication of the arch-priest Kalpournianos to Kore, 3rd cent. A.D.** Stone altar found in the area of the stadium. Ed.pr. S.Lake, in J.W.Crowfoot, G.M. Crowfoot, K.M.Kenyon (edd.), *The Objects from Samaria. Samaria-Sebaste. Reports of the Work of the Joint Expedition in 1931-1933 and of the British Expedition in 1935* 3 (London 1957) 36 no. 9 (ph.) (majuscules); cf. J.W.Crowfoot, ibid. 7. This is likely the text mentioned by Figueras, *Pagan Image* 145 citing N.Avigad, in *NEAEHL* 4, 1307 [an 'altar ... bearing an inscription to the Lady Kore by the high priest'], who further describes the monument as hexagonal.

Καλπουρνιανὸς
νν Γαϊανοῦ νν
ἀρχιερεὺς
4 τῇ κυρίᾳ Κόρῃ

3 Ἀρχιερεύς for ἀρχιερεύς, Zellmann-Rohrer.]

1586. **Sebaste-Samaria. Dedication of Che- to Kore, 3rd cent. A.D.** Hexagonal stone altar found in the colonnaded street near the Kore temple. Ed.pr. S.Lake, in *Objects from Samaria* -- (cf. our lemma no. 1585) 37 no. 14 (ph.) (majuscules). Mentioned by Figueras, *Pagan Image* 144.

ΧΕ.. [εὐ]ξά-
μενος κυ-
ρίᾳ Κόρῃ ἀνέ-
4 θηκεν

1-2. ΧΕ...ΔΑ|ΜΕΝΟΣ, ed.pr. [The ph. shows only the very end of L. 1, where a descender of Ξ can be distinguished, before which a name e.g. Χερᾶς for Χαιρέας? Zellmann-Rohrer].

1587. **Sebaste-Samaria. Acclamation of the one god and the great Kore, 3rd/4th cent. A.D.** Dipinto in red on a marble plaque found in a cistern, along with a statute of Dionysos and two perhaps of Kore; now in Jerusalem, Rockefeller Museum. Ed.pr. S.Lake, in *Objects from Samaria* -- (cf. our lemma no. 1585) 37 no. 12 (ph.) (majuscules); republished by D.Flusser, *IEJ* 25 (1975) 13-20, who considers that it may have stood 'on the wall of the stadium.' Mentioned by Figueras, *Pagan Image* 144.

εἷς θεὸς
ὁ πάντων
δεσπότης·
4 μεγάλη Κόρη
ν ἡ ἀνείκητος

1 3. A designation of Kore as 'one god, the ruler of all'. Flusser [but in that case ἡ δέσποινα and even μία θεός would be expected; rather, two separate acclamations, the first an expansion of the εἷς θεός acclamations on amulets, on which see our lemmata nos. 1550-1551, Zellmann Rohrer] || 5. ἀνείκητος for ἀνίκητος; influenced by the 'theology of *Sol invictus*' Flusser, who relates both divinities to the cultic concepts of Simon Magus.

1588. **Sha'ar Ramon. Bilingual (Greek-Latin) dedication of Oulpis Mangorios to Athena. 2nd-3rd cent. A.D.** *SEG* XLII 1455; LI 2030; M.Sartre, *An.Ép.* (1993) [1996] no. 1652. Mentioned by Figueras, *Pagan Image* 150. L.Di Segni offers *per ep.* an improved reading after autopsy:

τῇ κυρίᾳ Ἀθηνᾷ
ἐπόησεν Οὔλπις Μα-
νγορι(ος)
4 mil(es) coh(ortis) VI Hisp(anorum)
λ(ιβράριος)

2/3. ἐπόησεν ἐκ τῶν ἰ(δίω)ν Γάϊο(ς) | Μ(άρκος) Α ΝΓΟ, *SEG* XLII 1455; ἐπόησεν (ἐκ τῶν) or (ἐξ) ἰ(δίω)ν Γάϊο(ς) Μ[άρκος]; Ἀ|ντόν(ιος), or Ἀ(ντώνιος), Ἄ(ννιος), Α(ὐρήλιος), *SEG* LI 2030 || Μανγορι(ος): perhaps a transcription of the Semitic name *m'(y)rw*, cf. Μαγαιρος, Di Segni || 5. λ(ιθουργός), *SEG* LI 2030; λ(ιβράριος), Latin *librarius*, 'secretary,' cf. e.g. *SEG* LX [sic] *IGLS* XXI.5.719, 733, Di Segni.

1589. **Skythopolis. Dedication of Seleukos, son of Ariston, to Sarapis, 3rd cent.** A.D. A 'decorated limestone block' built in secondary use into a wall of the basilica. Described by G.Foerster, Y.Tsafrir, *ESI* 6 (1987/8) 32, who identify the dedicant with the Σέλευκος, son of Ἀριστ[-], in *SEG* XLVI 2047, and mention that the text refers to a βωμός and to Σάραπις as 'the holy god,' no ph.; no further details. See also idd., *ESI* 11 (1992) 8 (translation: 'I, Seleucus (son) of Ariston, keeper of the ointments, have dedicated this beautiful altar as a sign of piety, having accomplished a work in honor of holy Serapis'), rejecting the earlier identification of the dedicant in favor of another homonym on an unpublished statue base of the 3rd cent. A.D., who bears the same title 'in charge of ointments'. Cf. now Figueras, *Pagan Image* 138.

1590. **Skythopolis. Dedication of Germanos to Dionysos, late 2nd/early 3rd cent.** A.D. Hexagonal limestone altar, broken at the top, found in re-use of the 5th/6th cent. near the orchestra of the theater. Ed.pr. B.Lifshitz, *ZPE* 6 (1970) 62 (ph.); mentioned by Figueras, *Pagan Image* 137 138

[θ]εῷ Διο-| νν νύσῳ | Γερμανός

1591. **Skythopolis. Mosaic inscriptions in the 'House of Leontis' ca. 450 A.D.** *MPI* no. 31 A. cf. *SEG* L 1515; LIII 1873 and 1838. Polychrome mosaic pavement over mortar floor, with decoration in three panels, from top to bottom: scene of Odysseus bound to the mast of a ship and the Sirens, with

two-line labeling inscription in red (A), below which, a man on a ship fighting a sea-monster, with building inscription (B); circle surrounded by banded pigeons, within which an inscription (C), to the right of which perhaps a menorah [from ph.: the tesserae forming the object have been intentionally removed, leaving a negative space in the white ground]; Nilotic scene, with personification of the Nile seated on a crocodile and holding a fowl, in the direction of a turreted city, labeled (D) and flanked by a gradated Nilometer (E), along with various animals and a ship with crew; found in Hall 3 of a mansion' in the south-west of the city. Ed.pr. N.Zori, *IEJ* 16 (1966) 127-134 (ph.; dr.) nos. 1-4 [with additional notice of inscribed marble lintel fragments at 133 nos. 5/6]; B and C re-published by B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives. Répertoire des dédicaces grecques relatives à la construction et à la réfection des synagogues* (Paris 1967) 67-69 nos. 77a/b; *BE* (1970) 629. Mentioned by I.Michaeli, in *Lieux de mémoire* – (cf. our lemma no. 1537) 120/121, who terms the building a 'villa' following ed.pr.; but clearly a public building, as indicated by the inscription commemorating the donation of the mosaic floor by Leontis (C), and attached to a complex including a synagogue, Di Segni; cf. also *SEG* L 1515], and Figueras, *Pagan Image* 142/143. We present the following text on the basis of *MPI* and Lifshitz:

A: [- ? -] | [- ? -]AMP[- ? -]
B: Κ(ύρι)ε β(ο)ήθ(ει) Λεοντί|ου Κλουβ(ᾶ)
C: μνησθῇ
εἰς ἀγαθὸν κ(αὶ) ἰς
εὐλογίαν ὁ κύρ(ιος) Λεόντις
4 ὁ Κλουβᾶς ὅτι ὑπὲρ menorah
σοτηρίας αὐτοῦ κ(αὶ) τοῦ
ἀδελφοῦ αὐτοῦ Ἰωναθα
ἐψήφοσεν τὰ δδε
8 ἐξ ἠδήον
D: Ἀλεξάνδρια
E: ις' | ιε' | ιδ' | ιγ' || ιβ' | ια' | ι'

6 ΚΕ Β"Θ mosaic; L. assigned the suprascript H to an alleged preceding line, the rest of which will have been lost | ' 1/2. ΛΕΟΝΤΙΟΥ mosaic, L.; Λέοντι, ed.pr., *MPI* || ΚΛΟΥΒ, mosaic, 'a profession or a nickname,' ed.pr., comparing κλουβός, cage' but allowing that the word might be derived from a Semitic personal name; the motif of pigeons is appropriate to a maker of birdcages, Robert; 'un nom de métier désignant un fabricant ou un marchand de paniers ou un constructeur de fourneaux,' L.; for the proposal of M.-O.Jentel that Leontios was a merchant or ship-owner, see *SEG* L 1515 [for Κλουβᾶς as a second name in the later Byzantine period see E.Trapp, *Prosopographisches Lexikon der Palaiologenzeit* 5 (Vienna 1981) 197 no. 11847, Zellmann-Rohrer] || C.2. ΪΣ mosaic, l. εἰς || 2/3. the phrase is associated with synagogue dedications, ed.pr. || 3. ΚΥΡ, mosaic || 4. ΚΛΟΥΒΑΣ mosaic || 5. ΤΟΥ mosaic || 6. ΑΔΕΛΦΟΥ ΑΥΤΟΥ mosaic || 7. l. ὧδε || 8. [illegible] || [E. for the Nilometer see the commentary to *SEG* LII 1677]

ARABIA

1592. **Arabia. Christian mosaic inscriptions, Byzantine period.** J.Turner, *Studies in the History and Archaeology of Jordan* 11 (2013) 409-418, examines the iconography of Byzantine mosaics from the province of Arabia, in particular the depiction of cities, and considers the development of a regional style, arguing against the view that such decorations depended primarily on a style borrowed 'from Constantinople or another major centre of the Byzantine world.' Evidence illustrated with photographs, is drawn from the Madaba map (*IGLS* XXI.2.153; *SEG* LXII 1723*) as well as the material gathered by N.Duval (cf. *SEG* LIII 1877).

1593. **Arabia. Religion: pre-Christian cult.** For a collection of inscriptions related to 'paganism' see our lemma no. 1538.

1594. **Arabia. Religion: role of urban bishops in the countryside.** B.Hamarneh, *Acta XI Congressus* 1, 415-430, studies this topic in the provinces of Arabia and Palaestina Tertia in the 5th-8th cent. A.D., examining trends of the settlement of nomadic tribes, Christianization, and the tendency of bishops to replace civic authorities in the patronage of building projects in cities, with abundant use of dedication inscriptions on mosaic and stone [we provide references to *SEG*]. Sites discussed include: al-Ḥiṣn (*SEG* XLVII 2064), Khirbat as-Samra-Haditha (*SEG* XLVIII 1933, 1936, and 1938), Jabir (*IGLS* XXI.5.2), Khirbat aṭ-Ṭantur (see our lemma no. 1627; cf. also *SEG* LXI 1476); Khilda (*SEG* XLIV 1416); Khirbat Dārayyā (*SEG* LVII 1844 [to which we add that the name of a further individual responsible for the construction can be read in the published ph. mentioned there: L. 3, ἐκ σπουδῆς Θωμᾶ Ἀρσενε. Zellmann-Rohrer]), Khirbat Ya'mūn (*SEG* LXI 1491), Māsūḥ (*SEG* XXXIII 1272), Mt. Nebo (*SEG* XXXVIII 1594, XLIV 1410, XLVIII 1919), Ra's ad-Dayr (*SEG* LVI 1903), Rihab (territory of Bostra: *SEG* XXX 1711, 1716, LI 2043-2045 [cf. LVIII 1769]), Suwayfiyah (*IGLS* XXI.2.7), Umm ar-Rasas (*SEG* XXXVII 1552, 1553, XLII 1488, XLIII 1091, LVI 1939; cf. also J.Bujard, *AntTard* 4 [1996] 172-177), Yājūz (*SEG* XLVIII 1918), Zaghrit (*SEG* LIII 1890), Zizia (*SEG* LII 1740), and Zoora (*I.Pal.Tertia* Ia 27; cf. also M.Piccirillo, *SBF* 55 [2005] 392).

1595. **vacat.**

1596. **Gerasa. Dedication in honor of Geminios Markianos, ca. 162-164 A.D.** Inscribed rectangular statue base of white limestone with molding, found near the 'Baths of Placcus.' Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 510 (dr.) (unarticulated majuscules):

Γεμίνιον Μαρκι-
ανὸν ὑπατικὸν
ἡ πόλις ν διὰ Μοιρᾶ

4 Ἀθηνίωνο[ς] ἐπι
ν μελητοῦ

1. The honorand is P. Iulius Geminius Marcianus, legatus of Arabia 162-166, see *I.Gerasa* 11/12, 64/65, edd.pr. [the legatus in 164/5-166 was in fact Q. Antistius Adventus Postumus Aquilinus, cf. P.-L.Gatier, *An.Ép.* (2004) [2007] 1591/1592, Di Segni] || 3/4. read from dr., Zellmann-Rohrer; ΗΠΟΛΙΣΑΜΟΙΡΑ|ΑΦΗΝΙΩΝΟΥΕΙΙΙ, edd.pr., but in dr. the Υ is represented with dotted lines.

1597. **Gerasa. Dedication of Antiochos, Imperial period.** Red limestone altar. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 505/506 (dr.) (unarticulated majuscules):

[- - ca. 5 - -].Ω vacat
Ἀντίοχος Ανεμο[υ]
τὸν βωμὸν ἀν(έθ-
4 ηκ)εν εὐσεβείας χάρ[ιν]

1. Read from ph.; a divine name in the dative? Trace would suit [Διονύ]σῳ, Zellmann-Rohrer] || 2. Ἀντίοχος Ανεμο[υ]: read from dr.; for Ανεμος cf. e.g. *IGLS* XIII.1 9084, Zellmann-Rohrer; ΑΝΤΙΟΧΟΣΝΕΜΟ, edd.pr. | 2/3. ΑΝΗΚ[- - -]ΕΝ, edd.pr.

1598. **Gerasa. Dedication (?) of Demetrios, Imperial period.** Base of octagonal column of white limestone, found in the sanctuary of Artemis but probably brought there in modern times. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): Δημητρίου Ἀπολ|λοφάνους ΒΥΛ

1/2. For similar inscriptions cf. *I.Gerasa* 86, 102, 139, 238, and 239, edd.pr. || [2. ΒΥΛ: unexplained by edd.pr.; Λ seems to be inverted, β(ο)υλ(ευτής)? A date on the era of Gerasa, 432 = 369/70 A.D., seems too late for the letter forms, Zellmann-Rohrer.]

1599. **Gerasa. Inscribed statue base, Imperial period.** White limestone statue base found in the sanctuary of Artemis. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 506/507 (dr.):

[- ? -]ΦΙ[.]Μ[- ? -]
[- ? -]ΜΑΓΝ[- ? -]
[- ? -]ΟΥ *hedera* ΔΙΑ.[- ? -]
4 [- ? -]ΟΥΟΠΟΔΩ[- ? -]

[2. A form of Μάγνος || 3. Perhaps διὰ β[ίου], Zellmann-Rohrer.]

1600. Gerasa. Inscribed statue base? Imperial period. Pink limestone with relief in niche inscribed on '[t]he upper part of [the] crowning;' found in the sanctuary of Artemis, now missing Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): [- ? -]ΑΣΟΣΤΗΝΔΕΤΟΝ[- ? -]

[1. ΤΗΝ, lapis || TON: N below O;]ασος τήνδ' ἐ(π)ό(η) as a sculptor's signature? Zellmann-Rohrer; or τήνδε το(μ)(ῳ), marking the section hewn by a mason, if the block is not a single base but part of a larger composition, Di Segni]

1601. Gerasa. Incertum, Building inscription, Imperial period. '[P]rofiled crowning of a pink hard limestone pilaster' from the sanctuary of Artemis. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): Ἀγαθῇ Τύχῃ [- ? -]

1602. Gerasa. Inscribed column base, Imperial period. Base of octagonal column of white limestone, found in the sanctuary of Artemis but probably brought there in modern times. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 509 (dr.):

vacat Αἴλι[ον - ? -]
[- ? -]ΥΚΑΣΟ[- ? -]
[- ? -]ΥΛΥ[- ? -]
4 [- ? -]ΣΑ[- ? -]

1. AIAI[edd.pr.

1603. Gerasa. Sculptor's signature? Imperial period. Fragmenary statue base. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 505 (dr.), with mention of further sculpture fragments to be published by T.Weber: [- ? -]H[- ? -] | [- ? -]ATO[- ? -] | [- ? -]HI[- ? -]

1604. Gerasa. Building inscription, mid-2nd cent. A.D.? Small fragment found re-used in wall facing near the Church of St. Theodore, perhaps from the temple of Artemis, possibly belonging to the building inscription reconstructed by J.Seigne from 16 other small fragments (cf. *SEG* LXI 1488). Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 515/516 (dr.): [- ? -]NO[? -]

1605. Gerasa. Dedication for the safety of the emperors, first half of the 2nd cent. A.D. *I.Gerasa* 136. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 512/513 (dr.), report the removal of the stone from its re-use possibly as an altar; inferior majuscule text; 'the inscription cannot seem to be restored as proposed by C.B.Welles, unless imagining some strange abbreviations' [the dr. confirms Welles readings throughout, Zellmann-Rohrer].

1606. Gerasa. Dedication for the safety of the emperor(s), first half of the 2nd cent. A.D. *I.Gerasa* 138. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 513 (dr.), report the re-discovery of the stone in situ.

1607. Gerasa. Inscribed block, second half of 2nd cent. A.D. *I.Gerasa* 111. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 504, mention the discovery of a new inscription belonging to the same monument, and also suggest a connection with the dedication *SEG* XXXVIII 1652; no text; no ph.; no further details.

1608. Gerasa. Epitaphs of Chiones and Hesychia, 2nd cent. A.D. *SEG* XLIV 1400. H.Eristov, C.Vibert-Guigue, *Studies in the History and Archaeology of Jordan* II (Amman 2013) 395-402 (ph.), after autopsy describe in detail the burial chamber in which the inscriptions, the dipinto in Greek for Χιόνης and Ἡσυχία and the Latin plaque for Aeliana, were found. After discovery, the plaque along with other stone blocks bearing traces of the original painted decoration were transferred to the Amman Museum, but have now been returned to the site. H., V.-G. offer a reconstruction of the architecture and decoration of the tomb, which features 'deux vases flanquent une sorte d'autel,' a garlanded, cylindrical column recalling the Sidonian funerary cippi, 'et deux figures féminines, la tête immédiatement au-dessous de l'entablement, ... posées sur une moulure fictive' (397), whose arms would have encircled the marble plaque, which now appears to have been part of the original plan of the monument and not a later addition in re-use. In the Latin inscription *Aeliane* is taken as nominative, 'transposition grecque du nom Latin Aeliana' (401), instead of Aelian(a)e (dative) as ed.pr. The two Greek names Χιόνης and Ἡσυχία may have belonged to the parents of Aeliana, but the reason for the change in language remains unclear; there is no evidence for reuse of the tomb. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1721.

1609. Gerasa. Dedication, 3rd cent. A.D. *I.Gerasa* 237. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 510 (dr.), report the rediscovery of the stone in situ, having suffered further damage during recent construction.

1610. Gerasa. Christian building inscription, 464/5 A.D. *I.Gerasa* 298. The rediscovery of this inscription in the area of the sanctuary of Artemis is mentioned by R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 509/510 (dr.), who present an inferior, unrestored text; approximately the left third has been lost since the stone was seen by ed.pr.

1611. Gerasa. Christian building inscription, 496 A.D. *I.Gerasa* 300. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 513, report the rediscovery in situ of 'the fragment carrying the beginning' of this inscription [ed.pr. 'Block A'? Zellmann-Rohrer].

1612. Gerasa. Christian building inscription, 5th/6th cent. A.D. *I.Gerasa* 299. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 516, report the rediscovery in situ of blocks B and C; block A is now in the Gerasa Museum.

1613. Gerrha. Gerrhaioi in Greek cities, Hellenistic period. J.Robin, A.Prioletta, *Semitica et classica* 6 (2013) 131-185, after analyzing the literary and epigraphic evidence for the location of the city of Gerrha, propose an identification with the seat of the kingdom of Hagar (eastern Arabian peninsula, the modern al-Hufūf). In one of the Semitic inscriptions adduced (168 no. 4; 303/2 B.C.; cf. 175), a Qāsima' son of 'Abd, likely a native of this city, is identified because of the rarity of his name with the dedicant (or a member of the same family) of an altar to Helios on Kos, whose ethnic may be restored as Γερ[ραῖος] (*IG* XII.4.2.549; see our lemma no. 665) [also possible is Γερ[μνος] for Gerrha on the northern coast of Sinai, Di Segni]. In general, the Γερραῖοι abroad offer dedications exclusively to Ἥλιος, 'manifestement la grande divinité nationale;' besides the Koan inscription, the authors adduce in passing the dedications of Τημαλλατος (servant of Allāt) Γερραῖος on Delos (*I.Délos* 1439 bc.II.1.24/25; 1442 A 82, B 58/59; 1443 I.153, II.161; 1444 Aa 45; 51; 1449 ab.II.1.28/29.61; 1451 A.104.119, 1452 B.7). [M.Maraqten, *Arabian Archaeology and Epigraphy* 7/2 (1996) 304-315, suggests to read in the legend *by l hr tym* of several coins of the so-called Abī'il-group a short form of the name *tym'lt* which 'may correspond to that of a person from Gerrha named Temallatos' (312). Add also Αὖλος Γερραῖος (*I.Délos* 1443 A.I.153); Αὖλος, a common Greek name, might here transcribe a Semitic one, as perhaps also in A.Negev, *The Inscriptions of Wadi Haggag, Sinai* (Jerusalem 1977) no. 42, referred by M.-F.Baslez, in A.D.Rizakis (ed.), *Roman Onomastics in the Greek East. Social and Political Aspects. Proceedings of the International Colloquium Organized by the Finnish Institute and the Centre for Greek and Roman Antiquity, Athens 7-9 September 1993* (Paris 1996) 218 n.12 to the 'nom arabe *Aoul*' but more likely from Sem. Arabic 'sustenance'; see also G.L. Harding, *An Index and Concordance of Pre-Islamic Names and Inscriptions* (Toronto 1971) 449. Zellmann-Rohrer.] Cf. P.-L.Gatier, *BE* (2015) no. 724.

1614. Hauara. Epitaph, late Imperial period? Fragment of a sandstone stele, found on the surface near a tomb. Ed.pr. D.F.Graf, in J.P.Oleson, R.Schick (edd.), *Humayma Excavation Project. 2. Nabataean Campground and Necropolis, Byzantine Churches, and Early Islamic Domestic Structures* (Boston 2013) 493/494 (ph.): ΘΑ[- ? -]

Most likely the name Θα[ιμος] or a related theophoric; the top edge seems to be preserved, without room for [ἐν Ὑα ?] κεῖται, ed.pr

1615. Hauara. Christian building inscription, Byzantine period. Seven fragments of a marble panel, six of them inscribed, belonging to an ornamental marble panel from the Byzantine church C101, the inscription running along the top and continuing down the right edge. Ed.pr. R.Schick, in *Humayma* -- (cf. our lemma no. 1614) 460 (ph.) (majuscules), with the assistance of Y.Meimaris:

[- ? - μνήσθητι τῶν δούλων σου - ? -]ας Μωσέους Τ[- ? -]ας Αβ|δα Κ[? -]ασίου cross

Καὶ μνήσθητι], ed.pr.; Αβδακ[- ? - Ἀναστ]ασίου, ed.pr. [The right side might also be completed κ[αὶ Κ]ασίου or simply Κασ'ου; for Αβδα as gen. of Αβδας cf. *SEG* VII 710, Zellmann-Rohrer.]

1616-1617. Hauara. Graffiti, Byzantine period. On potsherds found in the Byzantine church C101. Ed pr. J.P.Olesen, in *Humayma* -- (cf. our lemma no. 1614) 443-445.

1616: 443 no. 2 (ph.). Graffito. 'Late Byzantine potsherd with graffito on outside surface engraved before firing ... Possibly storage ware': μπ[- ? -]

[From ph. απ[- ? -] seems preferable, Zellmann-Rohrer].

1617: 445 no. 14 (ph.). Graffito. 'Late Byzantine potsherd with graffito on outside surface engraved after firing ... Grey-black ware handmade storage jar': κ ν ν

Uncertain if not Latin, in either case most likely numbers [from ph., κό(ρια) [κῦ sherd] βρ[ήθει] might be read, Zellmann-Rohrer].

1618. Kana (South Arabia). Prayer of Kosmas? Ca. 350-400 A.D. *I.Estremo Oriente* 437; *SEG* LXII 1722*. Y.Tobi, *Proceedings of the Seminar for Arabian Studies* 43 (2013) 353/354, accepts the identification of ἅγιος τόπος proposed by G.W.Bowersock as a reference to a local synagogue and briefly comments on the implications of the text for 'the exposure of the Jews of Ḥimyar to Greek culture.'

1619. Khirbat al-Biddiyah (territory of Gerasa or Pella). Building inscription of a church, 640/1 A.D. Fragmentary mosaic uncovered in excavations of 1998-2003 'in the area in front of the chancel step' of the so-called 'First Church.' Edd.pr. M.Nassar, Z.al-Muheisen, *GRBS* 53 (2013) 583-595 (ph.; dr.), with detailed commentary on the accompanying decorations [read from the good color ph., Zellmann-Rohrer].

[- - - ca. 10-15 - - - ο]υ ἐπισκό(που) ἐτελι-
[ώθη - - ca. 5-10 - - τ]οῦ ἁγίου μαρτυ-
[ρίου - - - ca. 10-15 - -]ΛΟ[- - ca. 5 - -].ΣΟΥ
4 [- - - ca. 10-15 - - -].ΟΥ
[- - - ca. 10-15 - - - ἐν τ]ῷ γψ' ἔ(τει)

No estimate of letters lost in edd.pr.; from dr., just over half of the original width has been lost in LL. 1-3, Zellmann-Rohrer] || 1. [- - -]υ, edd.pr. [probably [ἐπί] followed by the name of a bishop with the epithet ὁσιώ(τατος) vel sim., cf. e.g. *IGLS* XXI.2.80, Zellmann Rohrer] || 1/2. ἐτελη||[ώθη?] edd.pr || [2. most likely [ἡ ψήφωσις τ]οῦ, Di Segni] || 4.]Y edd.pr. || [ἐν τ]ῷ from ph., cf. *IGLS* XXI.2 147c, Zellmann-Rohrer; [- ?]θ' edd.pr. || γψ mosaic: year 703, 640 A.D., edd.pr. without

comment [presumably the site, equidistant between Pella and Gerasa, uses one of their Pompeian eras, thought to begin in 63 B.C., but for some doubts on the start date see now our lemma no. 1627, Zellmann Rohrer] || ἔ(τει): ε̄ mosaic, from ph., Zellmann Rohrer; ἔ(τους) edd.pr.

1620. **Khirbat ad-Duwayr (territory of Pella?). Christian mosaic building inscription, ca. 518 A.D.?** Two panels, at left (A) and right (B). Described by I.Melhim, *ADAJ* 42 (1998) 29* (in Arabic (ph.; no text); M.Piccirillo, *SBF* 55 (2005) 390, mentions 'il nome del vescovo Paolo,' to be identified with an attendee of the Council of Jerusalem in 518, 'e del chorespiscopo Romano'; repeated by B.Hamarneh, *Acta XV Congressus* 1, 423 [read from ph., Zellmann-Rohrer, Di Segni].

A:

[cross] ἐπὶ τοῦ θεο-
φιληστ(άτου)
Παύλου ἐπισ[κ(όπου)]
κ(αὶ) Ῥομανοῦ χορ-
επισκ(όπου) ἐφιλο-
καλήθη τὰ ὧδε

B:

[σ]πουδῇ Κυρι-
[- ca. 2-4 -] πρεσβ(υτέρου)·
[κ(ύρι)]ε πρόσδηξη
τὴν προσφο-
ράν Ζοσιμί-
ου πρεσβ(υτέρου)

[A.1/2. L. Θεοφιλεστάτου] | 3. Perhaps bishop of the diocese of Pella, Piccirillo || [B.1/2 Κυρί[κου] or Κυρ[ιακ.. Zellmann-Rohrer | 3. πρόσδηξη: for πρόσδεξαι by way of πρόσδεξε, Di Segni.]

1621. **Khirbat as-Samra. Epitaphs, 2nd-4th cent. A.D.** Rectangular basalt slabs re-used as coverings for later burials. A.J.Nabulsi, A.Husan, P.Schönrock-Nabulsi, *ADAJ* 57 (2013) 554/555 (ph.) mention two inscriptions discovered in excavations in 2012 and announce a forthcoming publication; one is well preserved, the other an 'unintelligible Greek text of 5-6 letters' [from ph. perhaps [- ? -]ρς ἐτ(ῶν); we give the following provisional reading of the better preserved text from the ph., Zellmann-Rohrer]:

Αε̣δδ-
ος Ζα-
[β]δεα-
[θ]ου
ἐτ(ῶν) τγ'

[1/2. A variant of Αεδος, for which cf. e.g. *IGLS* XXI.5.160 | 2-4. for Ζαβδεαθης cf. *IGLS* XVII.1.313, 437. Zellmann-Rohrer

1622. **Khirbat at-Tannur. Incertum, first half of 2nd cent. A.D.** Fragment of an unplaced block found in excavations of the Nabataean temple in 1937; now in the Cincinnati Art Museum. First presented by N.Glueck, *Deities and Dolphins* (London 1965) 516 (ph.). J.S.McKenzie, in *Nabataean Temple* 1, 161/162 (ph.), offers a definitive publication of this text, which Glueck thought might have come from a stele' re-used in a wall from the main phase of construction.

[- ? -]PAY[- ? -]

1623. **Khirbat at-Tannur. Dedication of Alexandros, Imperial period.** *IGLS* XXI.4.95. J.S.McKenzie, in *Nabataean Temple* 1, 210 (color ph.) reveals from the excavation journal of N.Glueck (p. 221) that the altar was found on 2 March 1937, 'near centre of east side of the temple' with 'oil or incense remains ... still visible;' Glueck's preliminary transcription is also provided [omitting the traces of line 1 otherwise identical to *IGLS*]; yet Glueck's 'registration book,' edited at *Nabataean Temple* 2, 42, transcribes four lines and reads [- ? -]A in L. 1, with mention of a further '[t]wo inscribed fragments belonging to it' [on which no further information]. The object is also discussed in the synthesis on altars from the site by A.T.Reyes, J.S.McKenzie, in *Nabataean Temple* 2, 62/63), where the charred remains are tentatively identified as frankincense via an unpublished chemist's report from 1938.

1624. **Madaba. Hippolytos mosaic, mid-6th cent. A.D.** *IGLS* XXI.2.128; *SEG* XXXII 1547; XLVI [illegible] LVI 1849, 2115 (12); cf. LVIII 1704. P.Bordreuil, *Semitica et classica* 6 (2013) 287 (ph.), adduces this mosaic as evidence of a long Near Eastern tradition of the female personification of cities, with particular reference to the three female figures with turreted crowns characteristic of the personified Fortune of cities (Τύχη), and labeled Ῥώμη, Γρηγορία, and Μήδαβα. The first and last identify the cities in question [the alternative offered in *IGLS* and elsewhere that Ῥώμη may be Constantinople and not the original Rome is not considered], while for Γρηγορία Bordreuil cites with approval the theory of Balty (*LIMC* 8.1 s.v. Gregoria) connecting it to a district of Constantinople, which stands for that city as a whole in the absence of sufficient space for the full name.

1625. **Mleiha (South Arabia). Amphora stamps, second half of the 3rd - first half of the 2nd cent. B.C.** P.Monsieur, B.Overlaet, S.A.Jasim, E.Yousif, E.Haerinck, *Arabian Archaeology and Epigraphy* 24 (2013) 208-223 (ph.), publish 18 Rhodian amphora stamps found in Iraqi and Belgian excavations of the necropolis; no new names; no index.

1626. **Mt. Nebo (area of: Khirbat al-Mekhayyat). Christian mosaic inscriptions, ca. 562 A.D.** *IGLS* XXI.2.106-108; cf. *SEG* XLVIII 1919. D.Cascianelli, *SBF* 63 (2013) 461-480 (ph.), briefly discusses these inscriptions and assembles iconographic parallels to argue that the figure of a young man holding a sling in the accompanying decoration represents the biblical David in combat with Goliath, and not, as previously taken, a boar-hunter (e.g. M.Piccirillo, *The Mosaics of Jordan* [Amman 1993] 174 [cf. *SEG* XLIII 1083]). The cosmological interpretation of the mosaic advanced by

M.Piccirillo and others (e.g. *Chiese e Mosaici di Madaba* [Jerusalem 1989] 337-342) may be retained if David is also considered as a 'prefigurazione di Cristo, e simbolo della vittoriosa lotta con Satana, e quindi dell'eterno scontro tra Bene e Male'. A similar figure, originally bearing a sling but now defaced, is probably to be interpreted in the same way in the mosaic decoration of the Church of Sergios at Kastron Mefaa (Umm ar-Rasas), cf. *SEG* XXXVII 1552-1616, XLVIII 1916.

1627. Pella (area of: Khirbat aṭ-Ṭantur). Christian mosaic building inscriptions, 624/5 - 641/2 A.D. B.Hamarneh, in *Acta XV Congressus* 1, 423, briefly discusses two mosaic inscriptions, still unpublished, in a small church with three naves and a rectangular presbyterium: 1) *SEG* LV 1748 (2) LXI 1476; dedication inscription at the foot of the presbytery dated to the year 688 [era of Pella, see below]; see also M.Piccirillo, in A.C.Quintavalle (ed.), *Medioevo mediterraneo: l'Occidente, Bisanzio e l'Islam. Atti del Convegno internazionale di studi Parma, 21-25 settembre 2004* (Parma 2007) 100 suggesting that the Kaloa mentioned in the text is to be identified with the modern village of Kilaweh; 2) mosaic inscription at the entrance to the nave which, as described by Piccirillo in the 2007 publication, mentions a priest Σαβῖνος, by whom this mosaic was completed in the 15th indiction with the help of a donor Πέτρος [L.Di Segni kindly informs us *per ep.* that from an unpublished ph. the date of the second inscription is to be read 705, and that based on the indiction cycle the two texts likely fix the starting date of the era of Pella at 64 B.C. (not 63 as in *SEG* LVI 1904); the date of the first inscription should be corrected to 624/5 from the 622/3 A.D. given in *SEG* LV 1748 (2), and the date of the second is 641/2 A.D.].

1628. Petra (area of: Jabal Hārūn). Christian graffiti, Byzantine period. Three graffiti scratched on rocks, in the vicinity of some Nabataean graffiti and petroglyphs. Ed.pr. F.Frosén, in P.Kouki, M.Lavento (edd.), *Petra – The Mountain of Aaron. The Finnish Archaeological Project, vol. III The Archaeological Survey* (Helsinki 2013) 299 (ph.): 1) cross | Γ διαχ[ό]|νου; the Γ probably the numeral; 2) Κύρυκ[ος]; for Κύριος; 3) Εὐλόγιος.

1629. Philadelphia. Graffito, Imperial period. On the south socle of the podium of the Roman temple on the citadel. Ed.pr. C.Kanellopoulos, *The Great Temple of Amman. The Architecture* (Amman 1994) 25 (ph.) (not covered in *SEG* XLIV 1414/1415); mentioned by Figueras, *Pagan Image* 126: ΗΛΙΟ

Possibly the god Ἥλιος or a related theophoric personal name, ed.pr.

1630. Philadelphia (area of: Māsūḥ). Incerta, Imperial or Byzantine period? J.Ferguson, *SBF* 63 (2013) 430 (ph.), mentions two unpublished fragments of stone inscriptions found in a surface survey conducted at the site in 2001: 1) 'a fragmentary Latin or Greek inscription' found 'northwest of the Central Church': [- ? -]MA[- ? -]; 2) fragmentary inscription found 'near the vaulted cistern' to the west: [- ? -]A[? -].

1631. Soada-Dionysias. Dedicatory inscriptions in honor of Antoninus Pius, 149 A.D. *I.Syrie* 2306/2307; *IGR* III 1274/1275. M.Sartre, in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 123-138, in the course of a 'rapport d'étape' on the history of the city based on recent excavations led by M.Kalos and his own editorial work on inscriptions from the site for the forthcoming *IGLS* XVI, prints these two inscriptions, now lost, in a provisional numeration as *IGLS* XVI 320 and 321 (respectively) with the following new readings: in 320, L. 2, the attempt of R.-E.Brünnow, A.von Domaszewski, *Die Provincia Arabia auf Grund zweier in den Jahren 1897 und 1898 unternommenen Reisen und der Berichte früherer Reisender* (Strasbourg 1904-1909) III 413' to resolve the inconclusive traces in ed.pr. as [Δι]ὸ[ς μ]ε[γίστ]ου is rejected, and the inscription is thus reinterpreted as an imperial honor with a new supplement in LL. 1/2 [ὑπὲρ σωτηρίας καὶ νίκης καὶ αἰωνίου] | [διαμονῆς] etc.; LL. 8/9 are now supplemented συνκλή|[του καὶ τῆς αἰωνίου ἡγ]εμονίας Ῥωμαίων; in L. 10 Sartre reads [Σου]λπίκου Ἰουλιανοῦ (the governor of Syria, known from *IGLS* III 1135), supposing ed.pr. to have miscopied]ΑΠΙΚΙΟΥ; in L. 13 [τῆς ὑπαρχ]ούσης πόλεως ἡ[μῶν], referring to a βουλή, is new evidence for an independent status for Soada as a πόλις at this time. In 321 L. 11, the supplement [Τιμ]οθέου of *IGR* is rejected; LL. 11/12 is supplemented Αλει'[φου], possibly the same man as the ambassador to Rome mentioned in the forthcoming *IGLS* XVI 82.

D.Feissel, *BE* (2014) no. 522, offers some proposals for *I.Syrie* 2307 (=*IGLS* XVI 321): L. 1 συνεχωρήσατ[ε] might be read where S. divides συνεχώρησα Γ[, meaning an address to, rather than from, a governor or emperor; a mention of the people of Soada in L. 3 is 'loin d'être assurée,' and [- -]εῖα δὲ ἡμεῖς is preferable to ed.pr. Σοαδεηνεῖς; in L. 5, the unresolved]ΓΑΛΕΙΟΤΗΟΙ[might be articulated e.g. [παρὰ τῆς ὑμετέρας με]γαλειότη[τ]ος βεβαι[ωθῆναι], and in L. 9, [είση]γησαμένων should be restored, both of which suggest a communication addressed to an emperor, and are not consistent with the embassy in which S. proposes Αλειφος participated. Cf. also J.-B.Yon, *An.Ép.* 2013 [2016] nos. 1718/1719.

1632. Tulul adh-Dhahab. Inscribed sling bullets, 1st cent. B.C.? Three lead sling bullets with thunderbolt emblems found in a burnt layer of a terrace built in the 2nd/1st cent. B.C. and destroyed before the mid-1st. Ed.pr. B.Dreyer, *ADAJ* 57 (2013) 97-104 (ph.): 1) 97-99 no. 1: found fused with arrow-head: βλῆμα Διός [β retrograde, μ inverted]; 2) 100/101 no. 3; retrograde inscription: [γ]εῦσαι [from ... cf. *SEG* XXXII 1500, Zellmann-Rohrer; similarly P.-L.Gatier, *BE* (2016) no. 538; [..]ΕΥΣΑΙ, ed.pr., considering a personal name]; 3) 101/102 no. 4: Μαχίφ[υ] | νίκη. A further sling bullet (99/100 no. 2) is anepigraphic. The site is perhaps to be identified with the Seleucid-Hasmonean Ἀμαθοῦς, and the projectiles, based on iconographic parallels, may have belonged to Pisidian or Cilician mercenaries in the besieging army of Alexander Iannaios. P.-L.Gatier, *BE* (2016) no. 538, points out parallels with sling bullets found in Palestine (*CIIP* II 2137, 2092; III 2276/2277) and proposes instead 'un dépôt des défenseurs' under Diodotos Tryphon (142-138 B.C.).

1633. Tylos (Bahrain; area of: Shakhoura). Dedication to the Dioskouroi, 129? 124 B.C. *Extremo Oriente* 427; *SEG* LII 1736. P.Kosmin, *JHS* 133 (2013) 61-79, examines in detail the historical implications of this inscription. In particular, K. argues that: a) the district of Τύλος καὶ αἱ νῆσοι was a previously unknown Seleucid archipelagic administrative unit with Bahrain as its garrison, perhaps

'a unique example of Seleucid nesiotic space' (70), headed by a στρατηγός under both Seleucid and early Charakenian powers, charged above all with military duties. The district probably included the main body of islands of the Gulf's Arabian coast (Bahrain, Failaka and perhaps Tārūt), which share Greek-style ceramics, numismatic and epigraphic (Greek [*SEG* LII 1735] and Aramaic) evidence. K. suggests to identify Ἀνάξαρχος, subordinate of Ἰκαδίων and responsible for the administration of Ikaros according to a royal letter of the 3rd cent. B.C. (*I.Estremo Oriente* 421/422; *Jenseits des Euphrat* 604; *SEG* XX 411; LVI 1844*) as the Seleucid official in charge of the newly imperial district of 'Tylos and the Islands'. b) Despite the emancipation of Hyspaosines around 127/6 B.C. according to his mention as king on a cuneiform tablet and the first appearance of his name on silver coins in 125/4 B.C., 'the language, content, form of the dedication, deities honoured and the fact of the inscription are markedly and consciously Greek' (71) which 'underlines the successful penetration of the Seleucid royal image and imperial discourse in this region' (73). K. hypothesizes that Κηφισόδωρος whose name indicates a family origin from Mainland Greece rather than the Hellenized Near East may have been descended like Σωτέλης, the Athenian colonist attested in inscriptions from Failaka from an Athenian diaspora settled in the Gulf under Seleukos I (*I.Estremo Oriente* 416-418; *SEG* LVII 1772*; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605-607). c) The dedication to the Διόσκοροι σωτῆρες shows conscious Hellenizing in Charakene at the time of its independence: it underlines the maritime identity of the Characenian kingdom and corresponds to a 'religion of the sea' in the Hellenistic Persian Gulf (cf. the dedications to Ζεὺς σωτήρ, Ἄρτεμις σώτειρα, and Ποσειδῶν at Tell Khazneh [*I.Estremo Oriente* 416], to Σώτειρα and Σωτὴρ in front of Temple A [*I.Estremo Oriente* 422], to Ποσειδῶν ἀσφάλειος in the fortress [*I.Estremo Oriente* 418] and to Artemis at the seaside sanctuary [*I.Estremo Oriente* 419]).

1634. Ẓafār (South Arabia). Dedication?, ca. 2nd/3rd cent. A.D. Fragmentary inscription, now in the Ẓafār Museum. Ed.pr. C.Marek, *Gymnasium* 120 (2013) 307-314 (ph.), from ph. and a plaster cast provided by P.Yule; similarly, id. in P. Yule (ed.), *Late Antique Arabia. Ẓafar, Capital of Himyar Rehabilitation of a 'Decadent' Society. Excavations of the Ruprecht-Karls-Universität Heidelberg 1998-2010 in the Highland of Yemen* (Wiesbaden 2013) 163-166 with a superior color ph. [cf. *SEG* LX 1751]. Cf. P.-L.Gatier, *BE* (2015) no. 723. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1723.

[?]ΙΩΝΟΣ[? -]
[- ? - ἀνέθ]ηκεν τὰ [- ? -]
[- ? - αὐτοκράτο]ρος Καίσ[αρος - ? -]
4 [- ? - σ]εβασ[τοῦ - ? -]

2. [ἀνέθη]κεν, Marek in *Late Antique Arabia* || perhaps τὰ [ἀγάλματα] || M. considers most likely a dedication of statues e.g. ὑπὲρ νίκης or σωτηρίας of a Roman emperor, perhaps by a merchant.

1635. Zoora (?). Christian epitaph of Petros, 359 A.D. Reddish sandstone stele; now in a private collection in Jordan. Edd.pr. N.Bader, M.Habash, *ZPE* 184 (2013) 235-237 (ph.), attribute the

stone to Zoora on onomastic and formulaic grounds (with reference to *I.Pal.Tertia* Ia/b), which accord with the provenance communicated by the current owner.

μνημῖον
Πέτρου
Σαμιραβ-
4 βου ἀπο-
θανόν-
τος ἐτῶν
ν' ἔτους
8 σνδ' μη(νὶ)
Δίου ιθ'
ἡμ(έρᾳ) Ἀφ(ροδίτης)

1. μνημῖον for μνημεῖον || 2. Πέτρου: a sign of a Christian context || 3/4. Σαμιραβίβου: attestations are concentrated in Zoora || 6. ἐτῶν: ν added above ω || 7-9. θ̄ξ̄, lapis; 359/60 A.D., edd.pr. [year 254, 19 Dios = 5 November 359 A.D., era of provincia Arabia, cf. e.g. *I.Pal.Tertia* Ia 74, Zellmann-Rohrer] | 10. 'one letter appears to be missing preceding the A, which is damaged but its two diagonal strokes are visible' [ημ\ αφ, lapis, from ph., the first example of an abbreviation of the planetary day from Zoora, Zellmann-Rohrer].

EGYPT

1636. Egypt. Amnesty, Hellenistic. C.A.La'da, in *Amnestie in der Antike* 163-209, surveys the documentary evidence on this topic, marked particularly by use of the verbs ἀπολύω and ἀφίημι, primarily from papyrological sources; inscriptions attesting or possibly attesting the granting of amnesty include the Kanopos decree (*OGIS* 56 [*I.Prose* 8-10; *I.Louvre* 1; *SB* V 8858; *SEG* XVIII 628-631; LIX 1772*; see also our lemma no. 1669]) and the Rosetta Stone (*OGIS* 90 [*I.Prose* 16; *SB* V 8299; *SEG* LX 1800*), and from Cyprus *SEG* XII 550 and *I.Kition* 2017; to be excluded are *SEG* LII 1805 and *I.Prose* 24 and 45.

1637. Egypt. Army: μάχιμοι, Ptolemaic period. C.Fischer-Bovet, *CQ* 63 (2013) 209-236, collects attestations of μάχιμοι, primarily papyrological, including the following inscriptions (see in particular the appendix at 232): *OGIS* 90 (*I.Prose* 16; *SB* V 8299; *SEG* LX 1800*), 102 (*IG* XII 3.466), and [illegible]32 (*SB* I 4208 = V 8926 + add. p. 551; *SEG* I 583, LIX 748 [1]), and *SEG* VIII 714 (*SB* V 8209). These soldiers, often but not exclusively of Egyptian origin, became an increasingly central component of the Ptolemaic army and were by no means 'second-rate,' either as soldiers or in socio-economic standing.

1638. **Egypt. Collected epigraphic studies.** *Ricerche di Egittologia e di Antichità Copte* 13 (2013) is devoted to a collection of reprinted studies of G.Nachtergael that have appeared in the same journal. Those that have been covered in *SEG* are: 1) 25-34 (*SEG* LVII 1946); 2) 39-42 (*SEG* LIII 1950); 3) 43-45 (*SEG* LIV 1730; cf. *CIEN* [2013] 22); 4) 53-55 (*SEG* LV 1829); 5) 56/57 (*SEG* LV 1846); 6) 59-62 (*SEG* LVI 1985; see now *CIEN* [2013] 2); 7) 75-80 (*SEG* LIX 1756-1761; cf. *CIEN* [2013] 13-18, with added references to *SEG* VIII 660 as belonging to the same group, and to the publication of B.Tudor *Christian Funerary Stelae of the Byzantine and Arab Periods from Egypt* [Marburg 2011] 79-86, which locates texts nos. 1 and 4 [*SEG* LIX 1756 and 1759] in the British Museum, and an improved reading in text no. 1 – *SEG* LIX 1756, at LL. 6/7: rho headed staurogram στήλη τοῦ for ἱστηλίτου, a formula associated with the Panopolite, and in fact the beginning of a second text on the back). We note also at 15/16 the edition of a wooden mummy label, and at 69-74, first editions of 7 and corrections on 3 inscriptions on mummy linen, not covered by *SEG*.

1639. **Egypt. Ethnic πολιτεύματα, Hellenistic.** Cf. *SEG* XLIV 1775. F.Kayser, in F.Delrieux O.Mariaud (edd.), *Communautés nouvelles dans l'Antiquité grecque. Mouvements, intégrations et représentations* (Chambéry 2013) 121-153, studies the term πολίτευμα as applied to ethnic groups under the Ptolemies. Epigraphic evidence is conveniently presented in tabular form, 127/128, for Βοιωτοί (*SEG* II 871 [*SB* III 6664]; now to be dated on internal grounds between 164 and the 150s BC [130]), Κίλικες (*I.Louvre* 22; *SEG* VIII 573), Ἰδουμαῖοι (*I.Prose* 25), Ἰουδαῖοι (Bernand, *Inscr. métriques* 16 [*GV* 850; *JIGRE* 39; *CIJ*^{2} 1530 a; *SB* I 5765; *SEG* LXI 1516]), Λύκιοι (*I.Alex.Imp.* 24 [*I. Prose* 61; *SB* V 8557; *SEG* II 848]), and Φρύγες (*I.Alex.Imp.* 74 [*IG* XIV 701; *OGIS* 658; *SB* V 7875]). The institution of the ethnic πολίτευμα dates to the reign of Ptolemy VI, and served to reinforce the loyalty of ethnic groups to the state. Comparable are military associations 'à caractère ethnique' implied by the use of συμπολιτευόμενος (*I.Hermoupolis* 5 and 6, and perhaps *SB* I 1106), and contemporary ethnic associations from Cyprus (*OGIS* 143, 145/146, 153, 157). In the onomastics of the κοινόν of Idumaean κτίσται from Memphis (*I.Breccia* 143), the rise in popularity of Greek names at the expense of Semitic names in later generations does not indicate a loss of ethnic identity (143/144). [See now P.Sänger, in P.Sänger (ed.) *Minderheiten und Migration in der griechisch-römischen Welt* (Paderborn 2016) 25-45, Stavrianopoulou.]

1640. **Egypt. Officials: title of συγγενής, Ptolemaic period.** C.A.La'da, *APF* 59 (2013) 95-122 examines this title on the basis of the 'dossier' of Πτολεμαῖος son of Πανᾶς and his father. The Greek inscriptions included are *I.Philae* 146 (tentatively, with note of the counterarguments of J.Bingen cf. *SEG* LVIII 1820), 149, and *SEG* LVIII 1823; 13 further inscriptions belonging to this dossier, in Demotic or Hieroglyphic Egyptian, are collected and considered. The title does not derive from pharaonic titulature, as sometimes proposed, and can be identified as a transliterated loanword in the Demotic and Hieroglyphic texts (*snyns* vel sim.); this conclusion suggests a reconsideration of the importance of 'Egyptian nationalism' for political developments in the later Ptolemaic period.

1641. **Egypt. Onomastics: divine names as personal names, Graeco-Roman period.** W.Clarysse, *ZPE* 186 (2013) 259-266, in the course of a larger project 'on divine names used for humans in Greco-Roman Egypt,' makes corrections to various published texts in which Διόνυσος, Σοῦχος, or Σάραπις allegedly appear as personal names; in general the research so far suggests that most divine names are only rarely used for humans.' For materials covered by *SEG*, the relevant observations are the following: 1) *I.Ko.Ko.* 69: from a squeeze Διονυσίου is read for edd. Διόνυσος; 2) *ITh*Sy 172: because Σέραπις is in the nominative and not the dative, it is more likely a personal than a divine name; 3) *SEG* VIII 714: Διόνυσος is a divine name, not a personal name; 4) *SEG* XLVII 2114: the text is not necessarily complete (cf. *SEG* app.cr.), and if it continued in a second line, could be read Σαραπι [άς]; 5) *SEG* XLIX 2263, 2274, and 2305: Σάραπις should be reclassified as a divine name contra the indices in *SEG*); 6) the correction of ed.pr. Σεραπιάδος (*SB* I 2660) to Σεράπιδος in *I Breccia* 206 remains doubtful. Cf. F.Kayser, *BE* (2014) 527.

G Jennes, *ZPE* 186 (2013) 267-269, offers corrections in the same vein for the name Ἥλιος, which as a result appears to have been totally excluded from onomastics in Egypt in this period, in contrast to elsewhere in the Greek world, and to the commoner use of Ἡλιο- theophorics, due to 'a general reservation towards bestowing people with the name of a god'. J. observes that in *I.Syringes* 651b, L. 2 Ἥλιος, tentatively read by ed.pr., is discarded on the basis of the dr.; H is more likely a 'stroke,' and A should be read for Λ, hence more likely the beginning of the line gives the end of a personal name in -αῖος. Regarding *I.Syringes* 1954 only ΑΙΟΣ is certain from the dr., and e.g. [Κορν]ήλιος is likelier than Ἥλιος. The son of Marcus Antonius and Kleopatra (D.C. 51.21.8) is no exception, bearing Ἥλιος only as an 'epithet.' Cf. F.Kayser, *BE* (2014) 528, who prefers the reading of Baillet in *I.Syringes* 651b and expresses doubt on the correction proposed solely on the basis of the dr. in *I.Syringes* 1954.

1642. **Egypt. Religion: cult of Sarapis.** E.Fassa, in *Shifting Social Imaginaries* 128-136, explores the Ptolemaic introduction of Sarapis as an offshoot of traditional Egyptian Osiris cult, based on epigraphic evidence: the phrasing of dedications shows a close connection between Sarapis (and Isis) and the Ptolemaic monarchs (*I.Alex.Ptol.* 1, *I.Delta* p. 234 no. 4), but Sarapis also came to specialize in 'the problems and needs of individuals' in a reciprocal relationship with worshippers (in particular *I.Louvre* 11, *I.Philae* 5); for Egyptian priests, Sarapis 'constituted a linguistic and cultural transformation and variation of Osiris-Apis' (in particular *I.Alex.Ptol.* 13 and 34, *SB* V 8455).

1643. **Egypt. Religion: priests.** G.Gorre, in *Shifting Social Imaginaries* 107/108, adduces the career of Ἡρωΐδης son of Δημοφῶν, based on epigraphic evidence (reprising the texts collected by id., *les relations du clergé égyptien et des Lagides d'après les sources privées* [Leuven 2009] 5 9 no. 1: *SB* I 1918 *I.Portes* 23, *ITh*Sy 302/303), as an early example of the integration of a civil and military official into the priestly hierarchy of local Egyptian cult: his elevation, perhaps due to 'civilian and military uses' of temple complexes, may have required a relaxation of traditional requirements for priests.

1644. **Egypt. *Sammelbuch*.** Cf. *SEG* LVI 1959. We give a comparatio numerorum between *SEG* and A.Jördens et al. (edd.), *Sammelbuch griechischer Urkunden aus Ägypten* XXVIII (Wiesbaden 2013), noting also the comprehensive index to this volume published as *SB* XXIX. The bulk of the

material covered comes from the publication years 2002-2004. For some inscriptions not yet included in *SEG* see our lemmata nos. 1701, 1702, 1704, 1708; we note also in regard to *SB* XXVIII 17043 (*SEG* XLIII 1114) that the editors of *SB* prefer the re-edition of the text by J.van der Vliet, *JJP* 34 (2004) 121-125, as a Greek-Coptic bilingual (cf. *SEG* LIII 1968). For reviews see A.Verhoogt, *BASP* 52 (2015) 329/330; G.Poethke, *APF* 60 (2014) 255/256.

SEG	*SB* XXVIII
XLI	
1688	16917
1114	17043
XLVII	
2160	17064 (2)
2161	17064 (3)
XLVIII	
1977	16916
XLIX	
2260	17122 (1)
2261	17122 (2)
2262	17122 (3)
2263	17122 (4)
2264	17123 (1)
2265	17123 (3)
2266	17123 (2)
XLIX	
2267	17123 (5)
2268	17123 (5a)
2269	17123 (6)
2270	17124 (1)
2271	17124 (2)
2272	17124 (3)
2273	17124 (4)
2274	17125 (1)
2275	17125 (2)
2276	17125 (3)
2277	17125 (4)
2278	17126 (1)
2279	17126 (2)
2280	17126 (3)
2281	17126 (4)
XLIX	
2282	17126 (5)
2283	17126 (6)
2284	17127 (1)
2285	17127 (2)
2286	17127 (3)
2287	17127 (4)
2288	17127 (5)
2289	17127 (6)
2290	17127 (7)
2291	17128 (1)
2292	17128 (2)
2293	17128 (4)
2294	17129 (1)
2295	17129 (2)
2296	17129 (3)
2297	17129 (4)
2298	17129 (5)
2299	17130 (1)
2300	17130 (2)
2301	17130 (3)
2302 (1)	17130 (4)
2302 (2)	17130 (5)
2303	17130 (6)
2304	17131 (1)
2305	17131 (2)
2306	17132 (1)
2307	17132 (2)
2308	17132 (3)
2309	17132 (4)
2310	17132 (5)
2311	17132 (6)
2312	17132 (7)
L	
1620	16861
1621	16862
1622	16863
LI	
2098	17052 (5)
2099	17052 (6)

SEG	*SB* XXVIII
2100	17052 (7)
2101	17052 (8)
2103	17052 (9)
2104	17052 (10)
2105	17052 (11)
2106	17052 (12)
2107	17053 (1)
2108	17053 (2)
2109	17053 (3)
2110-2112	17052 (13-16)
2113	17052 (1)
2114	17052 (2)
2115	17052 (3)
2116	17052 (4)
2120	17054 (1-13)
2161	17037
LII	
1766	16847
LIII	
1930	17087
SEG	*SB* XXVIII
1960	17009 (1)
1961	17009 (2)
1962	17009 (3)
1963	17040
1997	17008
2007	16961
2021	17035
2109	16921 (6)
2110	16921 (15)
2111	16921 (16)
2112	16921 (17)
2113	16921 (24)
2114	16921 (59)
2115	16921 (93)
2116	16921 (103)
LIV	
1773	17042
1774	17041
LV	
1829	1712

From the margins between papyrology and epigraphy we note also the texts on wooden seals and stamps, nos. 16848/16849 and 16966/16967; mummy labels, 16945-16954, 16962-16965, 16972, 16990-16994, 17051, 17082, 17133, 17165; seal/stamp-impressions, 16955 (1-7); amphora stamps, 16968, 17054 (1-13); and mummy linen, 16977-16979.

1645. Abu Mina. Christian inscriptions on Menas ampullae, late 5th-mid-7th cent. A.D. Two nearly identical objects, inscribed on either side of a nimbed, orant saint; now in Leipzig. Ed.pr. F.Steinmann, in *Coptica* 215/216 nos. 96/97 (ph.): ὁ ἅγιος | Μηνᾶς.

1646. Abydos. Proskynema of Demetrios, Imperial period. Perdrizet-Lefebvre, *Memnonion* 322. Possibly the same man in Perdrizet-Lefebvre, *Memnonion* 215, 218, 221. For a good color ph. in situ see now T.Landvatter, *Near Eastern Archaeology* 76 (2013) 236.

1647-1648. Alexandria. Masons' marks, late 3rd cent. B.C. On two unworked marble blocks, now lost, part of an unfinished building in the Basileia; the marks probably gave the desired measurements, in Ptolemaic feet, of each block once finished on site as a column drum. First described by G.Botti, *BSAA* 4 (1902) 121 (dr.); more complete dr. in A.Adriani, *Repertorio d'arte dell'Egitto greco-romano. Serie C. Volume I-II. Testo* (Palermo 1966) 75; partial transcriptions by

L.Borchardt, *BSAA* 8 (1905) 4/5, and W.Höpfner, *Zwei Ptolemaierbau, das Ptolemaierweihgeschenk in Olympia und ein Bauvorhaben in Alexandria* (Berlin 1971) 69/70; cf. also J.S.McKenzie, *The Architecture of Alexandria and Egypt* (New Haven 2007) 390/391 n8. Ed.pr. H.Fragaki, *Un édifice inachevé du quartier royal à Alexandrie* (Alexandria 2013) 53/54 (dr.), publishes the texts in a study of the building to which they belonged, comparing the marks with those found on unfinished column drums from Didyma (*I.Didyma* 48/49; J.J.Coulton, *ABSA* 70 [1975] 77; L.Haselberger, *MDAI(I)* 33 [1983] 115/116). We render the drawings of F. in Greek text as closely as possible but refer readers to the originals for additional nuances; the calculations in app.cr. follow F.

1647: 53 no. 36 (dr.). **Mason's marks.**

β' α' ⊢ b

ι' η' ις'

α' ⊢ η' ις' α' ⊢ b η'

4 I

π( )

1. 3.75 (2 + 1 + 1/2 + 1/4) Ptolemaic feet = 1.3125 m, perhaps indicating the thickness, or the βα at the beginning could be an abbreviation for βασίλειον || 2. 10.1875 (10 + 1/8 + 1/16) Ptolemaic feet = 3.565625 m, nearly equal to L. 4 (10 Ptolemaic feet = 3.5 m), which should correspond to the width (L. 5: π(λατος) but Botti indicates width of 2.5 m [at this time I is not ι' but ζ', i.e. 7 Ptolemaic feet = 2.45 m corresponding to Botti's measurement, Martin] || 3. 1.6875 (1 + 1/2 + 1/8 + 1/16) Ptolemaic feet = 59.0625 cm [58.9825 cm, F], and 1.875 (1 +1/2 + 1/4 + 1/8) Ptolemaic feet = 65.625 cm, near the total height indicated by Botti of 63 cm = 5. Π perhaps for π(λάτος), cf. our lemma no. 1648, L. 4.

1648: 53 no. 35. **Mason's marks.**

α' ⊢ b η' ις'

δ' ⊢ η' ις'

α' ⊢ b η' ις'

4 υ( ) δ' ⊢ ις' π( )

1, 3. 1.9375 (1 + 1/2 + 1/4 + 1/8 + 1/16) Ptolemaic feet = 67.8125 cm, corresponding to the diameter given by Botti, 0.65 0.68 m || 2, 4. 4.6875 Ptolemaic feet = 1.640625 m and 4.5625 Ptolemaic feet = 1.596875 m respectively, corresponding to the height given by Botti, 1.62 m || 3/4. the letters are upside-down with respect to LL. 1/2. | 4 Y and Π probably for ὕ(ψος) and π(λάτος) || [from dr., a stroke appears between δ' and ις', thus rather δ' ⊢ η' as in L. 2 (or δ' η' ις')? Martin].

1649. Alexandria. Masons' marks, late 3rd cent. B.C. Two marble blocks from a Doric frieze, part of an unfinished building in the Basileia. Ed.pr. H.Fragaki, *Un édifice inachevé* -- (cf. our lemmata nos. 1647/1648) 55/56 (ph.; dr.), identifies one set of marks on each of the two blocks from this construction, drawing on comparanda from Didyma: 1) AI; an abbreviation of the name of a slave-owner; 2) a monogram deciphered as AA; perhaps Ἀλεξανδρείας to indicate public slaves owned by the city, or a slave-owner Ἀλέξανδρος.

1650. Alexandria. Incertum, Hellenistic. Rectangular limestone block found in the courtyard of the former British Consulate, now stored at Kôm ed-Dikka. Ed.pr. P.Pensabene, *Repertorio d'arte dell'Egitto greco-romano. Serie C. Volume III. Elementi architettonici di Alessandria e di altri siti egiziani* (Rome 1993) 542 no. 1052 (partial ph.) (majuscules). H.Fragaki, *Un édifice inachevé* -- (cf. our lemmata nos. 1647/1648) 56 (ph.; dr.), considers the block to have probably belonged to a cornice, perhaps part of the same construction as the Hellenistic building to which she devotes a monograph-length study; the K and Γ are masons' marks, and the name in the first line, most likely to be restored as a genitive of Κλεοπᾶς, would be 'un entrepreneur' or a slave-owner; alternatively the genitive Κλεοπ[άτρας] might be restored, in the case of workers in the employ of, or slaves owned by Kleopatra I.

M.Vitale, *Klio* 95 (2013) 456-459 (ph.), examines this inscription as a possible case of *damnatio memoriae* against Kleopatra VII, taking the stone as a fragment of a stele and the gap after the first line as a rasura. On this interpretation L. 1 likely bore some form of βασίλισσα Κλεοπάτρα, and the intervening erased lines her titulature, while L. 2 probably expresses a regnal year, either a year followed by a month date, or vice versa; alternately, a double dating by regnal years 20 of Kleopatra VII and 3 of Kleopatra VIII. [The better color ph. of Fragaki seems to support her interpretation, suggesting that the gap between LL. 1/2 is unworked stone, not a rasura cut deeper than the original finished surface, Zellmann-Rohrer.]

[- ? -] ΚΛΕΟΠΑ[- ? -]

ca. 5 lines?

[- ? -] Κ Γ [- ? -]

1. Κλεοπάτρα ed.pr. || 2. Κ L ed.pr.

1651. Antinooupolis. Epitaph of Artemidora, 2nd/3rd cent. A.D. Seven west-facing plinth tombs of mud brick with pottery deposits, three with inscribed headstones, found in cemetery area A2. One is described by J.B.Heidel, *The Antinoupolis Oracle. The Newsletter of the Antinoupolis Foundation* 3 (2013) <http://www.accademiafiorentina.it/filesarchivimem/documenti/oracleo03.pdf> 8/9 (ph.); no text [read from ph., Zellmann-Rohrer]; another is said to be illegible, and the third to give the name 'Gaiam' [*per errorem* for Γαῖα? The deceased is said to be a woman, Zellmann-Rohrer]; a fourth is a child's tomb with blank headstone (or vanished dipinto).

Ἀρτεμιδώ-
ρα καλῶς
βιώσασα
4 ἐτελεύτη-
σεν (ἐτῶν) μθ'

[5. L M̄Θ, lapis, Zellmann-Rohrer.]

1652-1653. Antinooupolis. Stamped inscriptions on pelves, 3rd/4th cent. A.D. Ed.pr. M.Spanu, *APapyrol* 23/24 (2011/2) [2013]:

1652: 246-248 no. 2 (ph.; dr.). **Inscription on pelvis. Medium brown fragment stamped on the rim in a rectangular border; found near the 'Church of the Ionic Capitals' in 2010:**

[Δι]ονει-
[*hedera* κ]ου *hedera*

Imported from north Syria, the center of production presumably being Poseideion (Ras al-Basit); the stamp is attested at 12 other sites, with parallels at 251 [we add references to *SEG*]: Poseideion (*IGLS* III 1242; J.W.Hayes, *Hesperia* 36 [1967] 345 no. 99; cf. *SEG* XLV 1914), El-Aga (*IGLS* III 1240; Hayes *art.cit.* 345 no. 120); Daphne (*IGLS* III 1056; Hayes *art.cit.* 345 no. 132); Caesarea Maritima (S.Finocchi in G.Dell'Amore, A.Calderini, L.Crema, A.Frova [edd.], *Scavi di Caesarea Maritima* [Milan 1965] 251 [unpublished, cf. fig. 315, in which 4 impressions of the same stamp on a single rim can be read, Zellmann-Rohrer]); Anthedon (W.M.Flinders Petrie, *Anthedon, Sinai* [London 1937] 13; Hayes *art.cit.* 343 no. 12); Beth Nattif (*SEG* VIII 262; Hayes *art.cit.* 343 no. 67); Elaioussa-Sebaste (E.Equini Schneider, *Elaiussa Sebaste II* [Rome 2003] 2:677); Keryneia (*SEG* VI 836); Paphos (*SEG* XLVI 1749); New Paphos, Cyprus (Z.Sztetyllo, *Nea Paphos IV. Pottery Stamps (1975-1989)* [Warsaw 1991] 102 nos. 249/250 [add now *SEG* LX 1631 (1), Zellmann-Rohrer]); Rhizokarpasso (I.Nicolau, *RDAC* [1968] 79 no. 12); Kenchreai (Hayes *art.cit.* 346 no. 153; B.Adamsheck, *Kenchreai. Eastern Port of Corinth. IV. The Pottery* [Leiden 1979] 142 no. RC 92 [cf. *SEG* XXXI 297 in fine]); Alexandria (E.Breccia, *Municipauté d'Alexandrie. Rapport sur la marche du service du Musée pendant l'exercice 1919-1920* [Alexandria 1921] 13 no. 15; Hayes *art.cit.* 343 no. 12; for a new attestation from Side (?) see our lemma no. 1280, Zellmann-Rohrer].

1653: 248 no. 3 (ph.; dr.). **Inscription on pelvis. Dark brown fragment stamped on the rim in a rectangular border; found in 2013 (find-spot unrecorded):**

Εἰσιδώ-
hedera ρου hedera

Imported from the same site, the stamp attested only once previously, at Caesarea Maritima (cf. D.E.Groh, *Levant* 10 [1978] 169 no. 8).

1654. Arsinoe-Krokodilopolis. Dedication of Artemidoros to Souchos, 44-30 B.C. *SB* I 1570; *I.Fayoum* I 14; *SEG* XLVIII 1981. A.Radwan, *Études et Travaux* 26 (2013) 567-578 (ph.) re-considers the decoration of this stele: the bust within a shrine, receiving an offering from a human figure and flanked by a crocodile-headed god, is not Julius Caesar, father of the βασιλεὺς Πτολεμαῖος ὁ καὶ Καῖσαρ on whose behalf the dedication is made (as G.Lefebvre), nor Nepheros as a manifestation of Σοῦχος (as H.Heinen, *Kleopatra-Studien. Gesammelte Schriften zur ausgehenden Ptolemäerzeit* [Constance 2009] 198n18 [cf. also *SEG* XLVIII 1981]), but instead an abstract representation of divine kingship, or the deified pharaoh Amenemhat III (Πραμαρρης, cf. *I.Fayoum* I 6, vel sim.).

1655. Arsinoe-Krokodilopolis (?). Dedication by an association of royal μαχαιροφόροι, 130-30 B.C. *I.Fayoum* 17. L.H.Blumell, M.F.Hemieda, *Tyche* 28 (2013) 21-26 (ph.), identify a possible fragment of this inscription, edited thus far only from copies taken by S.de Ricci from autopsy in the antiquities market in Medinat al-Fayum; the fragment was confiscated by Egyptian authorities and is now at Kom Aushim (inv. 45); brief discussion of dating and parallels. If accepted the identification confirms the emended text of Bernand in LL. 1/2 (letters not present on the fragment are underlined); cf. F.Kayser, *BE* (2014) 530.

[ἡ σύνοδος τῶν (πρώτων) φίλων κ]αὶ χ(ιλι)ά(ρχων) καὶ περὶ τοὺς
[βασιλέας μαχαιροφ]όρων ρμη' ὧν προστάτης
- -

1 [- - τὰ δὶχ]αια (καί)? de Ricci || χ(ιλι)ά(ρχων): 'formed by two subtle, yet distinct, protruding diagonal strokes that extend the diagonals of α.' Blumell, Hemieda. On the σύνοδος Kayser adds a reference to the republication of *I.Fayoum* I 15 as *I.Louvre* 22: 2 ρμη': i e. 148 || B., H. also acknowledge in comm. that traces of the tops of three letters in a third line may match L. 3 of *I.Fayoum* I 17, yielding: [- - ca. 10-15 - - ἱερε]ὺς Ἡράκλειτος [or [γραμματε]ύς, following J.Bingen, *CE* 36 (1961) 225, Martin].

1656. Athribis. Dedication to Asklepios, Hellenistic. On the lintel over the door of a rock-cut, two-room complex. Edd.pr. R.El-Farag, U.Kaplony-Heckel, K.P.Kuhlmann, *MDAIK* 41 (1985) 2 (ph.). The inscription is adduced by P.Lang, *Medicine and Society in Ptolemaic Egypt* (Leiden 2013) 97, who speculates about the activities of visitors to the temple: possibly incubation, as suggested by edd.pr, but perhaps simply '[p]roximity to a god [as] a significant act and experience in itself.' G.Renberg, *Where Dreams May Come. Incubation Sanctuaries in the Greco-Roman World* (Leiden 2017) I 551, expresses doubts on the interpretation of this site as an incubation sanctuary: Ἀσκληπιῶι

Four-bar Σ, Π with short right leg; ΑΣΚΛΗΠΙΟΙ, edd.pr. [Ἀσκληπιῶι on the ph., Zellmann-Rohrer].

1657-1658. **Bahriya Oasis (area of: Bir Shawish). Ownership inscriptions, 3rd-5th cent.** A.D. Ed.pr. M.Dospěl, *Bahriya* 94/95.

1657: 94/95. **Ownership inscription of Apollos.** Identical inscriptions scratched on the shoulders of two oil lamps before firing, among 57 lamps, probably produced locally found in 'House 3' of the Czech excavations; cf. *CIEN* (2013) 26/27: Ἀπολλῶς BB

Probably the name of the owner, perhaps the same man as in another inscription on a vessel lid (our lemma no. 1658) [but incision before firing might suggest that this man was (also?) the manufacturer Zellmann-Rohrer] || BB: 'abbreviated patronymic' for Β(α)β(ίου) or Β(α)β(ίωνος), or 'personal attribute' as an adj. e.g. βέβαιος or a participle e.g. βεβώς [or simply a duplicated mark corresponding to the workshop managed by Ἀπολλῶς? Martin].

1658: 94/95 (ph.). **Ownership inscription of Apollos.** On a fragment perhaps belonging to a vessel lid incised after firing, from the same house; cf. *CIEN* (2013) 28: Ἀπολ(λῶς) BB

ΑΠΟΛ sherd | BB: see our lemma no. 1657.

1659. **Bahriya Oasis (area of: Bir Shawish). Christian graffito, 3rd-5th cent.** A.D. Intact water jar, incised after firing in large letters, found in House 3. Ed.pr. M.Dospěl, *Bahriya* 99-101 (ph.): ΧΜΒ

Ed.pr. speculates on possible isopsephisms (an error for χμγ = θεὸς βοηθός?) and acronyms (Χριστός, Μαρια βοηθ[Χριστός, Μαρία βοηθεῖτε?); cf. *CIEN* (2013) 31.

1660. **Bahriya Oasis (area of: Bir Shawish). Incertum, 3rd-5th cent.** A.D. Complete ceramic lagynos, incised before firing counterclockwise around the shoulder, found in House 3. Ed.pr. M.Dospěl, *Bahriya* 96-98 (ph.); cf. *CIEN* (2013) 29: ΗΙΕΤΟΙΘΟΗ

After considering 'very unconvincing' readings on the assumption of a Greek text, including personal names Τειθης Τιθοης, Τοθοης, Θοη, ed.pr. concludes that the text is more likely Coptic, to be divided □□ □□□□□□□ house of Toithoe' [the lack of a definite article with HI, 'house,' is noted but not explained; Delattre, Dijkstra, van der Vliet point out the need for revision in the absence of Coptic parallels].

1661. **Bahriya Oasis (area of: Bir Shawish). Amphora dipinto, 4th/5th cent.** A.D. Found in House 3. Ed.pr. M.Dospěl, *Bahriya* 102 (ph.); cf. *CIEN* (2013) 32: ΣΑΡΡΡΡ | Σαραπάμων

1. Perhaps Σαρ(απάμων) P P P the numeral thrice repeated, ed.pr.; better [- ? -]ΕΥΡ PPP, J.-L.Fournet ap. Delattre Dijkstra, van der Vliet, who add a reference to Fournet's work on 'dipintology' in P.Schubert (ed.), *Actes du 26e Congrès international de papyrologie* (Geneva 2012) 249-258 [cf. *SEG* LXII 1731].

1662. **Bahriya Oasis (area of: Bir Shawish). Dipinti on jar, 3rd-5th cent.** A.D. Wine jar found in House 3, with dipinti in three different places around the shoulder, perhaps in three different hands. Ed.pr. M.Dospěl, *Bahriya* 103-105 (ph.); cf. *CIEN* (2013) 33: Πέτρος, Παπυ[ο]υτε, κὲ Πέτ[ρο]ς

Παπυ[ο]υτε: only Παπυ[visible in ph., Delattre, Dijkstra, van der Vliet.

1663. **Bahriya Oasis (area of: Bir Shawish). Incised amphora stopper, 3rd-5th cent.** A.D. Found in House 3. Ed.pr. M.Dospěl, *Bahriya* 107 (ph.): ΔΟ

1664. **Bahriya Oasis (area of: Bir Shawish). Graffito on pottery, second half of 4th cent./first half of 5th cent.** A.D. Sherd perhaps from a wine amphora (LR1) with inscription incised before firing; surface find near House 3. Ed.pr. M.Dospěl, *Bahriya* 98/99 (ph.); cf. *CIEN* (2013) 30.

[- ? -].ν ΙΕΩΣ

If the trace at left, perhaps Σ or Π, is accidental, the name Ἰσῶς could be read, otherwise the unparalleled Πισως? ed.pr. Cf. Πιωυ in *I.Akoris* 120, or better Σισως, with gen. Σισωτος in *T.Mom.Louvre* 417 and 622, Zellmann-Rohrer; [Τε]πισως is another possibility, as in *BGU* IV 1029.1 (gen. Τεπισωτες, for -τος), Martin.]

1665. **El-Kanais (Eastern Desert). Graffiti of visitors, Hellenistic.** Cf. *SEG* LXI 1512*. R.Mairs, in R.J.Dann, K.Exell (edd.), *Egypt. Ancient Histories, Modern Archaeologies* (New York 2013), adduces epigraphic material from this site, along with papyrological evidence from the rest of Egypt, in the course of a study on ethnic identity. At 174-177, the dedication of Σόφων to Πάν, *I.Kanais* 38 (*SB* V 9048), provides a 'cautionary tale' against letting 'the ethnic reading of any given piece of evidence remain the extent of the researcher's response.' Against the 'ethnic reading' (first proposed by E.Hultzsch, *JAS* [1904] 402; cf. R.Salomon, *JAOS* 111 [1991] 734-736), that Σόφων Ἰνδός was an Indian merchant bearing the Greek equivalent of an Indian name (Σόφων as Subhanu) and addressing the Greek equivalent of an Egyptian god (Πάν as Krishna), M. urges that Ἰνδός may also be taken as an occupation with Indian associations, 'elephant-driver' [so too Bernand], and in light of contemporary epigraphic evidence for elephant-hunting expeditions that would have passed through the region e.g. *I.Kanais* 9 bis, adduced with dr. at 178), this interpretation is more at home in the local context, while Indian traders are not attested locally until the Imperial period.

At 177-182, from *I.Kanais* in general, M. discusses statistics drawn from 74 dedications dated with reasonable confidence to the Ptolemaic period: names are 'overwhelmingly Greek' and ethnic or geographic origin 'almost universally in the Aegean world' with the exception of two Ἰουδαῖοι in *I.Kanais* 34 and 42 (*CIJ* 1537/1538), and perhaps a third, Λάζαρος on onomastic grounds in *I.Kanais* 24 [the name [Λά]ζαρ[ο]ς is only doubtfully restored by Bernand]; individuals usually only give their professions when there is 'some direct bearing' on their presence in the desert, most often military. Voluntary ethnic identification in these texts is unconstrained and personal but still selective; occupation and ethnic identification are never given in the same text; when an ethnic is given, it is 'almost always a

regional Greek one,' and if an occupation, one connected to the person's presence in the desert, as likely with Sophon.

1666. **Hermopolis. Christian epitaph of Dorotheos, mid-7th cent. A.D.** *I.Herm.* 21 bis. P.van Minnen, *BASP* 50 (2013) 286, re-dates this inscription by identifying the deceased Δωρόθεος with the man whose name ends in -όθεος, and who bears the same title of ληστοδιώκτης, in a papyrus letter probably to be dated ca. 619-629 (*CPR* XXV 35); cf. also *CIEN* (2013) 10.

1667. **Hermopolis (area of: Zawiyat al-Maiyitin). Epitaph of Didyme *alias* Thatres, 2nd cent. B.C.** Wood sarcophagus with painted polychrome decoration including hieroglyphic texts and mythological scenes, found inside limestone sarcophagus from the necropolis, now in the Minya Museum. Ed.pr. D.Kurth, *Der Sarg der Teüris. Eine Studie zum Totenglauben im römerzeitlicher Ägypten* (Trier 1990) 34 (ph.) (majuscules). G.Tallet, in G.Gorre, P.Kossmann (edd.), *Espaces et territoires de l'Égypte gréco-romaine. Actes des journées d'étude, 23 juin 2007 et 21 juin 2008* (Geneva 2013) 174 (ph.), reprints the text of ed.pr. and discusses some iconographic features of the decoration, in particular the motif of a ritual vase surmounted by an *uraeus*.

Διδύμη ἡ καὶ Θατρης Φιβιωνο(ς)

ΦΙΒΙΩΝΟ, lapis.

1668. **Hibis. Edict of Tiberios Ioulios Alexandros, 68 A.D.** *I.Prose* 57 B (*OGIS* 669; *IGR* I 1263; *SB* V 8444); *SEG* LVIII 1813*. U.Laffi, *In greco per i Greci* -- (see our lemma no. 1810) 52-55 no. 28 adduces LL. 35-45 of this inscription, which he takes as a translation 'con una certa libertà' of a Latin original.

1669. **Kanopos (and elsewhere). Honorary decree of priests for Ptolemy III Euergetes and his family, 238 B.C.** *OGIS* 56; *I.Prose* 8-10; *I.Louvre* 1; *SB* V 8858; *SEG* XVIII 628-631; LIX 1772*; cf. LXII 1735, 1762. K.Buraselis, in *The Ptolemies, the Sea* 100/101, adduces this inscription, in part with Greek text and English translation, as a characteristically Ptolemaic response to a crisis in the Egyptian grain supply, the import of grain from overseas to avert famine.

1670. **Koptos. Dedication to Isis, 74/3 or 45/4 B.C.** *SB* V 8036. *I.Portes* 49; *SEG* LI 2152* C.Habicht, in *The Ptolemies, the Sea* 203-205, discusses this inscription, previously cited as the earliest attestation of the 'commander in charge of the Red Sea and the Indian Ocean' (ὁ ἐπὶ τοῦ στρατηγὸς τῆς Ἐρυθρᾶς καὶ Ἰνδικῆς θαλάσσης) in 110/9 B.C., accepting the argument of L.Mooren for a later date in 74/3 or 45/4 B.C [Habicht is not aware of the more recent re-editions and discussions of Gauer and Grzybek, for which see *SEG* LI 2152, Zellmann Rohrer].

1671. **Naukratis. Catalogue of inscriptions, 6th cent. B.C.-Hellenistic.** A.Johnston, in *Naukratis: Greeks in Egypt*, reports on his work cataloguing the inscriptions found primarily in excavations in 1884-1903, the majority now in the British Museum (for which the updated records have been made available directly in the online catalogue), in a series of introductory chapters. The ensemble virtually amounts to a corpus; we do not reprint the individual texts.

The most extensive is on *Ceramic Inscriptions*: circa 2800 inscribed ceramic objects, only 1300 of which have previously been published, primarily in the excavation reports of W.M.F.Petrie, E.A.Gardner, and D.G.Hogarth, and in *I.Delta*. An introductory chapter discusses typology and chronology of texts, means of inscription, and objects, with statistics on the divinities receiving dedications (6) and places of manufacture of the pottery (7); dedicatory formulae (29-39), ethnics and personal names, with complete name list (39-52); script (62-72). In addition to the vast number of inedita, Johnston also gives improved readings based on autopsy, too many to reprise here. Also of interest to epigraphists will be the discussion of judicial ostraka (18/19) and 'perplexing or individual texts' (74-77), in particular the 'cartoon,' BM registration no. 1888,0601.721 (*I.Delta* p. 694 no. 515).

In a separate chapter, *Inscriptions on Greek Vases*, Johnston conveniently summarizes the 84 dipinti on vases from Naukratis, most of which are personal or mythological names; a few more extensive texts are discussed at 5-7; no new readings or inedita of note.

Stamped Amphorae are the focus of another chapter, where Johnston summarizes the 3650 in the British Museum and 125 distributed to other institutions, with commentary on the problems of determining provenance and some tentative statistics. The number of inedita incorporated directly into the online catalogue is again vast.

Among *Stone Inscriptions* are gathered 67 numbers, with Greek text and English translation for the most noteworthy, and brief commentary: epitaphs (nos. 1-6); dedications, perirrhanteria unnumbered, at 4/5, three unpublished fragments with dedicatory inscriptions to Ἀπόλλων, BM reg. 1886,0401.1524, and two others now in Heidelberg), and figurines (nos. 1-6); decrees; architectural elements; varia (one unpublished incertum at 11/12: ruled limestone slab with a single unread letter). For the more substantial texts from this section see our lemmata nos. 1672-1674. For a new dipinto from Naukratis edited by R.I.Thomas as part of the same project, see our lemma no. 1675.

1672. **Naukratis. Metrical epitaph of Herakleides, Imperial period.** Bernand, *Inscr. métriques* no. *GIBM* IV 1084; *SEG* VIII 465; cf. XLV 2034; *GV* 1823. BM reg. 1886,0401.3. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* 3 no. 6 (translation) re-edits the text [ignoring the superior text of Bernand, Zellmann-Rohrer].

1673. **Naukratis. Inscribed statuette of horse and rider, ca. 450-350 B.C.** *I.Delta* p. 700 no. 581. BM reg. 1900,0214.27. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* 6 no. 3, selects the readings of Bernand [incorrectly cited as 'no. 58'] and prints Νυμφαῖ... εἰμι [...]ος; the last word either ἵππος or ἱερός.

1674. **Naukratis. Graffito? Classical/Hellenistic.** *I.Delta* p. 743 no. 2. BM reg. 1886,0401.5. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* II, newly interprets the object as 'an ostrakon used for a graffito,' which Bernand had taken for a '[s]tèle miniature' with a dedication to Ἡρακλῆς, and now reads: {Ηρ} Ἡρακλείδης Καλλιχω; 'the naming of a male and a female points to some personal milieu' [apparently meaning Καλλιχώ, without comment on the seemingly unattested name, cf. Καλλίχα, Καλλίχη; a patronym Καλλίχω might also be considered, Zellmann-Rohrer].

1675. **Naukratis. Christian εὐλογία dipinto, Byzantine period.** Light brown vessel with spout, dipinto on the shoulder in medium-brown ink. BM reg. OA 9431. Ed.pr. R.I.Thomas, in *Naukratis Greeks in Egypt*, chapter on *Ptolemaic and Roman Figures, Models and Coffin-fittings in Terracotta* II (ph.): εὐλογία

1676. **Oxyrhynchos. Christian symbols, Byzantine period.** J.Padró et al., *Nilus* 22 (2013) 12 (ph.) (in Catalan), report the discovery of Christian motifs as dipinti and inscriptions on architectural members in the vicinity of the 'North and South Structures' at the 'High Necropolis': no text [read from ph., Zellmann-Rohrer]: 1) engraved on a lintel: A rho-headed staurogram Ω; 2) painted on a column: A ankh-cross Ω.

1677. **Ptolemais (?). Epitaph of Besis, Besis, and Besis, Imperial period.** *OGIS* 697; *I.Louvre* 90. T.Kruse, in *The Ptolemies, the Sea* 183, cites this inscription with Greek text and English translation as evidence for the continued problem of brigandage on the Nile in the Roman period, which motivated the survival of the ποταμοφυλακία after the Ptolemies.

1678. **Sinai (area of: Pharan). Inscribed column blocks, late 4th cent. A.D.?** Three column blocks found in excavations in the northern colonnade of the acropolis church in 2000; ed.pr. P.Grossmann, *BZ* 106 (2013) 649: 1) single letter: K; 2) ΣΤ/ ΒΙΚ/: 'with some abbreviation marks in between' for which the expansion Στ(έφανος) βικ(άριος) is suggested by Y.Meimaris; 3) ΒΕΚ/ ΒΑΡ ΣΤ/ ΒΙΚ/ [mason's marks? cf. e.g. *SEG* XLIX 837; LIII 2031; LV 1538, Zellmann-Rohrer].

1679-1680. **Sinai (area of: Pharan). Christian inscriptions, Byzantine period.** Two sandstone slabs found inside the door of a house in the Byzantine town at the southwest foot of the acropolis in excavations in 2002. Ed.pr. P.Grossmann, *BZ* 106 (2013) 669/670.

1679: 669/670. **Christian inscription.** Sandstone slab, letters shallowly engraved and colored red: cross Βίκτωρ cross

1680: 669 note 54. **Incertum.** Sandstone slab found to the right of the previous: [- ? -]ΗΒ[- - -]

1681. **Sohag (Red Monastery). Christian dipinto label on painting, 6th cent. A.D.** *SEG* LVIII 1822 (7). A.Delattre, *BASP* (2013) 198, now reads via ph. Πι̣κ̣ω[λιου] προπάτ̣ορος ἀρχημανδ(ρίτου), identifying the founder of the White Monastery (Pgol) on the basis of a formula in a new Greek epitaph from that site (see our lemma no. 1682).

1682. **Sohag (White Monastery). Christian epitaph, 6th-8th cent. A.D.** Red granite stele with traces of relief decoration, perhaps indicating the re-use of a stone from a Pharaonic monument; found between 1980-1990 near the main church. Ed.pr. A.Delattre, *BASP* (2013) 196-201 (ph.); cf. *CIEN* 2013) 19.

[- - - ca. 15-20 - - -]
[- - ca. 6 - - ἐτε]λειώ[θη μη-]
[νὸς - - ca. 6 - -] ιᾱ' ἰνδικ(τιῶνος)·
4 [ὁ Θεὸς ὁ παντ]ο̣κράτωρ ἀ-
[νάπαυσον τ]ὴν ψυχὴν
[τοῦ δούλου] σου ἐν κόλ-
[ποις Ἀβρὰ]μ καὶ Ἰσὰκ κ(αὶ)
8 [Ἰα]κὼβ καὶ μετὰ
πά̣ντων τ̣[ῶν]
προφητῶν κ(αὶ)
ἀποστόλων
12 καὶ εὐαγγελε-
σ̣τῶν καὶ τῶν
ἁγίων πατέρω(ν)
ἡμῶν ἅπα Πικ̣ρ-
16 λ̣ιου προβάτο-
ρος καὶ ἅπα Ψρ-
ιου ἀναχ̣χρ(ητοῦ)
καὶ τοῦ ἁγίου
20 ἀποστό(λ)ου
καὶ προφ(ήτου) ἀβ
βᾶ (Σ)ινουθίου
vac. ἀρχιμαν(δρίτου)

1 2. E.g. [cross στήλη τοῦ/τῆς μακαρίου/μακαρίας N ἐτε]λειώ[θη], cf. *SEG* XVIII 697 | 3. ινδικ , lapis | 4. other restorations possible, cf. *SEG* XLIV 1501, *IGLS* IV 1578 || 4 23. for the formula cf. A.Łajtar, J.van der Vliet, *Qasr Ibrim. The Greek and Coptic Inscriptions* (Warsaw 2010) [*SEG* LX 1821-1825] pp. 194/195 || 6. [τοῦ δούλου]: [τῆς δούλης] also possible | 7. [Ἀβρά]μ: Ἀβρα̣[μ also possible || 12/13. l. εὐαγγελιστῶν || 16/17. l. προπάτορος || 18. l. ἀναχωρητοῦ | 20. ΑΠΟΣΤΟΔΟΥ, lapis | 22. ΟΙΝΟΥΘΙΟΥ, lapis || 15 22. the Πικολιος, Ψοιος, and Σινούθιος mentioned in the text are to be identified with Pgol, Pshoi, and Shenoute, the famous founding figures in the history of this monastery; the names of this triad may also, on a new reading by Delattre, be discerned in the painted decorations in the Red Monastery [see our lemma no. 1681].

1683. **Soknopaiou Nesos. Dedication in honor of Augustus, ca. 27 B.C. - 14 A.D.** Fragmentary limestone stele with relief decoration in a lunette of two crowned hawks flanking an enthroned god most likely Soknopaios, with human body and human-, crocodile-, and falcon- heads; inscribed below in ruled lines, the bottom missing; found in late ancient flooring added to the temple of Soknopaios. Ed.pr. P.Davoli, in C.Arlt, M.A.Stadler (edd.), *Das Fayyûm in Hellenismus und Kaiserzeit Fallstudien zu multikulturellem Leben in der Antike* (Wiesbaden 2013) 55 (ph.), gives a partial Romanized transcription; cf. F.Kayser, *BE* (2014) no. 529 [read from ph., Zellmann-Rohrer; similarly É.Perrin-Saminadayar, *An.Ép.* (2013) [2016] no. 1737]:

ὑπὲρ Καίσαρο[ς]
αὐτοκράτορ[ος]
σεβ[ασ]τ[οῦ - - ca. 5 - -]
- - - - - - - - - - - - - -

1-3. For the titulature cf. *I.Fayoum* 73 and 166; the precise sequence Καῖσαρ αὐτοκράτωρ σεβαστός seems unattested K

1684. **Taposiris Magna. Bilingual Egyptian-Greek foundation inscriptions of temple of Osiris, 221-205 B.C.** Three fragmentary miniature stelai, two of glass and one of lead, found in the northwest foundation deposit in 2005/2006. Reported by Z.Hawass, K.Martinez, in M.C.Flossmann-Schütze, M.Goecke-Bauer, F.Hoffmann, A.Hutterer, K.Schlüter, A.Schütze, M.Ullmann (edd.), *Kleine Götter - Grosse Götter. Festschrift für Dieter Kessler zum 65. Geburtstag* (Vaterstetten 2013) 242 (illegible ph.); no text: 1) blue glass stele with 2 lines in hieroglyphics and 3 in Greek, the former with two cartouches and the royal name of 'Ptolemy who lives eternally, beloved of Isis,' the latter rendered 'King Ptolemy [IV], son of King Ptolemy and Queen Berenice [II], the two good gods Isis 2) green glass stele with similar hieroglyphic and Greek texts in a worse state of preservation; 3) lead stele, apparently illegible.

1685. **Taposiris Magna (Bousiris). Amphora dipinti, 3rd/4th cent. A.D.** Z.Hawass, K.Martinez, *Kleine Götter* – (cf. our lemma no. 1684) 241 mention Greek amphora dipinti dated by vessel typology, in a shaft to the south-east of the temple of Osiris; and at a deeper level in the shaft, 'sherds with Greek writing in red pigment.'

1686. **Taposiris Magna (Bousiris). Christian seal impression of the bishop Severianos. Byzantine period.** Base of a ceramic vessel 'of the type used for oil in church ceremonies,' stamped with a circular seal. Mentioned by Z.Hawass, K.Martinez, *Kleine Götter* – (cf. our lemma no. 1684 237 (ph.) [read from ph.; an otherwise unattested bishop, Zellmann-Rohrer]:

cross | Σευηρ ιανοῦ || ἐπισκ(που) | cross

1687. **Thebes (area of: al-Khokha). Dipinto on mummy linen of Dionysios, mid-1st-mid-2nd cent. A.D.** Fragmentary strip of linen found in an 'intrusive' burial in Theban Tomb 400. Edd.pr. G.Schreiber, Z.Vasáros, *MDAIK* 69 (2013) 206 (ph.; dr.): Διονυσίου.

1688. **Thebes (area of: Deir el-Bahari). Epigraphic evidence for healing in the temple of Amenhotep and Imhotep, Hellenistic-Imperial period.** P.Lang, *Medicine and Society in Ptolemaic Egypt* (Leiden 2013) 90-93, reviews the inscriptions of visitors to the sanctuary who sought healing; particular focus falls on *I.Deir el-Bahari* 50, 68 and 208; only the last [on which see now our lemma no. 1689] definitely attests incubation.

1689. **Thebes (area of: Deir el-Bahari). Dipinto of Athenodoros, 117-138 A.D.** *I.Deir el-Bahari* 208. G.Renberg, *ZPE* 184 (2013) 103-115 (dr.), re-evaluates the central narrative of the text, arguing that in this 'aretalogy' Ἀθηνόδωρος describes a divine encounter and healing in a dream vision, perhaps as a result of incubation, and not an apparition of the divinity making the cure directly while Athenodoros is awake (as interpreted by ed.pr. [A.Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951) no. 126]), nor the more complex scenario of initial transgression punished by sickness, followed by atonement and healing, offered in the edition of Ł.Łajtar; a crucial piece of the latter's argument, a reference to the opening of a door in LL. 6/7, may in fact refer to a divine invitation to enter a room in the sanctuary, and not to trespassing. R. reprints the text and translation of Ł., with detailed discussion of problematic readings and restorations in LL. 6-10, some of which he finds 'irresolvable,' arriving at the following tentative proposals: L. 6: read σημ]ασίαν for Ł. [σημα]σίαν (a type-setting error); L. 7: Αμενωθην may stand for Αμενωθης instead of for Αμενωθου (Ł.); the articulation ὥδε (Ł.) is uncertain, and ᾧ δέ, ὧδε (l. ὅδε), or ὁ δέ (l. ὁ δέ) are all possible; the restoration ῥέπ[ων καί] is too long for the end of the line; L. 8: [μὴ] ἀπαρν(ο)ύμενος for ἀπ]αρν(ο)ύμενος (Ł.); at the end of the line ἄγ[αλμα] may be restored, construed instead of the expected gen. with the preceding ἔμπροσθεν (AI[...], Ł.); L. 9: [πρό] may be restored at the end unrestored, Ł.), construed with [τῆ]ς θύρας βαλὼν αὐτόν in the following line. A new English translation is also offered on the basis of the proposals, reflected in a modified version of the full text reprinted once again (113); reprinted in É.Perrin-Saminadayar, *An.Ép.* (2013) [2016] no. 1735 (French translation).

1690. **Thebes (area of: Deir el-Bahari). Proskynema inscriptions of an association of iron-workers from Hermonthis, 4th cent. A.D.** *I.Deir el-Bahari* 163/164, 168/169, 172/173; *SEG* XLI 1612-1615; LIV 1761*. For a detailed commentary on the cultic context of these inscriptions with reference to Egyptian worship of Isis and Horus and the combat with Seth, see S.Pfeiffer, in F.Feder, A.Lohwasser (edd.), *Ägypten und sein Umfeld in der Spätantike vom Regierungsantritt Diokletians 284/285 bis zur arabischen Eroberung des Vorderen Orients um 635-646. Akten der Tagung vom 7. 9.7.2011 in Münster* (Wiesbaden 2013) 68-72.

1691. **Thebes (area of: Qamula). Graffito, late Hellenistic/early Imperial period.** Below drawings of four animals and a possibly cryptographic Coptic text surrounding a cross, rock shrine of Paḥu. Ed.pr. J.C.Darnell, *Theban Desert Road Survey II. The Rock Shrine of Paḥu, Gebel Akhenaton, and Other Rock Inscriptions from the Western Hinterland of Qamûla* (New Haven 2013) 68-71 (ph.; dr.

βούλομαι τὸν γράψαντα λεικάσαι· | πυγείζομεν πάντες Αρυωθην

1. τὸν γράψαντα: refers to 'the absent artist of [the] earlier images' || 1. λαικάσαι, the spelling possibly influenced by λειχ- [for the form in λειχ- in Egypt see further *Suppl.Mag.* I 38.5, 46.9 with comm., Zellmann-Rohrer] || 2. πυγείζομεν | πυγίζομεν; for the sentiment cf. the graffito *SEG* VIII 662 (with *I.Delta* pp. 918/919).

1692-1697. **Thebes (area of: Qamula). Christian graffiti and dipinto, Byzantine period.** J.C.Darnell, *Theban Desert* – (cf. our lemma no. 1691) 28-142, publishes as Coptic some graffiti that, in the absence of decisive indications to the contrary, we consider worth recording as possibly also Greek.

1692: 28 (ph.; dr.). **Christian graffito. Over the spars of an earlier drawing of a boat,** rock shrine of Paḥu: [Μι]χαήλ

A 'Coptic visitor' or the archangel?, ed.pr.

1693: 51 (ph.; dr.). **Christian graffito.** Rock shrine of Paḥu: cross Μαρία | Μακταλενέ

2. For Μαγδαληνή, possibly 'influenced in some way by the conflation of Mary of Magdala, Mary of Bethany, and the woman of Luke 7:37-50 in the creation of the story of Mary the Egyptian', ed.pr.

1694: 90 (ph.; dr.). **Christian graffito. Near two drawings of animals, at the mouth of a 'narrow defile,' Gebel Akhenaton.**

Ἰ(ησοῦ)ς Χ(ριστό)ς cross | Ἰ(ησοῦ)ς Χ(ριστό)ς | Ἰ(ησοῦ)ς Χ(ριστό)ς || Ἰ(ησοῦ)ς Χ(ριστό)ς | Ἰ(ησοῦ)ς Χ(ριστό)ς

ΙΣ ΧΣ graffito | 4/5. perpendicular, at left, ed.pr.

1695: 111 (ph.; dr.). **Christian graffito.** To the right of a drawing of a canid, Wadi Arqub al-Baghila: Μαρία

1696: 139 (ph.; dr.). **Christian dipinto. In red, in the 'Red Cave,' Matna al-Barqa.**

Ἰ(ησοῦ)ς Χ(ριστὸ)ς ρθ'

$\overline{\text{ΙΣ}}$ $\overline{\text{ΧΣ}}$ graffito, ed.pr. || ρθ': isopsephism for ἀμήν, with imperfect Coptic *fai* for ϙ, ed.pr. ' at far right, 'several larger, partially preserved signs,' the last of which perhaps another $\overline{\text{ΙΣ}}$, ed.pr.

1697: 142 (ph.; dr.). **Christian graffito.** In the 'Red Cave,' Matna al Barqa': Ἰσάκ

1698. **Thmuis. Mosaic inscriptions, 3rd cent. A.D.?** Mosaic floor with Nilotic scene of banqueting and fishing dwarves in the middle of the flooding river, with various flora and fauna; now in Alexandria, Graeco-Roman Museum. Described by C.C.Edgar, *Archaeological Report* (*Egypt Exploration Fund*) (1909/1910) 23; E.Breccia, *Le musée gréco-romain d'Alexandrie 1925-1931* (Bergamo 1932) 65; W.A.Daszewski, in D.Papenfuss, V.M.Strocka (edd.), *Palast und Hütte* (Mainz 1982) 396, 398; M.J.Versluys, *Aegyptiaca romana. Nilotic Scenes and the Roman Views of Egypt* (Leiden 2002) 198/199 no. 100 (with dating); A.-M.Guimier-Sorbets, in I.Hairy (ed.), *Du Nil à Alexandrie. Histoires d'eaux, exposition au Musée de Tessé, novembre 2011 - mai 2012* (Alexandria 2011) 663-665. A.-M.Guimier-Sorbets, in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 141-155 (ph.), devotes a detailed study to the iconography of this mosaic, currently undergoing restoration, which 'présente des animaux variés et figurés avec réalisme, poursuivant en cela le style naturaliste de l'Alexandrie lagide;' the dwarves (not pygmies, contra V.Dasen, *LIMC* VII.1 [Zurich 1994] 599 no. 53 h) represent a parody which 'suscite le rire transgressif et repousse de ce fait le mauvais œil' [no text of the inscription, set within a border below the banquet, has yet been published; we read the following from the superior ph. printed by Daszewski and Guimier-Sorbets (*Du Nil à Alexandrie*), Zellmann-Rohrer]:

καλοῖς και[ροῖς]| καλῶς ἤλ[θατε]| [ν]ν ἐπ' ἀγαθ[ῷ νν]

Cf. *SEG* XXVI 791.2-3, Zellmann-Rohrer.]

1699. **Trimithis. Dipinti labels in wall paintings, 4th cent. A.D.** Labels for figures of 'City' personified and the adultery of Aphrodite and Ares, in white on gray band over the heads: at left, over enthroned female figure (A); at center, over nimbed standing male figures, from left to right (B); at right, over heavily damaged female and male figures, left to right (C); in the lower register on the east wall of Room 1 of the House of Serenos. Ed.pr. L.M. Leahy, *Journal of the Society for the Study of Egyptian Antiquities* 10 (1979-1980) 350-363 (ph.), with detailed art-historical commentary. See also A.L.Boozer, *AJA* 117 (2013) 285/286 (ph.), who adduces these decorations as evidence of the householder's 'Roman Mediterranean identity'; on the painting and its context see also R.S.Bagnall, *Eine Wüstenstadt. Leben und Kultur in einer ägyptischen Oase im 4. Jahrhundert n. Chr.* (Stuttgart 2013) 59/60 (ph.).

A: Πόλις
B: Ποσιδῶν, Διόνισος, Ἀπόλλων, Ἑρα[κ]λῆς, Ἥφαιστος, Ἥλιος
C: Ἀφροδίτη, Ἄρης

A. '[N]ot unlikely' a personification of Trimithis despite lack of 'any official or meaningful status' as πόλις [for the opposite view, based on new data attesting this status by 304, see S.McFadden in R.S.Bagnall et al. (edd.), *An Oasis City* (New York 2015) 203, Zellmann-Rohrer] || B. l. Ποσειδῶν || l. Διόνυσος [from ph. the latter perhaps present in the dipinto, Zellmann-Rohrer] || l. Ἡρακλῆς.

1700. **Trimithis.** Dipinto label in wall painting, 4th cent. A.D. R.S.Bagnall, *Eine Wüstenstadt* (cf. our lemma no. 1699 in fine) 59 (Roman transliteration), mentions a recently discovered fragment of a wall painting in an as-yet unexcavated house with the letters ΣΑΡΠ[, which he suggests be restored with the name of the Homeric hero, Σαρπ[ηδών].

1701. **Unknown provenance.** Christian epitaph of Sampas, 4th/5th cent. A.D. Limestone stele with relief of orant man under an arch, to his right perhaps an axe; inscribed below in tabula ansata. Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 59/60 no. 49 (ph.); re-printed in *SB* XXVIII 16974: Χυάκ | θ' Σαμ|πᾶ cross

1. For Χυάκ, ed.pr. 1/2. cf. Σαμβᾶς, ed.pr.

1702. **Unknown provenance.** Christian epitaph of Mekia, 5th cent. A.D. Limestone stele with relief of woman seated under arch, nursing infant; inscribed on the arch (A), in a panel at bottom (B), and at far right (C). Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 60/61 no. 50 (ph.); re-printed in *SB* XXVIII 16975.

A: Μηκ[ία - ? -]
B: τῇ ἀναπαυσ [αμ]ένῃ ἐν κυ(ρίῳ)
C: ἐν ἠρήνῃ Με[σ]ωρὴ [..]

[A. Cf. Μικία, *LGPN* Vb s.v., Zellmann-Rohrer] || [B.2. perhaps ΚΥ, lapis, from ph., Zellmann-Rohrer] | C 2. l. ειρηνη Μεσορή, ed.pr

1703. **Unknown provenance.** Christian epitaphs of Rhodia and Theodora, second half of 5th cent. A.D. *SEG* LV 1855/1856. L.Török, in *Ägypten und sein Umfeld* – (cf. our lemma no. 1690) 33 (ph.) comments on the stylistic features of the stelai, on which grounds he offers the above dating.

1704. **Unknown provenance.** Bilingual Greek-Coptic Christian epitaph, 6th/7th cent. A.D. Limestone stele with relief of eagle in flight beneath an arch; inscribed below. Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 62-65 no. 51 (ph.); now re-printed in *SB* XXVIII 16976:

cross εἷς θεὸς ὁ βο-
[η]θῶν Coptic
Coptic
Coptic

2 3. Coptic, 'Gott möge Barmherzigkeit an ... vollbringen,' ed.pr.

1705. **Unknown provenance.** Bilingual Greek-Coptic Christian epitaph of Hor and Ioannes, 7th 8th cent. A.D. Rectangular limestone stele with incised decoration, three crosses between two orant male figures; inscribed above their heads in Coptic (A) and perpendicular in the left and right margins (B); now in Leipzig. Described by E.Blumenthal, in E.Ullmann (ed.), *Kunstschätze der Karl-Marx-Universität Leipzig* (Leipzig 1981) 19/20 (ph.). Ed.pr. T.S.Richter, in *Coptica* 128/129 no. 55 (ph.); cf. *CIEN* (2013) 3: A: Coptic B: [εἷς θεό]ς ὁ βοηθός· | ὁ ἅγιος Μιχαήλ

A. Coptic: 'Hor, Ioannes.' || B.1: commentary on the '*Heis-Theos*-Formel', ed.pr.; for a stele of the 6th/7th cent. A.D. possibly from Hermonthis, with only εἷς θεός in Greek and the rest of the text in Coptic, see Richter ibid. no. 57 with *CIEN* (2013) 5.

1706. **Unknown provenance.** Christian epitaph of Ioannes, 7th/8th cent. A.D. Rectangular sandstone stele, with incised decoration of aedicula and cross; inscribed below. Purchased at Luxor, now in Leipzig. Ed.pr. T.S.Richter, in *Coptica* 129/130 no. 56 (ph.); cf. *CIEN* (2013) 6.

cross εἷς θεὸς ὁ βει(θ)ῶν· | Ἰωάννη(ς)

ΒΕΙΟΩΝ, lapis, from ph., l. βοηθῶν, Delattre, Dijkstra, van der Vliet; ΒΟΗΘΩΝ, ed.pr.; commentary on the formula, ed.pr. || ΙΩΑΝΝΗΟ, lapis, from ph., Delattre, Dijkstra, van der Vliet; ΙΩΑΝΝΗΣ, ed.pr.

1707. **Unknown provenance.** Christian bilingual Greek-Coptic ownership inscription? of Panisneu, archimandrite of the monastery of Jeremiah, Byzantine period. Wood *tabula ansata* inscribed in Greek in the center and Coptic on the ears, perhaps 'attached to a chest or a box,' but not 'large enough for carrying an inscription that had to be attached to a wall.' Edd.pr. S.Torallas Tovar, K.A.Worp, *ZPE* 184 (2013) 258/259 no. 4 (ph.). Reprinted in É.Perrin-Saminadayar, *An.Ép.* 2013 [2016] no. 1730.

τόπου τοῦ ἁγί
ου μοναστηρί-
ου ἀββᾶ Ἱερημίου
4 πρεσβ(υτέρου) καὶ ἀρχιμ(ανδρίτου)
ἄπα Πανισνηυ

Coptic. 'Father Michael' (left ear), 'Father Gabriel' (right ear) || 1. τόπου: probably refers to 'holy or sacred grounds related to worship', edd.pr. | 2/3. edd.pr. comment on possible identifications, most likely a foundation at Saqqara where a homonymous Apa Panisneu is attested three times || 4/5. 'Apa Panisneu is/was priest and archimandrite of the *topos*' etc., edd.pr. [more likely a marker of ownership (cf. our lemma no. 1708), the personal name having been added in much smaller letters in L. 5, Zellmann-Rohrer] | 4. ΠΡΕΣΒ, ΑΡΧΙΜ/ tablet.

1708. **Unknown provenance. Christian ownership inscription of a religious foundation. 7th/8th cent. A.D.** Wooden tabula ansata inscribed within a rectangular border; now in Vienna Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 58 no. 48 (ph.); reprinted in *SB* XXVIII 16973:

cross Ἰ(ησοῦ)ς Χρ(ιστὸ)ς νικᾷ, Χρ(ιστὸ)ς θ(εο)ῦ δύναμις καὶ θ(εο)ῦ σωφία cross
χωρίων τοῦ ἁγίου ἀρχαγγέλου Μιχαὴλ
cross καὶ τῆς ἁγίας καὶ θεοτόκου // Μαρίας

1. ΙΣ ΧΣ, ΧΣ ΘΥ, ΘΥ tablet καὶ θ(εοῦ), *SB* | 2. χωρίων for χωρίον, ed.pr.

1709. **Unknown provenance. Christian inscription on Menas ampulla, late 5th-mid-7th cent. A.D.** With orant saint on reverse; now in Leipzig. Ed.pr. F.Steinmann, in *Coptica* 214 no. 94 (ph.): εὐλο|γία τοῦ ἁγίου Μ|ηνᾶ

NUBIA

1710. **Nubia (and Ethiopia). History and epigraphy.** J.van der Vliet, in J.van der Vliet, J.L.Hagen (edd.), *Qasr Ibrim, Between Egypt and Africa. Studies in Cultural Exchange (Nino Symposium, Leiden, 11-12 December 2009)* (Leuven 2013) 1-22, adduces a number of Greek inscriptions in an overview of historical developments in the lower Nubian vicinity of Qasr Ibrim, including: *FHN* II 168, III 309-313, 317 (cf. our lemma no. 1714), 319; *SEG* XVIII 724 (LII 1818*; *SB* VIII 10074). The bilingual Latin-Greek milestone *CIL* III 14148[3], dated to the 290s A.D., disproves a weakening of Roman control over the region leading up to the reign of Diocletian. Contrary to the commentary of L.Török, the reference to pigs in *FHN* III 248 does not reflect 'appalling conditions' at the temple of Talmis, but a public demonstration of 'adherence to Egyptian standards of ritual propriety' and 'continuing orientation [towards] Roman Egypt culturally and ideologically' (8).

V. covers similar material in a briefer study in G.Gabra, H.N.Takla (edd.), *Christianity and Monasticism in Aswan and Nubia* (Cairo 2013) 63-77, with particular focus on the 'contested border and cultural contact between Nubia and Egypt in the vicinity of Aswan in the light of Greek, Coptic and Meroitic inscriptions, adding the bilingual Greek/Coptic epitaph of Ioseph, bishop of Aswan from Dongola (*SEG* LXI 1543), as a testament to the turmoil that caused the bishop's flight from his

see, as well as the foundation inscription for the κάστρον of Philae (*IThSy* 239) with a Christian prayer 'meant to avert one of the inherent dangers of any liminal zone: attacks not only by visible foes, but also by invisible ones'. Cf. also *CIEN* (2013) 21.

G.Hatke, *Aksum and Nubia. Warfare, Commerce, and Political Fictions in Ancient Northeast Africa* (New York 2013) makes central use of inscriptions, in Greek and local languages, in a study of relations between Nubia and Axum: in particular, the throne dedication at Adulis, *I.Éthiopie* 277 (cf. our lemma no. 1715 ter) at 37-66 for Axumite expansion; *I.Éthiopie* 286 (*FHN* III 285), 286A (*I.Khartoum* 78; *FHN* III 286), and *I.Éthiopie* 271 at 71-99 for Axumite invasions of Nubia; the letters of Silko at Talmis (*FHN* III 317; cf. our lemma no. 1714) and Phonen at Qasr Ibrim (*FHN* III 319) at 156/157 for territorial consolidation in the Nubian kingdoms; the title βασιλίσκος in the former is curious in place of the 'more grandiose' βασιλεύς, and may indicate 'some relationship with the Roman emperor' to whom alone Silko was answerable. The two states were 'aware of each other's existence but, apart from some small-scale trade, a few isolated incidents of armed conflict, and interregional travel by private individuals, never interacted much.'

1711. **Anibah (?). Christian epitaph of Tanastasia, 8th/9th cent. A.D.** *SB* III 7190; *SEG* VIII 864; XXVI 1716. T.S.Richter, in *Coptica* 147 no. 67 (ph.), re-edits this text (Coptic majuscules, Greek equivalents in app.cr.) with detailed commentary on onomastics and formulae. New readings: L. 7, μηνί for ed.pr. μην(ός); LL. 10/11, αὐτῆ(ς) (AYTH, lapis) for αὐτῆς. Cf. *CIEN* (2013) 35.

1712. **Dodekaschoinos (north). Christian epitaph of Epephanios, 6th-8th cent. A.D.** *SEG* XLIX 2348. T.S.Richter, in *Coptica* 131-133 no. 58 (ph.), re-edits this inscription on the basis of a newly-identified archival photograph, reading in L. 9 Ἰακώβ. Cf. *CIEN* (2013) 34, where the earlier dating is proposed (7th-9th cent., Richter) and the reading in L. 8 Ἰσάχ for Ἰσ[άκ].

1713. **Qasr Ibrim (area of: Jabal Maktub). Christian rock graffiti, Byzantine period (?).** A.Łajtar, J.van der Vliet, in *Qasr Ibrim* – (cf. our lemma no. 1710) 157-166, give a preliminary report on a full publication of the texts printed by H.Barth, *RhM* n.F. 7 (1850) 269/270, and pictured by J.M.Plumley, W.Y.Adams, *JEA* 60 (1974) 235 with pl. LI, along with many new inscriptions from the documentation of the E.E.S. explorations, in Greek and Coptic with elements of Old Nubian, the best-known of which thus far, *CIG* IV 8952 (re-edited by the authors in idd. [edd.], *Nubian Voices. Studies in Christian Nubian Culture* [Warsaw 2011] 141-148; cf. *SEG* LXI 1643 in fine), falls outside the chronological limits of *SEG*. No new texts within these limits are mentioned; as reported the texts date in the 10th/11th cent A.D. Cf. *CIEN* (2013) 47.

1714. **Talmis. Letter of Silko, 5th cent. A.D.** *OGIS* 201; *SB* V 8536; *I.Prose* 67; *FHN* III 317; *SEG* XXXVI 1459*; cf. XLVI 2183. J.H.F.Dijkstra, in *Qasr Ibrim* – (cf. our lemma no. 1710) 114, urges that the date of this inscription should exclude it from discussions of the Christianization of Nubia in the 6th cent. A.D. (as e.g. *I.Prose* II p. 173); the θεός to whom Silko attributes his victory is more likely Μανδουλις, the god of the Talmis temple. For the text see also our lemma no. 1710.

1715. **Toshka (area of: Sakinya). Christian epitaph of Kyrikos, 7th cent. A.D.** Sandstone stele with geometric relief decoration, inscribed below. Ed.pr. T.Mina, *Inscriptions coptes et grecques de Nubie* (Cairo 1942) 72 no. 151 (ph.) (Coptic majuscules); mentioned by A.Naguib, in *Christianity and Monasticism* -- (cf. our lemma no. 1710) 234, who provides the dating, identifies the find-spot and the language as Greek, not Coptic, and reports that the stone has been transferred from the Coptic Museum, Cairo, to the Nubia Museum, Aswan [a second stele mentioned ibid. no. 2.1 as Greek, Mina *op.cit.* 92 no. 206, is in fact Coptic, Zellmann-Rohrer].

cross ὑπὲρ μνή-
μης καὶ ἀνα-
παύσεως τοῦ
μακαρίου Κυ-
ρίκου· ἐτελεύ-
τησεν μηνὶ
Μεχεὶρ ς' ἰνδ(ικτιῶνος)
ιγ' ϙθ' ϙθ' ϙθ'

1. ΥΠΕΡ, lapis || [4. ΜΑΚΑΡΙΟΥ·, lapis, from ph., Zellmann-Rohrer] || 7/8. ς̄ ΙΝΔ ΙΓ ϘΘ ϘΘ ϘΘ, lapis (with Coptic *fa* 8. ϙθ': isopsephism for ἀμήν.

ETHIOPIA

1715 bis. **Adulis. Proclamation of Ptolemy III Euergetes, 246-244 B.C.** *I.Éthiopie* 276 (*OGIS* 54, *SB* V 8545 a; *I.Estremo Oriente* 451); *SEG* LIII 2016*. This inscription together with *I.Éthiopie* 277 (see our lemma no. 1715 ter), now lost, are central to the monograph of G.W.Bowersock, *The Throne of Adulis. Red Sea Wars on the Eve of Islam* (Oxford 2013). B. begins (7-33) with the report on the texts given by Kosmas Indikopleustes, particularly the circumstances under which the Axumite king Ella Asbeha commissioned their copying, eventually carried out by the merchant, on the eve of his planned invasion of Ḥimyar; Kosmas' visit to Adulis can be dated between 523 and 525 A.D.; with a reproduction of one of the manuscript illustrations of the assemblage, and a modern reconstruction. 34-43 (translation) are devoted to the stele of Ptolemy III: the king's claim of descent from Dionysos and Herakles may have inspired the later representation of two male divinities on the throne; the stele can be dated on internal grounds between late 246 and 244 B.C., and the 'highly tendentious' claims of the text were perhaps intended to 'fortify the Egyptian monarchy in the face of the uprising that forced Ptolemy to return to Egypt;' the use of basalt, probably local, suggests that Adulis was the original site of the dedication.

1715 ter. **Adulis. Res Gestae of a king of Axum (?), 2nd/3rd cent. A.D. (?)** *I.Éthiopie* 277 (*OGIS* 199; *SB* V 8545 b; *FHN* III 234); *SEG* LIX 1903*. G.W.Bowersock, *The Throne of Adulis* – (see our lemma

no. 1715 bis) 44-62 (translation) argues that the throne was dedicated to Ares proves that the anonymous dedicant was the *negus* of Axum, inscribed thrones being also a traditional Ethiopian form of dedication; discussion of the catalogue of conquests, which center upon Axum and show a royal interest in the promotion of Red Sea commerce; contemporary references in Sabaic epigraphy to military activity in the region allow a dating in the late 2nd or early 3rd cent. A.D., as does the mention of the Arabian Κυναιδοκολπῖται. The dedicant is to be identified either as the Gadara known from Ethiopic and Arabian inscriptions, or as the Σεμβρουθης of a Greek inscription from Asmara (*SEG* XXIV 1247), and was also responsible for Greek dedications at Axum and Meroë (*I.Éthiopie* 269 and 286/286A).

See also the discussion of G.Hatke (cf. our lemma no. 1710), who proposes a date ca. 200-270 A.D. on the basis of parallel Ḥimyarite sources, and rejects the emendation of the toponym Σασου to Κασου proposed by E.Glaser, the former to be located most likely in the Fazogli region or elsewhere near the border between modern Sudan and Ethiopia.

1716. **Axum. Dedications of Aezanas, 4th/5th cent. A.D.** *I.Éthiopie* 270/271; *SEG* LXII 1780*. For a discussion of these texts, in particular the differences in expression of Christian faith in the Ethiopic and Greek versions, in the context of the development of Axumite royal epigraphy see G.W.Bowersock, *The Throne of Adulis. Red Sea Wars on the Eve of Islam* (Oxford 2013) 68-77 (cf. our lemmata nos. 1715 bis/ter).

For commentary on the toponyms in the dossier of Aezanas inscriptions, primarily on the basis of the Old Ethiopic and 'Pseudo-Sabaic' texts, see F.Breyer, in *Ägypten und sein Umfeld* -- (cf. our lemma no. 1690) 291-310.

KYRENAIKA

1717. **Kyrene (Northern Nekropolis). Epigraphic research: publication of the archives of R. Norton.** A.Santucci, J.Uhlenbrock, *Libyan Studies* 44 (2013) 9-55, present the results of their study on the archives of Richard Norton, who excavated the Northern Nekropolis of Kyrene in 1910-1911; these archives are housed at the Museum of Fine Arts in Boston. Their research has enabled them to recover information about forgotten tombs and lost finds, to identify the monuments explored by Norton and to re-contextualize the objects (App. I lists all artifacts in the photographs and App. II all the preserved documents, including the labels; bibliographical references). Documents in the Norton archive allow them to reconstruct the condition of the tombs at the start of exploration and to verify the find spots and the identifications of the inscriptions (e.g. *SEG* IX 194, metrical inscription for Πλαύτα, 'actually does not belong to the Child's Sarcophagus, but rather was found in front of the Fresco Tomb/N22/Tomb of the Ludi' [16]). All of the tombs except for the Second Sarcophagus had been disturbed or reused; old burials had been removed to provide space for new burials. It is in that context that S., U. interpret the formula πλήρης inscribed on the facades of tombs (e.g. *SEG* IX 232 [XVI 870]; 248 [14; ph.]; D.M.Robinson, *AJA* 17 [1913] 175 no. 42 [19/20; ph.]), namely

'as an impediment to the opening of a tomb and for the preservation of depositions, at least for a period of time' (35).

1718. Kyrene. Inscriptions from the extramural sanctuary of Demeter and vicinity, late 5th/early 4th cent. B.C.-2nd/3rd cent. A.D. *SEG* LX 1839, LXI 1553-1558. M.Luni, in *Epigrammata* 2 197-230, provides an overview of the sacred precinct of the extra-urban sanctuary of Demeter, based on results of the excavations and a survey of the find-spots of the inscriptions.

A.Inglese, *op.cit.* 231-251 (ph.; dr.), discusses the following inscriptions: 1) *SEG* LXI 1555: dedications on rock-cut altars along the road outside the temenos (Hellenistic; 232-235); 2) *SEG* LXI 1554: dedication to Ἀπόλλων, Ζεύς, and Ἀθηνᾶ Ἀποτρόπαιοι (altar; late 2nd cent. B.C.; 235); 3) *SEG* LXI 1553: dedication of the cult statue of Demeter (2nd/1st cent. B.C.; 235); 4) *SEG* LXI 1556: acclamation (?) in the theater (late 5th/early 4th cent. B.C.; 238/239); 5) *SEG* LX 1839: dedication to the Nymphs (water basin with mosaic inscription; 2nd/3rd cent. A.D.; 239-242). The epigraphic material delineates two sections within the sacred space: a) the southern section, marked by the temple, the large limestone altar and the building where the altar to the Apotropaioi was found, and b) the western section, marked by the temple, the terrace with altars (for a new rock-cut altar from the terrace, see our lemma no. 1719), and the theater. Concerning the rock-cut altars along the road that leads to Barke (one of the processional routes; cf. M.Luni, *art.cit.* 225/226), the fact that the texts give the names of dedicants, but no names of deities, indicates that the use of these altars was not confined to the cult of Demeter; they attest 'la manifestazione di una volontà di auto-rappresentazione da parte di famiglie localmente prestigiose, che ... sono esito di quel "decentramento" politico e burocratico che sappiamo progressivamente attuato dai Tolomei nel loro regno' (249). For assembly marks from the sanctuary, see our lemma no. 1729.

1719. Kyrene. Dedication on a rock-cut altar, end of the 5th-beginning of the 4th cent. B.C. Rock-cut altar of parallelepiped shape moulded above; found during the excavations on the north slope of the extramural sanctuary of Demeter; ed.pr. A.Inglese, *op.cit.* (see our lemma no. 1718) 236-238 (ph.): Νίκαις

Either the nominative of the masculine personal name Νίκαις, attested in two epitaphs from Kyrene (*SEG* IX 501 and 526) or dative plural of νίκη ('un ringraziamento "per le vittorie" o una dedica "alle *Nikai*"'; cf. *IG* V.1.652-654). If it is the personal name, then the altar can be compared to those found along the processional route leading from Kyrene to Barke (*SEG* LXI 1555; see our lemma no. 1718), ed.pr.

1720. Kyrene. Corpus of mosaics, Hellenistic to Late Antiquity. F.Venturini, *I mosaici di Cirene di età ellenistica e romana* (Rome 2013), publishes a catalogue of all mosaics found in Kyrene, a total of 121 pavements, 37 of which were previously unpublished. The richly illustrated corpus (plates, photos, house-plans) opens with a chronological survey of mosaic production in Kyrene from the Hellenistic period to Late Antiquity with focus on dating, typology, motifs and parallels (13-52). The catalogue is organized topographically, based on a division of the city into eight areas (Agora, Caesareum, road toward the sanctuary of Apollo, the sanctuary of Apollo, the sanctuary of Zeus, central districts, the area of the sanctuary of Demeter, the Northern Nekropolis); mosaic fragments and mosaics of unknown provenance are presented in a separate category. Concordances, with the mosaics organized by date and technique; two lists of attestations of the formulas Χρειστὲ βοηθεῖ and Θεὸς βοηθός (4th to 7th cent. A.D.).

The catalogue contains the following mosaics with inscriptions (majuscules; ph.), some previously unpublished (for the new texts, see our lemmata nos. 1721-1726): 1) 61 no. 23 = *SEC* 111; *SEG* LXI 1838 (Caesareum: Insula of Iason Magnus; end of the 2nd cent. A.D.); 2) 70 no. 54 = *SEG* XVII 814 (Caesareum: Basilica; 2nd/3rd cent. A.D.; [Θ]έμις); 3) 70/71 no. 58 = *SEG* XVIII 746 (h) (Caesareum: House of Hesychios; 5th cent. A.D.); 4) 71/72 no. 59 (a-b) = *SEG* XVIII 746 (a-b), XXX 1785 (a-b); cf. also *SEG* XXXVIII 1901 (Caesareum: House of Hesychios; beginning of the 5th cent. A.D.); 5) 72 no. 60 (1-6) - *SEG* XVIII 745 + 746 (c-g), XXX 1785 (c-e) (Caesareum: House of Hesychios; end of the 4th-early 5th cent. A.D.); 6) 86 no. 107 = *SEG* LVI 2031, LX 1839 (sanctuary of Demeter: 2nd/3rd cent. A.D.).

1721-1726. Kyrene. Mosaic inscriptions, 2nd/3rd cent. A.D. Six inscriptions on mosaic pavements and panels. (Re)published by F.Venturini, *I mosaici di Cirene* -- (cf. our lemma no. 1720) 63-85 majuscule texts).

1721: 63 no. 32 (ph.). **Benediction, 2nd cent. A.D.** Above a panel with Ariadne found in a peristylion of the House of Iason Magnus: Ἐπ' ἀγαθῷ

Cf. our lemma no. 1725.

1722: 72/73 no. 61 (ph.). **Name, 2nd cent. A.D.** White tesserae on a Hellenistic pavement; from the Baths of Paris: Πάρις Ϛαμπαίου

Personal name and patronymic CAMMAIOY, ed.pr.; ϚAMΠAIOY or ϘAMΠAIOY, C.Dobias-Lalou, *BE* (2014) no. 539

1723: 75/76 no. 75 (ph.). **Benediction, 3rd cent. A.D.** Large rectangular panel depicting Dionysos and his followers finding Ariadne sleeping; inscription above the scene; found in the triclinium of the 'House of the Dionysos mosaic'. Ed.pr. F.Venturini, in M.Luni (ed.), *Cirene 'Atene d'Africa'* (Rome 2005), 120/121 (ph.).

Εἰς αἰῶνα τὸ γένος Καμπανοῦ | τῇ ματρώνᾳ | Ἐπικρίτᾳ

2. ΜΑΤΡΩΩΝΑ, V. (2013) [per the ph. there is no omicron, only a stem with a flower between ματρώνᾳ and Ἐπικρίτᾳ, Stavrianopoulou]; M.T.Olszewski, in I.Bragantini (ed.), *Atti del X Congresso dell' AIRMA, Napoli 17-21 settembre 2007* (Naples 2010) 319, notes the similarity between this room and room R9 of the House of Leukaktios in Ptolemais, and proposes that this is the personal room of Epikrita (gynaikonitis).

1724: 79 no. 81 (ph.). **Acclamation, late 2nd cent. A.D.** Two large rectangular contiguous panels separated by a line, each with an inscription of black tesserae on a white background; found in the cella of the 'Temple of Iason Magnus'. Ed.pr. R.G.Goodchild *QAL* 4 (1961) 85-87 (ph.); see J. and L.Robert, *BE* (1962) no. 366, whose text (A) we print.

A: Ἰς ἐῶνα | [τὸ κοι]νὸ[ν Ἐ]ξαπόλεως

V. prints only the end of text (A) and describes text (B) as badly preserved; text (B) refers to the priest of Apollo M(arcus) Aurelius Euphranor, V.

1725: 84/85 no. 103 (ph.). **Benediction, 3rd cent. A.D.** Found near the entrance of a large room of the 'edificio fortificato': Ἐπ' ἀγαθῷ

Cf. our lemma no. 1721.

1726: 85 no. 105 (ph.; dr.). **Building inscription, 3rd cent. A.D.** Mosaic in the form of a crescent with the inscription at its base; found in a fountain at the intersection of the road that leads toward the sanctuary of Apollo and the one that connects the area of Caesareum with the sanctuary of Zeus: Σωσίβιος Ῥοῦφος δεκ(ουρίων) ἐποίησεν

Sosibios: identified by ed.pr. with Σωσίβιος Ῥοῦφος νέος (*SEC* 110 = *SEG* XVIII 750; XXXV 1718), one of the priests of Apollo who receive acclamations; C.Dobias-Lalou, *BE* (2014) no. 539, points out that the addition of 'νέος' in *SEC* 110 may identify the priest Sosibios as the son or grandson of the decurio Sosibios.

1727. Kyrene. **Dipinti and graffiti on Lakonian vases, Archaic period.** O.Mei, *Cirene e la ceramica laconica* (Rome 2013), studies the Archaic Lakonian pottery from the recent excavations in the agora and the southern extra-urban zone in Kyrene, complemented by an overview of a broader range of Lakonian pottery from the site and from Kyrenaika in general (see also our lemmata nos. 1728 and 1730). The catalogue contains 77 ceramic sherds, most of them not previously published, each with excellent color ph. [Not included is the graffito *SEG* LVII 2026, Stavrianopoulou].

1728. Kyrene. **Graffito on a kylix, ca. 550 B.C.** Graffito on a fragmentary black-figure kylix found in the agora. Ed.pr. L.Gasperini in S.Stucchi (ed.), *L'Agorà di Cirene* I. *I lati nord ed est della platea inferior* (Rome 1965) 83 (ph.); cf. also C.Dobias-Lalou, *R.Ph.* 44 (1970) 16 no. 2. Republished by O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1727) 68/69 no. 60 (ph.; dr.). We print the text of ed.pr.: Ἀρχαῖος Α[---]

Theraean or Kyrenaean alphabet, ed.pr., D.-L. || ΑΡΚΑΙΟΣ, M.; in fine, ἀ[νέθηκεν] or patronymikon, D.-L.

1729. **Kyrene. Assembly marks, first quarter of the 5th cent. B.C.** A.Inglese, *op.cit.* (see our lemma no. 1718) 235/236 (ph.), mentions assembly marks found on blocks from the toichobate of the sanctuary of Demeter, six of the blocks in situ. M.Luni, *ibid.* 213, describes these as single letters [e.g. Δ E, T] and groups of two or three letters, and remarks that the letter Λ is inscribed on all of the architrave blocks of the sanctuary. I. is preparing the publication of the assembly marks.

1730. **Taucheira. Graffito on a cup, beginning of the 6th cent. B.C.** Lakonian black-glazed cup; graffito incised on the exterior between the handles, below the rim; found in the sanctuary of Demeter and Kore. Edd.pr. J.Boardman, J.W.Hayes, *Excavations at Tocra 1963-1965. The Archaic Deposits* I (Oxford 1966) 94, 168/169 no. 998 (ph.; dr.). Mentioned by O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1727) 21 (ph.): ΡΩΚΙΟ

Either φῶκιο (if Lakonian), or φῶκιο or Ρῶκιο (if not Lakonian), 'possibly a corrupt form of the genitive of a proper name with the stem Φωκ-', B., H.

UNKNOWN PROVENANCE

1731. **Unknown provenance (probably from southern Asia Minor). Dedication to Kakas(z)beus, 1st/2nd cent. A.D.** Limestone plaque with pointed top; in a recessed field a relief representing a rider wearing a helmet, a short chiton and a himation, holding a club in his right hand; inscription under the relief panel. Offered for sale first by Gorny & Mosch, Giessener Munzhandlung GmbH, Munich, in the auction catalogue no. 218, *Auktion Kunst der Antike, 18. Dezember 2013*, 137 no. 251 (ph.), and subsequently in TimeLine Auctions, online auction catalogue, 12 Feb. 2015, lot 574 (ph.); text read from the ph. by R.A.Tybout.

Ορομοας Ἀρτεί|μου Κακασζβῖ εὐ|χήν

2 Κακασζβῖ: the spelling -σζβ- (instead of the regular -σβ- or the variant -ζβ- [cf. *SEG* LVII 1483: Ἄστρῳ Κακαζβεῖ εὐχήν] also found in *SEG* LIII 2074 (Κακάσζβῳ) and 2075 (Κακαζσβεῖ), both limestone relief plaques formally very similar to ours and bearing the same dedicatory formula; 2074 is dedicated by Ἡρακλέων Ἀρτείμου, and 2075 by Ἀρτείμας Ἑρμαίου; the latter may be Herakleon's and Oromoas' father. Additionally, the fact that 2074/2075 were also auctioned at Gorny & Mosch (twice in 2004) supports the assumption that the three reliefs belong to a single lot ('Aus amerikanischer Privatsammlung, 1980er Jahre') coming from the same sanctuary (Κακασβος is at home in southern Asia Minor, with most attestations coming from Lycia and Pisidia), Tybout].

1732. **Unknown provenance (probably from Asia Minor). Dedication to Theos Hypsistos, 2nd/3rd cent. A.D.** White marble statue of a nude boy (head and forearms now missing); at his right leg a support in the shape of a tree trunk; inscription on the front of the rectangular pedestal.

Offered for sale by Gorny & Mosch, Giessener Münzhandlung GmbH, Munich, in the auction catalogue no. 214, *Auktion Kunst der Antike, 19. Juni 2013*, 121 no. 226 B (color ph.; majuscule text). Read from the ph. by R.A.Tybout: Τατας θεῷ Ὑ ψίστῳ εὐχήν

[Probably from Asia Minor in view of the 'Lallname' Τατας (especially frequent in Lycia and Phrygia) || for θεὸς Ὕψιστος see inter alia the references in *SEG* LII 1801 app.cr., Tybout.]

1733. **Unknown provenance. Epitaph of Glaukon, ca. 350-340 B.C.** Upper part of a white marble stele with an anthemion ('Bekrönung') of akanthos leaves from which vines rise up to end in half-palmettes; two sphinxes on top; now in Bignor Park (Sussex). Edd.pr. G.Petzl, H.von Hesberg *art.cit.* (cf. our lemma no. 195) 183/184 (ph.): [Γ]λαύκ[ω]ν

Dated on stylistic grounds by v.H., who points out that the stele belongs to a series of similar stones from Athens but also adds that, given the presence of objects from northern Greece in Bignor Park, a provenance from e.g. Amphipolis which had close connections with Athens, is not to be excluded, and in the end, he concludes that 'die bisher bekannten Indizien dagegen sprechen'.

1734. **Unknown provenance. Epitaph of Euphrosyne, late 4th cent. B.C.** Funerary lekythos of Pentelic marble with relief representation of a seated woman engaged in spinning thread; a small dog in front of her feet; inscription above her head; confiscated from its owner; now in the Archaeological Museum of Kavala (inv. no. Α1655). Ed.pr. D.Damaskos, *Κατάλογος γλυπτῶν τοῦ Ἀρχαιολογικοῦ Μουσείου Καβάλας* (Thessaloniki 2013) 147 no. 149 (ph.): Εὐφροσύνη

1735. **Unknown provenance. Epitaph of Lykios, ca. 4th cent. B.C.** Rectangular tapering stele a relief in a recessed field representing a man seated on a stool shaking the hand of a veiled woman standing at right; both are clad in chiton and himation; inscription above the relief; on the top a large anthemion around a central ornament [cf. app.cr.]; traces of polychrome paint on the anthemion. From 'the property of a South German collector'; offered for sale by Christie's, New York in the auction catalogue *Antiquities, Friday 13 December 2013*, 69 no. 88 (ph.), and subsequently twice in catalogues of Gorny & Mosch, Giessener Münzhandlung GmbH, Munich: no. 227 (*17. Dezember 2014*) 18/19 no. 3 A (ph.); and no. 231 (*17. Juni 2015*) 24/25 no. 11 (ph.). Read from the ph. by R.A.Tybout: Λύκιος Ἀπολλᾶ

[Assigned to the Black Sea area in the catalogues of 2013 and 2015; the 2015 catalogue specifies that the central ornament consists of 'zwei stark stilisierten, gegenläufigen Pelten-Schilden ...; das Anthemion-Ornament mit den Pelten-Schilden lässt an eine Herkunft aus dem Schwarzmeer-Raum denken', the ornament, however, looks far more like a bronze vase with two inwardly curled handles, Tybout.]

1736. **Unknown provenance. Epitaph of Dionysia, 4th/3rd cent. B.C.** White marble stele with a triangular pediment and stylized akroteria. Offered for sale in the auction catalogue Gorny & Mosch no. 214 (cf. our lemma no. 1732) 127 no. 237 (ph.). Read from the ph. by R.A.Tybout.

Διονυσία | Ἀντιοχίδος, | χαῖρε

1737. **Unknown provenance (Asia Minor). Epitaph of the naukleros Aurelius Theogeiton from Arados, probably after 212 A.D.** *SEG* LX 1856. Mentioned by M.Kemkes, *Caracalla - Kaiser, Tyrann, Feldherr* (Mainz 2013) 49/50 (ph.).

1738. **Unknown provenance. Incertum, 2nd cent. A.D.** *SEG* XLVII 2209. Republished with a revised text by C.Henriksén (ed.), *art. cit.* (cf. our lemma no. 1785) 75-77 no. 20 (ph.); the designations of text A and B are reversed from that in *SEG* XLVII 2209.

A: - - - - - | [- - -]ση++[- - - | - - -]σεν δεμε[- - - | - - -]+εχειν αλ+[- - - || - - -]+υ+αΐδ+[- - -]
B: - - - - - | [- - - - 2? -]λι+[- - - | - - -]+ρθεν[- - -] | - - - - -

A , A form of Ἀΐδης?, hence funerary?, H.; use of the trema yields 'the trisyllabic epic form Ἀΐδης, which indicates that this may have been a metrical inscription', H. || B 3. 'a form of παρθένος, or a name formed on this noun, such as Παρθένιος', H.

1739. **Unknown provenance. Inscribed bronze weight of Seleukeia Pieria, 3rd cent. B.C.** Square bronze weight; in a recessed field a relief representing an Indian elephant turned left and, at left, a countermark in the shape of an inverted anchor in a rectangular field; inscription above and below. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 37 no. 30 (ph.; majuscule text): Σελευκεῖος | μνᾶ

Weight: 457 g [for a similar weight see *SEG* XLIV 1328, Tybout].

1740. **Unknown provenance. Inscribed bronze ring, 1st cent. B.C./1st cent. A.D. (?).** Bronze ring with inscription on the large bezel. Offered for sale in the auction catalogue Gorny & Mosch no. 214 (cf. our lemma no. 1732) 99 no. 166 (color ph.; majuscule text and flawed German translation). Read from the ph. by R.A.Tybout: Ἐγὼ δέ γε οὐ δ|ίδωμί σοι οὐδ|ὲ κόλλυβον

Translation. 'and I for one do not give you even a penny': a teasing inscription comparable to texts like ἣν φιλῆς μισῶ σε, κακὸς οὐκ εἶ εὔμορφος, τρώγε ἐροτόκρουστε and other invectives on silver spoons from Lampsakos (*SEG* XLII 1096); cf. also *SEG* XLI 1867 for similar formulas on gems, rings and necklaces. Such objects probably played a role in sympotic discourse, e.g. with the objects being exchanged and the inscriptions being read aloud and serving as food for conversation. In our sentence, apparently previously unattested, the two particles preceded by the emphatic ἐγώ suggest

that the speaker is entering into conversation; the ring may have been part of a set of rings with different teasing inscriptions. If not referring to a specific situation between two individuals which now eludes us, the message may have an erotic/obscene connotation; cf. Eupolis fr. 233 L. 3 in which the male speaker boasts that he used to 'fuck woman young and old man for a kollybos' (γυναῖκ' ἐκίνουν κολλύβου καὶ παῖδα καὶ γέροντα), Tybout.]

1741. **Unknown provenance (now lost). Magical amulet against hemorrhage (?), 2nd cent. A.D.?** Chalcedony amulet. On the obverse, a representation of a male lion-headed god in a Roman-type cuirass (Chnoubis) in a standing position turned to the right. He holds three ears of corn in his left hand, a snake in his right hand, and near his legs stands a large, two-handled vessel with three branches growing out of it; two inscriptions clockwise: one to the left of the god (A) and the second around his right hand (B); on the reverse, a representation of Ouroboros running along the edge inscription clockwise. Ed.pr. E.Zwierlein-Diehl, *Glaspasten im Martin-von-Wegner Museum der Universität Würzburg* (Munich 1986) no. 854 (text in majuscules), after a copy of the cast in possession of the Martin-von-Wegner Museum in Würzburg; republished on the basis of a cast made by P.D. Lippert (1702-1785), now kept in the collection of the Nieborów palace, by A.Łajtar, T.Płóciennik, J.van der Vliet, in V.Dobrowolski (ed.), *Et in Arcadia ego. Studia memoriae professoris Thomae Mikocki dicata* (Warsaw 2013) 371-380 (ph.; translation).

obverse: A: Χνοῦψε B: Χνοῦβις
reverse: ⲝ ⲝ ⲝ | Λειμόδω|ρος λειμο|δώρῳ τάφο||ν ἔσπειρεν·| λύκος ἥμπρ|ευε ναὶ θυ|ῖα κατέ|φαγεν

Date given by ed.pr. ' reverse: ⲝ ⲝ ⲝ | ΑCΙΜΘΔΩ | ƆΟCΕΟΛΕΙΜΘ | ΛΩΡΩΤΑΦΟ || ΑΥΚΟCΗΜΗΡ | ΕΥΕΝΑΙΒΥ ΙΑΚΑΤΗ ΦΑΙΕΝ, ed.pr. 1. probably a form of the so-called Chnoubis-sign: three letters, zeta crossed through by horizontal strokes; the Chnoubis-sign connects the reverse with the obverse of the amulet; hence the entire gem was a Chnoubis amulet, Ł.-P.-V. | 2-4. Λειμόδωρος: unattested personal name, Ł.-P.-V.; Ł.-P.-V. argue that it is not a real name, but invented for the purpose of the story inscribed on the gem, and to be understood as a personification of the plant name λειμόδωρον (broomrape), also called αἱμόδωρον, attested only in Thphr., CP V.15.5 (λειμόδωρον) and HP VIII.8.5 (αἱμοδωρ: | 6-7. λύκος: known in other magical contexts (cf. PGM XX), it is more likely Egyptian (Anubis, Wepwawet) than Greek on the voraciousness of the wolf cf. the inscription on the gem published by C.Bonner, Studies in Magical Amulets Chiefly Graeco Egyptian (Ann Arbor/London/Oxford 1950) 305 no. 315, Ł.-P.-V.; ἀμπρεύω: rare; attested only in literary (mainly poetic) works of the 5th-3rd cent. B.C.; the writer of this text was familiar with Classical Greek literature, Ł.-P.-V. ' 7-8. θυῖον: attested once in Thphr. (HP V.2.1), in the meaning of 'resin', but 'because of the plural and the context, the meanings "saps" is probably more appropriate', Ł.-P.-V. | Ł. P. V. assign the text to the genre of magical historiolae: in Action 1, a tomb is (sacrilegiously?) sown with a parasite by the personification of that parasite (Mr. Broomrape); in Action 2, order is restored by the tomb's protector (Wolf) who uproots the plants and, in addition, swallows up the "saps". These are not mentioned in Action 1 but provide the actual focus of the spell' (6). Ł.-P.-V. propose to interpret the text as a 'spell against abnormal bleeding' [cf. SEG XLV 2200 and LVI 2141], referring to the association of broomrape with blood, presumably due to its color, and comparing the text to one on a bronze amulet from the British Museum (BM inv. no. 455; ed.pr. S.Michel, Die magischen Gemmen im Britischen Museum [London 2001] 282 no. 455; 6th-7th cent. A.D.

translation: 'Mr. Broomrape [Leimodoros] sowed the tomb with broomrape [leimodoron]. A wolf dragged out (the plants); it verily devoured the saps', Ł.-P.-V.

1742. **Unknown provenance. Curse formula on a gem, 2nd/3rd cent. A.D.?** Red jasper gem, now at the Museum of Fine Arts, Boston. Ed.pr. C.Bonner, *Hesperia* 23 (1954) 154-156 no. 42 (ph.). After autopsy, C.A.Faraone, *GRBS* 53 (2013) 327-332, reprints the text, which appears on the reverse opposite the head of Medusa, and argues for a new interpretation based on a new emendation in L. 7 and formulaic parallels in curse tablets and papyri: the curse is not a general attempt to thwart the words of the targets (Ἀχιλλεύς and Ἰούλις), but is instead intended for a specific scenario of erotic competition among them and the bearer of the gem for the affections of a third party, Ἀλέξιος. Not previously in *SEG*.

Γοργώ-
ν· Ἀχιλλ-
εὺς ὁ Ἀλί-
ο(υ) τοῦ Ταύρ-
ου, Ἰούλις, (ἐ)-
ἀν λαλῶ{ω}-
σιν Ἀλ(ε)ξίῳ,
μὴ (π)ιστευέ-
σθωσαν·
Χνοῦβι

1, 10. Γοργώ|ν ... Χνοῦβι: 'vocatives calling upon the demonic beings to whom the charm (in form a prayer) is addressed', ed.pr. || 3-5. Ἀλί|ο(υ) τοῦ Ταύρ|ου: Ταύρου either a patronymic, 'son of Alius, son of Taurus', or cognomen, ed.pr. ' | 4. στονταυρ, gem || 5/6. θ|αν, gem || 7 αλξιω, gem; ἀ{λ}ξιῶ, ed.pr. || 8 ΤΙΣΤΕΥΕ, gem.

1743. **Unknown provenance (Bulgaria?). Inscribed portable sundial, 2nd-3rd cent. A.D.** Bronze sundial from which only the disc survives. On the obverse a fan-shaped network of lines is inscribed with the names of the 12 months in the Julian calendar abbreviated in Greek (six on each scale) (A); the month names are separated by vertical dividers; the group of month names July–December reads from right to left. The reverse is divided into four quadrants by two lines intersecting at right angles; the names of 12 cities or regions (three in each quadrant) are inscribed (B), each name separated from the next by an underline. In a private collection; conjectured to have been found in Bulgaria with the use of a metal detector. Ed.pr. C.Hoët-van Cauwenberghe, *Archaëologisches Korrespondenzblatt* 42 (2012) 555-571 (ph.). Republished by R.J.A.Talbert, *Roman Portable Sundials* (see our lemma no. 1833) 104-109 no. 16 (ph.; dr.).

A: Ἰα(νουάριος) Φε(βρουάριος) Μάρ(τιος) Ἀπρ(ῖλιος) Μάι(ος) Ἰο(ύνιος) |
Δεκ(έμβριος) Νοέ(μβριος) Ὀκτ(ώβριος) Σεπ(τέμβριος) Αὔγ(ουστος) Ἰο(ύλιος)

B: Ἀλεξάνδρεια Ἀθῆναι Ῥώμη | Ῥόδος Σικελία Θράκη | Λιβύη Συρία Μυσία Ἄνω | Βαβυλὼν Ἀσία Μυσία Κά(τω)

Date: letter forms and the absence of Constantinople from the list of place names might indicate a date in the 2nd or 3rd cent. A.D., ed.pr. | B. referring to the lack of latitude figures, T. suggests that 'the names have been chosen in part because in each group the location of one city or region is reckoned to be approximately 5° from the next (perhaps around double that interval in the case of Libya to Syria; the former name is likely to signify Africa south of the provinces of Mauretania and Africa)' (105) | cf. also our lemmata nos. 702, 1745, 1833).

1744. **Unknown provenance. Inscribed gem, 3rd cent. A.D.** Gold ring with an inscribed gray-green agate set in the oval bezel of a gold ring. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 122 no. 214 (c) (ph.; majuscule text): εὐτύχι

1745. **Unknown provenance. Inscribed portable sundial, 4th-7th cent. A.D.** Bronze sundial consisting of a suspension arm and ring as well as a disc. Disc inscribed radially on its reverse with a list of 36 place names and their latitudes, arranged by order of latitude; on the front face one quadrant is divided into latitude degrees (in 3-degree increments) and includes a calendrical scale in the Julian calendar; now in the British Museum. Mentioned prior to publication in *SEG* LV 708. Ed.pr. S.Ackermann in C.Entwistle (ed.), *Through A Glass Brightly. Studies in Byzantine and Medieval Art and Archaeology Presented to David Buckton* (Oxford 2003) 16-21. Republished with new readings after use of Reflectance Transformation Imaging (RTI) by G.Bevan, D.Lehoux, R.Talbert, *ZPE* 187 (2013) 221-229 (ph.). Cf. also R.J.A.Talbert, *op. cit.* (see our lemma no. 1833) 99-103 no. 15 (ph.; dr.). We print the text of B.-L.-T.:

		Μερόης	ις΄		9:00	Σπανίας	λη
		Σοήνης	κδ΄			Ἀντιόχο	[λ΄?]
		Θηβα<ῖ>δ(ος)	κδ΄			Πελ[οπ]πο(νήσου)	[..]
4		Λιβύης	κδ΄	20		Θεσσαλο(νίκης)	μ[.]
		Αἰγ<ύ>πτου	λα΄		12:00	Καππαδ(οκίας)	μγ
		Ἀλεξαδ(ρείας)	λα΄			Ἰταλίας	μγ
		Παλαιστ(ίνης)	λβ΄	28		Κωνστα(ντινοπόλεως)	μγ΄
8	6:00	Πενταπ(όλεως)	λβ΄			Γαλλίας	μγ
		Ἀφρικ̣ῆ(ς)	λδ΄			Ἀσία(ς)	μγ
		Κρήτης	λδ΄			Ν[ε]οκαισ̣ρ	μδ
		Κύπρου	λε΄	32		Ἀρμεν[ί]α(ς)	μδ
12		Κούλης	λς΄			Σ̣α[ρ]μ[ατί]α(ς)	με
		Σικελ[ί]α(ς)	λς΄			Παννονί(ας)	με
		Παμφυλ(ίας)	λς΄		3:00	Μεδιολάν(ου)	μς
		Ἀχαείας	λζ΄	36		Βρεττανι(ίας)	ν[.]
16		Ταρσοῦς	λζ΄				

Date: between the 4th (because of the inclusion of Constantinople) and the 7th cent. A.D., ed.pr.; B.-L.-T (226): 'it becomes increasingly unlikely that a list compiled sometime after that century would include Britain in particular. However, the names on a sundial made later than the fourth century could still be those of a list drawn up earlier, which either deliberately or out of lack of concern – underwent little or no revision' | 1. [- - -]ΗΣ[ ], ed.pr.; small superscripted o in Μερόης, probably a correction, B.-L.-T. | 3. ΘΗΒΑ[ΙΔΟΣ], ed.pr., ΘΗΒΑΤΔ, disc per B.-L. T. || 4. ΛΙΒΥ̣ΗΣ], ed.pr || 12. [ ]ΚΥΛΗ[ ]ΜΑ, ed.pr ; Κούλης for Κοίλης (Συρίας) is a hapax, B. L. T. | 13. ΣΙΚΕ[ΛΙΑΣ], ed.pr || 14. ΠΑΜ[ΦΥΛΙΑ] [. .], ed.pr. || 16. ΤΑΡΣΟ[ΥΣ], ed.pr. || 17. ΣΠΑΝΙΑ[Σ], ed.pr. || 18. ΑΝ[ΤΙ]Ο[ΧΙΣ] ΛΘ, ed.pr.; Ἀντιόχο = Ἀ-τ χ(είας/ίας), Pisidian Antiocheia, B.-L.-T. || 19. no reading by ed.pr. || 20. ΘΕ[ΣΣ]ΑΛΟ Μ[.], ed.pr. | 21. [ΡΩΜΑΣ], ed.pr || 22. ΘΡΑΚΗ[Σ], ed.pr. || 26. [ ]ΠΡ[.]Δ, ed.pr. || 27. Ι[ΤΑΛ]ΑΣ, ed.pr. || 28. [ ]Α[- - -], ed.pr. || 30. Σ[.]Α[- - -], ed.pr. || 31. [- - -]ΑΓΙΣΟ[ ], ed.pr.; Νεοκαισ = Νεοκαισ(αρείας) in Asia Minor (the metropolis of Pontus Polemoniacus or the unlocated Neokaisareia between Daskyleion and Hadrianoi), B.-L.-T. || 32. ΑΤΙΚΑ[- - -], ed.pr. | 33. ΣΠ[- - -], ed.pr. | 35. ΜΕΛ[- - -], ed.pr. || 36. ΒΕ[- - -] [. .], ed.pr. | Four of the place names/region names appear for the first time on any known portable sundial: Koile (L. 12), Mediolanum (L. 35), Neokaisareia (L. 31), and Peloponnesos (L. 19). Peloponnese, which is included in addition to Achaia (L. 15), and Pentapolis (L. 8) stand out as the only two regions within the Roman empire 'whose names reflect a sense of geography rather than awareness of Roman province names', B.-L.-T. (225); The inclusion of Abydos, 'evidently in preference to any of the great cities of western Asia Minor such as appear on the Samos sundial' [cf. our lemma no. 702], reflects also a sense of geography, since Abydos was best known as a crossing point from Asia to Europe, B.-L.T.; cf. also our lemma no. 1743.

1746. **Magical amulets, Imperial period.** Two metal amulets with magical symbols and inscriptions. Ed.pr. S.Altınoluk in E.Konyar, M.H.Sayar, O.Tekin (edd.), *Tarhan armağanı. M. Taner Tarhan'a Sunulan Makaleler. Essays in Honour of M. Taner Tarhan* (Istanbul 2013) 13-18 (ph.). 1) Circular lead amulet, now in the museum of Ödemiş; on the obverse, Abrasax with a rooster's head, a human body and two legs in the form of snakes (anguipedes), wearing the armor of a Roman soldier; on the reverse, an 8-pointed star surmounting a crescent moon and the legend ΙΑΩ (lunate omega). 2) Oval bronze object, originally mounted on a ring?; probably from western Asia Minor; now in a private collection; on the obverse, Abrasax (depicted in a similar manner as in no. 1) holding a whip in his raised right hand; the figure is encompassed by the Ouroboros snake; on the reverse, the inscription Ἀβρα|σαξ; between L. 1 and L. 2, a horizontal line that reminds ed.pr. of a characteristic of Jewish seals (cf. S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) 145).

1747. **Unknown provenance. Magical gem, Imperial period.** Dark green jasper gem, now at the Museum of Fine Arts, Boston. Ed.pr. C.A.Faraone, *GRBS* 53 (2013) 332 334 (ph.; text in majuscules: B), with commentary on formulaic and iconographic parallels (see also our lemma no. 1748); on the beveled obverse is a 'snake-footed figure with the head of a rooster, who wears the cuirass of a Roman soldier and holds an Egyptian flail in one hand and a small round shield in the other.' The gem seems to have been 'recycled' for the use of a second individual, Πτολεμαῖος (L. 4), by erasure of the name of the original commissioner (whose name will have begun in Ἀμ-). Faraone

mentions but does not print the 'various letters' disposed around the figure on the obverse (A), which are legible from the good color ph. in the MFA's online catalogue [see app.cr.].

B: ꟼ P Ƶ * >
Ιαω Σαβαω Αβρ-
ασαξ ἡ χάρις Ἀμ-
4 ⟦- - - ca. 12 - - -⟧
ρὸς πάντε-
vacat ς.

[A. ΙΑΩ, ΕΕΙ, ΙΑΩ, ΑΙΩ, ΕΗΙ, ΤΤ, Τ, Zellmann-Rohrer] || B 1. omitted by ed.pr.; five magical signs [we read from ph. Zellmann-Rohrer] || 2/3. ΑΒΡΑCΑC, ed.pr. [ΑΒΡΑCΑΞ, Zellmann-Rohrer] || 3/4. ed.pr. offers several possible supplements in comm.; over the rasura in L. 4, Πτολεμαίῳ π- has been added || 5/6. ΠΑΝΤΕC ed.pr. (omitting the line break) [πάντε ν ς, Zellmann-Rohrer].

1748. **Unknown provenance. Inscription on a gem, Imperial period.** Green jasper gem, now at the British Museum, London. Ed.pr. S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) 50/51 no. 75 (ph.); republished by C.A.Faraone, *GRBS* 53 (2013) 334/335, who offers a new interpretation and reading of the text, as belonging to a request for χάρις for a woman (Ποσειδωνία) whose name the engraver has botched [for another formula of this type, see our lemma no. 1747]. Not previously in *SEG*. Our text combines the readings of ed.pr. and F.

Ποσ(ε-)
⟨ιδ⟩ωνίᾳ
ἡ χάρι-
4 vac. ς

1/2. ΠΟCΙ ΕΩΝΙΑ, gem; πόσι ἐωνία (πόσει αἰωνία), 'dem Ehegatten die ewige Liebe', ed.pr.

1749. **Unknown provenance. Prayer on a gem, Imperial period.** Red jasper gem, in the Southesk Collection; on the obverse is a representation of Phosphoros, Helios, and his chariot. Ed.pr. H.Carnegie, *Catalogue of the Collection of Antique Gems Formed by James, Ninth Earl of Southesk* I (London 1908) 173 no. N51 (ph.). C.A.Faraone, *GRBS* 53 (2013) 336-338, analyzes the inscriptions on this gem as two distinct prayers, one for ageless χάρις (on the reverse, A) and another for quick and easy childbirth (on the bevel, B). The two texts were perhaps combined because 'the stone was originally used successfully for quick-births by the woman who owned it and at a later time she had added the prayer on the back, which asks Helios to preserve her unaging' (Faraone); on the obverse a representation of Phosphoros, Helios, and his chariot.

A: Λαχαρμαρ
Μαραφβα ν συν-

τήρησόν ν με ἀ-
4 γήρατον κεχα-
ριτωμένην

B: αὔξον⟨τ⟩ι ἐπὶ πόδια

A. [We read the line-breaks from the ph. of ed.pr., Zellmann-Rohrer] | 4/5. κεχα ριτωμένην: 'because I have been favored (i.e. by you after previous prayers)', F. [cf. also the present-perfect sense 'favored' as famously applied to Mary (Luke 1:28), and so perhaps simply 'in a state of (agelessness and) favor', Zellmann-Rohrer] ' B. ΑΥΞΟΝΙ, gem; αὔξον⟨τ⟩ι, F., construing with ἐπὶ πόδια, 'Feetwards for the growing baby!' with reference to A.Hansen's interpretation of the same phrase on another gem amulet (*SEG* LIV 1769: ἐπὶ πόδια, 'onto your little feet').

1750. **Unknown provenance. Erotic curse formula on a gem, Imperial period.** A dark-green gem with light-green flecks, formerly in the Sossidi Collection; now at the Harvard University Art Museums. Ed.pr. S.Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) (cf. *SEG* LIV 1847) 223 no. 1170 (ph.). C.A.Faraone, *GRBS* 53 (2013) 338-341, re-interprets the iconography of this gem (no change in the text): on the obverse, a bound female figure, her belly being pecked by a large bird; erotic curse inscribed on the reverse; the letters ΙΣΗ to the right of the victim's head are perhaps a monogram for the name of the target.

Βλαρθα-
ρ εἰμὶ Αραχ-
θα· τὴν συν-
4 γεινομένην πυρὶ φλέ-
ξατε ὡς Αρβαθαιρας

We read the line-breaks from the ph. of ed.pr., Zellmann-Rohrer] || 1-3. 'a version of the ἐγώ εἰμί formula, whereby a magician claims to be a powerful god in order to gain authority over those he addresses', F. 5. Αρβαθαιρας: 'a variant of the well-known name Αρβαθ-Ιαω', 'as would four-fold Ιαδ', F., a reference to the desired torment of the target and connecting the 'eagle, lion, archer, and mace' on the obverse with the fourfold-ness of this divinity.

1751. **Unknown provenance. Prayer and magical formulae on a gem, Imperial period.** Chalcedony gem, now at the Harvard University Art Museums. Ed.pr. S.Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) (cf. *SEG* LIV 1847) 145 (ph.) (majuscules). C.A.Faraone, *GRBS* 53 (2013) 341-349 (ph.), reprints the text with improved readings and urges against ed.pr. that it is an authentic ancient creation and not a modern imitation; F. cites a catalogue of six similar objects, whose antiquity F. also asserts, arguing that their material, dimensions, and texts are not unusual enough to attract suspicion. Tracing repetitions, errors, and corrections, F. stresses the role of copying in producing the odd textual composite.

A: 11 lines of magical signs and letters
signs δια-
signs (φυ)λάξατε θῖαι δυ-
4 νάμις ἔντιμον ἔν-
δοξον

B: γανοχαλ λαλαχος
αλλαχαρ [[χ]]αλλαμενευς·
Γαβριὴλ αλλαλαχος αλληχαρ
4 αλλιμενευς ακρεθων ψικρα
θα θαλακρα ακλασαρ μιλωθ
σαωθ σαβαωθ θωθ κοπιορ
ναυσοιμημαψι[[- ca. 4 -]]χιαυψη
8 σαπιευηρσφαδ κνουφι αχηλ
γαμαεφνεωθ· κύριοι θεοί
ἄγγελοι διαφυλάξατε
τὸν φοροῦντα τὴν ἱε-
12 ρὰν ταύτην στήλην
ἀπὸ πάσης ἐπιβου-
λίας καὶ παντὸς
φαρμάκου καὶ
16 νόσου

14/15. perhaps personal name(s): Ἔντιμον, Ἔνδοξον; Ἔντιμον Ἐνδόξο(υ); or Ἔντιμον ἔνδοξον, F. || B 1/2 within a rectangular border, preceded by 4 lines of magical signs || 2. αλλαμενευς: 'corruption' of Δαμναμενεις, F. [cf. e.g. *SEG* XXXVIII 1926, Zellmann-Rohrer]; F. notes L. 4 αλλιμενευς || 7. [- ca. 4 -]: from the ph., αχασ has been added over a now illegible erased text, Zellmann-Rohrer; F. reads the added text beginning earlier in the line as μημαψιαχ.

1752. **Unknown provenance. Inscribed bronze stamp, 6th-8th cent. A.D.** Flat bronze stamp in the shape of a dolphin; inscription in high relief. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 225 no. 495 (ph.; majuscule text): Διός ivy leaf

[Cf. καρποὶ Διός on the early Byzantine metal stamp *SEG* LVI 2063 (4), Tybout].

1753. **Unknown provenance. Inscribed gold ring, mid-6th cent. A.D.** Gold ring; on the flat circular bezel, a cross standing atop two steps ('Stufenkreuz'); an inscription around the cross, all inlaid in niello. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 114 no. 182 (ph.; majuscule text): Ὁμόνοια

VARIA

1754. **Administration. The governors of Achaia, 230-337 A.D.** C.Davenport, *ZPE* 184 (2013) 225-234, provides a concise overview of changes in Roman administration of the province of Achaia under Diocletian and Constantine, largely building upon the arguments put forth by E.Groag, *Die Reichsbeamten von Achaia in spätrömischer Zeit* (Budapest 1946). He notes that the governorship was originally held by a λαμπρότατος ἀνθύπατος (*vir clarissimus proconsul*), generally a senator of praetorian rank, before it was transferred to an equestrian *praeses* in ca. 293 A.D. as part of Diocletian's administrative reforms. The office of *praeses* is mentioned in two fragmentary Latin inscriptions (*Corinth* VIII.2 no. 23 and *ABSA* 29 [1927/1928] 53 no. 80 [*SEG* XI 887; Sparta]) and D. also associates it with the Greek term διασημ(ότατος) ἡγεμών in *I.Cret.* IV 282. In ca. 317-319 A.D. Achaia began to be governed by a *vir clarissimus consularis*, part of a larger trend of Constantine to upgrade provinces from the equestrian to the senatorial rank. On 234, a chronological table of the names and titles of the attested governors of Achaia from 230-337 A.D.

1755. **Administration. The κολλητίωνες, Imperial period (ca. 150-250 A.D.).** On the basis of *TAM* V.3.1417/1418 (cf. our lemmata nos. 998/999), S.Urano, *ZPE* 176 (2011) 186-188, argues that the Greek term κολλητίωνες should have the same meaning in inscriptions from Asia Minor as in papyri (see also below) and that it is derived from the Roman military term (as suggested by M.P.Speidel, *ZPE* 57 [1984] 188) 'numerus collectus regionariorum' (abbreviated 'n.c.r.'), which later became 'a regular auxiliary unit, styled "cohors III Collecta"'.

R.Haensch, in C.Wolff, *Le métier de soldat dans le monde romain. Actes du cinquième Congrès de Lyon (23-25 septembre 2010)* (Paris 2012) 503-507, analyzes the four inscriptions (*TAM* V.1.419 = Hauken, *Petition and Response* 162-168; *TAM* V.1.611 = Hauken 247-250; *TAM* V.3.1417 = Hauken 58-73; *TAM* V.3.1418 = Hauken 35-57) and three papyri, that mention κολλητίωνες, and concludes that they were civil assistants to soldiers who had duties to perform in rural areas.

1756. **Ambassadors.** After a survey of earlier research on the achievement of ambassadors and their constitutional position in the Greek cities, A.Magnetto, in *Parole in Movimento* 223-241, examines epigraphic and literary evidence for ambassadors αὐτοκράτορες, ἔχοντες κυριείαν and τέλος ἔχοντες, between the 5th and 2nd cent. B.C. On 225/226, a list of ambassadors who were αὐτοκράτορες (30 examples), κυριείαν ἔχοντες (1), or τέλος ἔχοντες (3). M. concludes that ambassadors were actively involved in the negotiation of the terms of treaties; their decisions had an immediate impact on the life of their communities (240). [Cf. also various contributions in B.Grass, G.Stouder (edd.), *La diplomatie romaine vers la République: Réflexions sur une pratique* (Besançon 2015), Stavrianopoulou.]

L.Rubinstein in C.Kremmydas, K.Tempest (edd.), *Hellenistic Oratory: Continuity and Change* (Oxford 2013) 165-199 examines the epigraphic evidence for oral performances by envoys on diplomatic missions. R. adduces two kinds of inscriptions (all with translations): a) inscriptions recording speeches which delimit the oratorical task set before the ambassadors and the boundaries of their diplomatic brief (A.S.Arvanitopoulos, *AE* [1917] 10 no. 304; *IG* XII.4.1.177; *I.Cret.* I.v.52;

II.xxiii.3; *Milet* I.3.146 [*Staatsverträge* III 539]), and b) inscriptions recording the response to the oral performance by the ambassadors of the community they visited (*IG* XII.6.150; 7.228; *I.Magnesia* 97 [*SEG* LV 1284]; *Milet* I.3.138; *SEG* XXVI 677 [XLVII 743]). R. argues that the ambassadors oral performances were of an indispensable aspect of diplomatic convention and thus of crucial importance to the establishment and perpetuation of a reciprocal relationship of gratitude between two communities (*IG* XII.2.509+658 [*IG* XII Suppl. p. 31]; *I.Kaunos* 17, 19; *Milet* I.3.142; *F.Delphes* III.3.146).

1757. **Amphora stamps.** J.Remesal Rodríguez, V.Porcheddu, M.García Sánchez, *Epigraphica* 75 (2013) 309-335, stress the importance of Greek amphora stamps for the study of Greek economy and society and argue that a computerized corpus of Greek amphora stamps is needed.

1758. **Arabs in the Aegean, early Hellenistic.** Under this title, D.F.Graf, *Studies in the History and Archaeology of Jordan* 11 (2013) 197-210, argues for an important role for Arabs in maritime commerce centered on the port of Gaza, particularly by adducing epigraphic evidence for their presence abroad. Inscriptions cited include the epitaph of Δημήτριος Ἄραψ at Athens (*IG* II² 8461), Θεύδοτος Ἄραψ on Rhodes (G.Pugliese Carratelli, V.Arangio-Ruiz, *ASAA* n.s. 1/2 [1939/1940] 156-165 no. 18 B, L. 2 [the reference to P.Fraser, *ABSA* 65 (1970) 31 is an error]), Ζαιδος Ναβαταῖος at Rhenia (*EAD* XXX 418.18), and Ἡρακλείδας Ἄραψ ἀπὸ τᾶς Σμυρνοφόρου at Rhodes (*SEG* XXXVIII 789); the honorary decree for Σαλαμενης Ναβαταῖος on Tenos (*IG* XII Suppl. 307); the dedications on Delos by Χαναν Ἄραψ (*I.Délos* 2321) and Τημαλλατος Γερραῖος (*I.Délos* 1442 A 1.82 et alia) and on Kos by Κασμαιος (*IG* XII.4.549, on which see now our lemma no. 665, as well as the bilingual Greek-Minaean dedication *I.Délos* 2320 and the possible reference to an association of Ξουσαριασταί on Chalke (*IG* XII.1.963, accepting the conjecture of Wilamowitz). ANATPAM- in the dedication *I.Délos* 2314 more likely contains the name of the Phoenician goddess Ανατ than a Greek equivalent of Hadramawt.

1759. **Archives.** Cf. M.Faraguna (ed.), *Archives and archival documents in ancient societies. Legal documents in ancient societies IV, Trieste 30 September - 1 October 2011* (Trieste 2013), for a collection of eighteen contributions all dealing with the study of archives and archival records and their interplay with the workings of administrative and political systems from the Ancient Near East Classical Greece, the Persian Empire and the Hellenistic world, and the Roman Empire. We single out the following papers.

K.Harter-Uibopuu, *ibid.* 273-306, notes a reorganization of the structure of archives and of the publication of documents that were registered in archives beginning in the 2nd cent. B.C.: cities showed increasing interest in securing private legal transactions by their consent, and archives served not only as depositories for documents, but also as notaries. At the same time, the registration and conservation of documents gained for the polis a means of verifying the conformity of legal transactions to existing regulations. H.-U. presents the following 3 case studies: 1) 274-280 two fragmentary decrees of Cos (*IG* XII.4.1.84 [1st cent. B.C.] and 85 [1st cent. B.C./1st cent. A.D.]) which contain information regarding the registration (χρηματίζειν/καταχρηματίζειν) of private documents

2) 281-294; beginning in the 2nd cent. B.C., manumission documents from Delphi provide evidence of changes in their conservation: the documents refer to the publication of manumissions in the sanctuary of Delphi and in the 2nd cent. B.C. to the deposit of copies (ἀντίγραφον; cf. also the term ὠνανθεσία [*F.Delphes* III.6.133]) of the registered and archived purchase deeds (ὠνὰ ἀναγεγραμμένα) with a private person (*SGDI* 1764 LL. 8-10; 1913 LL. 14-19); in the 1st cent. B.C. the manumission documents refer to the δαμόσιον γραμματοφυλάκιον (*F.Delphes* III.6.20 LL. 11-14) or to the δαμόσια γράμματα (*F.Delphes* III.6.15 LL. 13-18; 43 LL. 12/13;). H.-U. argues on the basis of her analysis of *F.Delphes* III.6.20 that the manumission documents of the 1st cent. B.C. were not merely copies of the purchase deeds ('Kaufurkunde'; συγγραφή, χειρόγραφον), but copies of a newly created, revised and certified version of these deeds ('Freilassungsurkunden'), which contained not only the sales contract, but also the attested declarations of the guarantors; 3) 294-302; grave regulations from Imperial Asia Minor (*IG* XII Suppl. 347 III; *I.Ephesos* 2121 [*SEG* IV 544]; *Milet* VI.2.613 [*SEG* XXX 1352]; *TAM* II.63.1028) attest the archiving of private acts of acquisition (διὰ τῶν ἀρχείων, ἀπετέθη εἰς τὸ ἀρχεῖον; cf. also *SEG* LX 1949).

L.Boffo, *ibid.* 201-244, illustrates how the complex relationship between Hellenistic kings and cities affected and even contributed to the administrative development of the procedures of registration and conservation in civic archives. B. investigates diverse categories of records generated by the royal administration along with the related internal files and focuses on the chain of administration: royal letters and orders; city records of royal taxation and fiscal exemption; the documentary consequences of the appearance of kings in civic religious life (ruler cult, donations and endowments of kings and queens, calendar correspondence) and changes in civic life brought about by the introduction of new tribes. In a final point, B. discusses the fate of archived documents in the Imperial period by adducing the originally Attalid endowment for banquets (βασιλικὰ δεῖπνα; *SEG* XXXIX 1244) in Kolophon and the originally Attalid astynomoi law of Pergamon (*OGIS* 483; *SEG* XIII 521, LVIII 1386, LXII 949) that was re-inscribed verbatim in the 2nd cent. A.D. ('Il collegio, che doveva continuare ad avere un proprio ἀρχεῖον – ufficio e archivio – poteva ancora disporre di una copia (di cui si manteneva l'ortografia) di un regolamento che conteneva gli ambiti d'intervento e rappresentava la continuità delle funzioni della magistratura' [233]).

1760. **Army. Roman veterans.** On the basis of a catalogue of 153 inscriptions (on 335-346), O.Stoll, in *Salutationes - - -* (cf. our lemma no. 1222) 313-340, studies the role of veterans as intermediaries between their families and the native provincial population, and also their integration into provincial society. Epitaphs, dedications, and building inscriptions are predominantly in Greek (ca. 90% vs. ca. 10% in Latin). In honorary inscriptions – a very small group of 13 texts among the 153 collected by S. - the relation is inverse (ca. 75% Latin vs. ca. 15% Greek). Whereas Latin is used in inscriptions pertaining to military and administrative activities of military units, of officers, and of Roman magistrates, Greek was the language of the Hellenized local notables and of the veterans who as honestiores were themselves local notables [for Latin as 'Sprache der Herrschaft' cf. *SEG* L 1466 in fine and LIX 1547, Pleket]. Veterans (οὐετρανοί; their families are called οὐετρανικοί) record their military unit in one third of the inscriptions (on 317/318 a tabular survey of the military units, in most cases legions). Veterans chose where to settle on the basis of economic potential of the area) rather than strategic motives, often in areas in which they originated or

served as active soldiers. On 325/326, a list of inscriptions testifying to relations between active soldiers and veterans, between civilians and veterans, and attesting their wives and children. On 328-331, lists of functions held by veterans (βουλευταί, ἐπίσκοποι, πιστοί, προνοηταί), foundations and other gifts (altars, buildings) provided by veterans, and landed property of veterans.

In a papyrus, a veteran and a soldier are styled ἄνδρας ἀξιοχρέους; they belonged to the village elite; on 332 a list of veterans' ages at death. Conclusion: 'Das Leben "post missionem" war 'ehrenwert, finanziell gesichert und geschätzt' (333). [See now also O.Stoll, *Ehrenwerte Männer: Veteranen im römischen Nahen Osten der Kaiserzeit. Eine Studie zur Wirtschafts-, Sozial- und Kulturgeschichte der nahöstlichen Provinzen anhand papyrologischer und epigraphischer Zeugnisse* (Berlin 2015), Pleket].

1761. **Artisanal production and nuisance activities in the Greek cities.** G.M.Sanidas, in P.Darcque, R.Étienne, A.-M.Guimier-Sorbets (edd.), *Proasteion. Recherches sur le périurbain dans le monde grec* (Paris 2013) 13-27, discusses on the basis of archaeological and epigraphic evidence the locations for artisanal production (within and outside urban zones) in connection with the problem of the factories' nuisance activities (material hazard, fire hazard, water pollution, organic wastes). References especially to *IG* I³ 4 (*SEG* LX 62*), 257, 435 (*SEG* LX 101*) (Athens); *IG* V.2.3 (*IPArk* 2; *SEG* LX 464*; Tegea); *IG* XII.5.126 (Paros); *IG* XII.7.1 (= *LSCG* 100; Arkesine); *IG* XIV 352 (*IGDS* 196; *SEG* LIX 1098*; Halaisa); *I.Cret.* IV 73A (*SEG* XLV 1285*; Gortyn); *SEG* XLII 785, LV 970 (Thasos).

1762. **Associations. Neighborhood groups.** In an Appendix on 152-156, A.-V.Pont, in *Groupes et Associations* 129-156, collects the Greek inscriptions from western Asia Minor (and a few literary sources) from the Imperial period attesting (a) κατοικοῦντες in a quarter or section of a city and (b) groups of people who carry the name of a specific urban area, call themselves a 'neighborhood' (γειτονία, γειτοσύνη, γειτνία or γειτ(ο)νίασις; cf. also the συνγείτονες in *I.Kios* 12 = *IGR* III 21), or are inhabitants of an ἄμφοδον or πλατεία. P. excludes groups which carry both a topographical and a professional name (e.g. a πλατεία of linen-weavers or shoe-makers; cf. *SEG* LXII 1854) or are inhabitants of villages or temples.

Neighborhood groups are not so much administrative subdivisions of the city but rather groups of people who lived in the same surroundings and came together voluntarily (cf. on 136: 'l'absence d'organisation institutionelle, systématique et hiérarchisée, du tissu urbain'; P. rejects a comparison with the *vici*/*regiones* in Rome and Roman colonies). Members of the urban elite played an important role. Inscriptions record powerful aristocrats supported by and promoting the interests of urban quarters, e.g. the inhabitants of the ἀκρόπολις in Pergamon, of Κορησός, and the Ἔμβολον in Ephesos (the Ἐμβολεῖται in *I.Ephesos* 3059).

Comment on the functionaries of these groups (especially the treasurers), their tasks (inter alia maintenance of public roads and refuse-disposal, but also the pursuit of lofty ideals like the strengthening of social contacts and concord), and on the γερουσία of some groups, especially in Side (γερουσία τῶν Τετραπωλειτῶν, τῶν Μεγαλοπυλειτῶν, τοῦ Μεγάλου Συνεργίου: *I.Side* 105, 108-112 for these γερουσίαι in Side cf. also T.Corsten in J.Fischer, E.Trinkl (edd.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch römischen Antike. Akten des Internationalen Kolloquiums Wien, 3.-5. November 2010* (*ETAM* 27; Vienna 2014) 28/29, Corsten]). Conclusion: neighborhood groups are 'véritables groupes d'influence politique, servant les ambitions d'un notable', more than associations of 'simples gens de métier' (150). [For more studies on associations see V.Gabrielsen, C.A.Thomsen (edd.), *Private associations and the public sphere. Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9-11 September 2010* (Copenhagen 2015), Pleket].

1763. **Building: assembly marks.** U.Weber, *Versatzmarken im antiken griechischen Bauwesen* (Wiesbaden 2013), provides the first large-scale study on assembly marks on monuments in Greece and Asia Minor; more than half of the book is dedicated to comparative studies on individual monuments with marks. The author discusses the significance of the marks during new construction, reconstruction, and restoration of buildings. Most assembly marks are engraved on stone (the only known exception being the marks on the column drums of the Propylaia of Mnesikles and the Parthenon that were painted in red) and represented numbers expressed by letters. According to W. they were not engraved in the quarries but at the building site. Cf. also the summary of M.Sève, *BE* (2014) no. 25. See also U.Weber, in J.des Courtils (ed.), *L'architecture monumentale grecque au IIIe siècle a.C.* (Bordeaux 2015) 305-316 (cf. M.Sève, *BE* (2016) no. 120); id., in J.-Ch.Moretti (ed.), *Le sanctuaire de Claros et son oracle. Actes du Coll. Intern. de Lyon, 13-14 Janvier 2012* (Lyon 2014) 75-84 (cf. M.Sève, *BE* (2015) no. 42), and id., in A.Patay-Horváth (ed.), *New Approaches to the Temple of Zeus at Olympia. Proceedings of the First Olympia-Seminar, 8th-10th May 2014* (Cambridge 2015) 39-55.

1764. **Athletics. Εἰσέλασις and ἀγῶνες εἰσελαστικοί.** W.Slater, in *Epigraphical Approaches* 139-163, questions the received opinion that athletic victors enjoyed the privilege of entering their hometown on a chariot in a solemn procession. For the Hellenistic period, we have only *SEG* XLI 1003 C/D (LVII 1133*) LL. 46-50 (Teos; ca. 200 B.C.). S. suggests that the εἰσέλασις granted to all those who had won the stephanitic games, and beginning at the city gate, did not take place on a chariot ('though εἰσελαύνω, translated by S. as 'drive into' (the city), clearly suggests that the athletes did not *walk*, Pleket]. He further argues that the Greek expression ὅσοι δ' ἂν νικήσαντες τοὺς στεφανίτας ἀγῶνας εἰσελαύνωσιν εἰς τὴν πολιν refers to the collective group of the numerous victors in Teos, members of the Dionysiac Artists of Asia who had their headquarters in Teos and are likely to have generated many sacred stephanitic victors (contra, P.Fröhlich, *REA* 116 [2014] 756/757). A Hellenistic eiselasis 'consisted primarily in a formal entrance, presumably with friends and supporters of a gymnasium or guild ... proceeding to a shrine where a garland was laid and a proclamation was made'. The usual way to describe this ceremony was by the term 'bring in the crown' (εἰσάγειν τὸν στέφανον, equivalent of 'crowning/glorifying the city'), not 'driving in' (145). [I do not see how εἰσάγειν τὸν στέφανον can have become the equivalent of εἰσελαύνειν εἰς τὴν πόλιν. It may have been part of the eiselasis-ceremony, but not its substitute. Moreover, from *P.Oxy.* 79 (2014) 125-138 no. 5202 (cf. *BE* [2015] no. 731) it now appears that in the 1st cent. A.D. the poet Apion - ὃς περιοδονείκης *is* described as εἰσελάσαντα ἐπὶ λεύκῳ ἅρματι τεθρίππῳ; admittedly he was the first poet who enjoyed this privilege but this does not mean that the privilege itself was for the first time granted in the 1st cent. A.D. S.'s suggestion that such an eiselasis may have been influenced by Nero's predilection for triumphal entries is improbable. Nero had walls and gates knocked down and claimed that this was normal for stephanitic victors in agones. Entry on a chariot apparently was not part of the revival of an old tradition; the concept of eiselasis did not become

important because of the creation of agones eiselastikoi; the Teian and Oxyrhynchos texts show that there was an uninterrupted habit for victors in periodos and periodos-like agones to enter their city in a solemn procession. The concept of 'eiselastic agon' was introduced to limit the number of hieronikai entitled to allowances to be paid by their home-cities, Pleket.]

Subsequently S. discusses the category of the εἰσελαστικοὶ ἀγῶνες (in App. I he lists the 11 inscriptions recording such games; in App. II he lists 7 inscriptions recording an upgrade of a hieros agon to eiselastic status). S. points out that in the first centuries B.C. and A.D. many new sacred stephanitic games were created and that as a result 'a need for a systematized method of rewarding victors' (146) became 'manifest'. Discussion of the rewards for eiselastic victors [συντάξεις; obsonia, called 'lifetime pensions' by S.; but see *SEG* LVI 1359 app.cr. ad LL. 10, 21-25 and 49-51] and of the birth of the category of eiselastic games (Pliny, *Ep.* 10.118; *SEG* LVI 1359 LL. 49/50). [Slater appears to believe that in the Imperial period there were two categories of games: eiselastic (= hieros) and thematic (money-games [151]); but cf. S Remijsen, *ZPE* 177 (2011) 108 [= *SEG* LXI 1586]: 'division into normal ἀγῶνες ἱεροί and sacred games which gave the right to a festive entry: ἀγῶνες ἱεροί (καί) εἰσελαστικοί'. The proliferation of ἱεροὶ ἀγῶνες with the simultaneous increase in the number of ἱερονῖκαι may have resulted in increasing pressure on urban budgets. Hellenistic ἱερονῖκαι enjoyed lifelong συντρεσία; the emperors restricted the number of expensive ἱερονῖκαι by limiting the number of ἱεροὶ ἀγῶνες that generated so many expensive hieronikai; but see now W.Slater, *Phoenix* 69 (2015) 147-169, Pleket.]

1765. **City. Athletics.** O.M.van Nijf, in *Shifting social imaginaries* 313-338, emphasizes the importance for the city's identity of the gymnasion (discussion and translation of *I.Sestos* 1 [*OGIS* 339; *SEG* XLVI 876*; military training of the ephebes; athletic training and literary-rhetorical ἀκροάσεις] and *SEG* XXXIX 1243 [LV 1247] from Kolophon [links between elite and gymnasion]) of theaters and stadia (linked with a theatrical or spectacular turn in political culture), of public rituals and festivals (ἀγῶνες included) (discussion of *LSAM* 81 [cf. our lemma no. 1860), *I.Magnesia* 98 [*Syll.*³ 589; *LSAM* 32; *SEG* LIX 1331*; translation], *SEG* XXXII 1243 [Kyme; cf. *SEG* XLIV 980]), of hierarchizing tendencies in theaters and stadia (seating arrangements based on hierarchical principles) and of festivals and agōnes meant for wider Panhellenic participation (*I.Magnesia* 16 [*Syll.*³ 557; *SEG* LX 1253*] and 61 [*OGIS* 233; *SEG* XXXII 1148; XLIX 1247; translation of LL. 47-60]). 'The rise of the theatre and the gymnasia was not a sign of de-politicization, but of the continuation of politics by other means' (330).

1766. **Cities and rulers in the Greek East, Hellenistic.** C.Feyel, in id., J.Fournier, L.Graslin-Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 11-30, analyzes the relations between Greek cities and Hellenistic rulers, mainly on the basis of inscriptions (sometimes collected in 'dossiers') from Teos (P.Herrmann, *Anadolu* 9 [1965] 29-259), Labraunda (*I.Labraunda* 1-12), Iasos (G.Pugliese Caratelli, *ASAA* 45-46 [1969] 437-486; *OGIS* 237), Herakleia under Latmos (*SEG* XXXVII 859), and Sardis (P.Gauthier, *Nouvelles inscriptions de Sardes* II [Geneva 1989]). On this basis, he suggests several axes of further research: examination of the relations between the Ptolemies and their dependent cities in Asia Minor [cf. *SEG* LXII 1852 Corsten]; the choice of the cities' ambassadors, in particular the question of who among the elite members would be willing to assume such a task; the rulers' interest in expending energy to control the cities, and the cities' interest in and possibilities of resisting the kings; differences between the attitude of the Hellenistic kings and that of the smaller dynasts in Asia Minor, the Delian League and the Roman Empire toward the cities.

Cf. also L.Capdetrey, *ibid.* 31-63, who examines, on the basis of literary and epigraphic evidence, the relationship between the different types of cities in Asia Minor and the Hellenistic rulers from the death of Alexander to the Peace of Apameia.

1767. **City. Civic subdivisions: ἑκατοστύς.** F.Ferraioli, *L'hekatostys: analisi della documentazione* (Tivoli 2012), collects and examines the literary and epigraphic evidence for ἑκατοστύες in Greek cities, especially in Megara (13-33, 122/123; *IG* IV².1.42 [*SEG* XI 394, XXXI 327], possibly *F.Delphes* III.1.177), Herakleia Pontike (35-52), Byzantion (53-73; cf. *I.Byzantion* 1-3, 30, 43, 248, 315c, 318-320, 378; ineditum mentioning the hekatostys Λευκοπολῖτις), Kalchedon (75-84; cf. *I.Kalchedon* 6/7), Samos (85-102; cf. *IG* XII.6.24, 56; on 149-162, collection of citizenship decrees that mention hekatostyes), and Lampsakos (103-116; *I.Lampsakos* 6 [*SEG* XXXVI 1113], 9 [*SEG* LIX 1412]). It is not certain whether an association with hekatostyes can be identified in inscriptions from Chersonesos in Tauris (117-119; *SEG* XLIX 1031 [3]), Kallatis (119/120; *I.Kallatis* 51-55: use of multiples of 100 and 120 in a delimitation; *I.Kallatis* 30 [*IGR* I 656]: κεντορίαι), and Selinous (120-122; Arena I² 25 bis [*IGDS* II 23], 69 [*IGDS* I 36; *LSAG*² 277 no. 38; *SEG* XVI 571, LVI 1079; Bettarini, *Defixiones* (cf. *SEG* LV 1018) 24]). F. gives an overview of the names of hekatostyes (131-133), their geographical and chronological distribution (135-140), their military function and importance for citizenship (141-145), and their cults (145).

1768. **City. Democracy in the Hellenistic period.** G.Bugh, in *Belonging and Isolation* 111-127, addresses the question of the survival of democratic institutions in the Hellenistic world by comparing the city of Athens and the Greek colonies of the Black Sea (Chersonesos, Olbia, Histria). B. argues that Athens retained its essential democratic institutions (Council of 600 [cf. our lemma no. 4] and dikasteria; only the magistracies of the Hoplite General and the Herald of the Areopagos stand out in this regard) until the eve of the First Mithridatic War; the Greek cities of the Black Sea (Chersonesos: *IOSPE* I² 401 [*Syll.*³ 360, *SEG* LX 807*; citizen oath; translation]; Histria: *I.Histriae* 15 [*ISE* II 131; *SEG* LV 792*; decree for Agathokles]; 64+34 [*IGBulg* I² 388 bis; *SEG* LVII 651]; and Olbia: *IOSPE* I² 32 [*Syll.*³ 495; decree for Protogenes]) followed a similar course because of their own geographical settings and the constant military threats which may have 'generated a broader sense of communal "belonging" amongst their citizens' (126).

1769. **City. Euergetism and buildings.** A.Zuiderhoek, in *op.cit.* (cf. our lemma no. 908) 173-192, argues that public architecture was '(partly) paid for by the civic treasury and that the role of private fortunes of euergetai has been overestimated' (cf. already *SEG* LIX 1986); in addition, he argues that the demos 'was ... as heavily involved in decisions regarding public construction as the ... elite' (178). Analysis of *I.Ephesos* 1491 (*Syll.*³ 850), for which see also *SEG* LXII 874.

1770. **City. Institutions: The Deka- and Eikosaprotoi.** C.Samitz, *Chiron* 43 (2013) 1-61, investigates the beginning and the development of the δεκάπρωτοι/εἰκοσάπρωτοι, their appointment and responsibilities. The article is largely based on epigraphic evidence, collected in a catalogue on 37-58 (136 inscriptions). According to S., it is in Lycia – either after 43 A.D., when Lycia became a province, or after 70 A.D. (creation of the province of Lycia-Pamphylia) – that the dekaproteia was created under Roman pressure. It was changed into the eikosaproteia in the Hadrianic period (before 124 A.D.). Responsibility for the collecting of taxes due to Rome, and personal guarantee for the collecting, were the main characteristics of the function. In other provinces, the function was probably introduced somewhat later. The transformation of δεκάπρωτοι into εἰκοσάπρωτοι occurred only in Lycia and is possibly related to the relatively small size of the urban population in Lycia. Additional duties (e.g. responsibility for the administration of the capital of a foundation) were a matter of local initiatives. Formally dekaprotoi were not the 'first ten of the council' but held a liturgy; they are likely to have been selected from among the richest citizens and, since the richest citizens often were also members of the council, the dekaprotoi in practice often were not councillors. In big cities such as Ephesos and Smyrna the dekaproteia was probably less prestigious because more people were capable of holding the function in these cities than in the smaller Lycian cities.

1771. **City. Kings and their friends: φίλοι and φιλία.** P.Paschidis, in *Parole in Movimento* 283-298, focuses on the meaning ('semantic width') of φιλία on two levels: (1) the relation between kings and their philoi and (2) the φιλία between kings and πόλεις.

Ad (1): In spite of their many military, diplomatic and administrative functions their initial titulature (at least until ca. 200 B.C.) simply denoted a close personal and non-hierarchical bond with the king (φίλος; διατρίβων παρὰ τῷ βασιλεῖ; συνήθης; οἰκεῖος; ἐν πίστει). P. underlines the connotation of equality in these terms (proportional equality rather than simple arithmetic equality), rejects the idea that we have 'a hypocritical *formule de politesse*' and prefers to regard the φιλία as a mechanism for creating 'the initial centripetal tendency of monarchical rule' (288). Inclusion of civic leaders in the group of royal φίλοι was 'the chief instrument by which the kings attached the *poleis* to their rule' (290).

Ad (2): P. begins by adducing documents in which cities mentioned their φιλία toward kings without the kings reciprocating the φιλία: *I.Smyrna* 573 (*I.Magnesia am Sipylos* 1; *SEG* LVII 1131* sympoliteia between Smyrna and Magnesia ad Sipylum; other examples on 292/293 note 39; *I.Eleusis* 211 (*IG* II² 1304; cf. *SEG* LX 45) is an exception: see 294 note 42); in official treaties of peace/alliance and friendship the kings' φιλία toward the polis is duly noted (examples on 293/294 note 41). The Attalids and lesser Hellenistic dynasties are the only kings posing as a philos of a polis.

On the other hand, φιλία between Greek poleis continued to be recorded 'in hundreds of documents' (295); the same applies to relationships between foreigners (royal φίλοι included!) and a polis (epigraphic testimonia on 295 note 50). Two examples of royal φίλοι described as φίλοι of a city are singled out: *I.Ephesos* 1453 and *SEG* XXIX 1216 (the king's φιλία is conspicuously absent here). In the end 'the reciprocity of euergetism and ruler cult prevailed over the mutuality of *philia*' (298).

1772. **City. Politics: the ἐκκλησιασταί.** A.La Rocca, in *Parole in Movimento* 207-219, collects the inscriptions mentioning οἱ ἐκκλησιασταί: *IGR* III 409 (*SEG* LIV 1375; Pisidian Pogla), 800-802 (*SEG* XLIV 1144*; Pamphylian Sillyon), *I.Selge* 17 (*SEG* XLIV 1377b; Pisidian Selge) and *SEG* XLVIII 1770 [A] (an ekklesiastes of Pamphylian Side) and gives an overview of previous interpretations of the term: census criterion; age criterion; professional criterion (artisans, shopkeepers); geographical criterion (living *in* the city), to which La R. adds a possibility of his own: (descendants of) old citizens (versus immigrants and other new citizens). La R. suggests that the term and its implication may have been typical of a limited region (Pisidia; Pamphylia [cf. H.Fernoux's similar proposition in *SEG* LXI 1639 on p. 570, Pleket]). The large amounts of money they received during euergetistic distributions show that they held an elevated social position. They received almost the same as bouleutai and considerably more than the πολῖται.

As to the political function of the citizens in assemblies outside Pisidia and Pamphylia during the Hellenistic and Roman period, La R. adduces a passage of the pseudo-Aristotelian treatise Περὶ κόσμου and its Latin version in Apuleius' *De Mundo* and infers from the passage that the citizens-visitors of the assembly in the Hellenistic and Roman period retained the right of isegoria and of initiative (γνώμην εἰπεῖν).

1773. **City. Poor citizens.** Cf. *SEG* XLIV 1732 quater. C.Brélaz, *Ktèma* 38 (2013) 67-87, points out that, whereas in literary sources urban societies were described as being divided into the two groups of the 'rich' (πλούσιοι, εὔποροι, πρῶτοι) and the 'poor' (πένητες, ἄποροι, πολλοί), this dichotomy 'ne trouve pas de traduction institutionelle' and 'ne fut jamais formalisée' (85) [cf. now also L.Cecchet, *Poverty in Athenian Public Discourse: From the Eve of the Peloponnesian War to the Rise of Macedonia* (Stuttgart 2015) and F.Helmer, *Richesse et pauvreté chez les philosophes de l'antiquité* ((Paris 2016)]. The 'poor' were never a distinct group defined on the basis of a census-criterion. On the contrary, in the inscriptions the idea prevailed that it is the demos which allowed the notabilities to exercise power: 'le corps civique conserve ... son homogénéité théorique'.

In the process B. analyzes various inscriptions in which what we would call 'poor people' appear: *SEG* XXXIII 520 (cf. I.VI 708 bis A) (οἱ [εὐσχημονέ]στατοι καὶ πρῶτοι and οἱ μετριότεροι τῶν πολειτῶν); both categories contributed to the construction of an ὑδραγώγιον; comment on μετριότης and μέτριος ('modeste'). B. suggests that the μετριότεροι were the equivalent of the humiliores/tenuiores in Roman sources [but since they were able to pay for the aqueduct, it seems wiser to identify them with the upper layer of the δημόται: those who were 'wealthy' enough to belong, together with the βουλευταί, to the σειτομετρούμενοι mentioned in Lycian cities) or to the γερουσία and to hold δημοτικαὶ ἀρχαί but not wealthy (and respectable) enough to become a member of the boule: a sort of 'upper middle class' like the plebs media in Roman cities (for the latter see now Z.E.Mayer, *JRA* 29 [2016] 655-657; for the meaning of μέτριος as qualification of settlements cf. I.Savalli-Lestrade, *Topoi* 18 [2013] 118/119: 'moyen', 'complétée par l'évocation de facteurs positifs'). For a stimulating study of income distribution in the 2nd cent. A.D. see W.Scheidel, S.J.Friesen, 'The size of the economy and the distribution of income in the Roman empire', *JRS* 99 (2009) 60-91, who between the small elite and the very large group of the poor posit a 'middling' category 'ca. 10-15%' and try to pin-point the income of those three categories (cf. also R.Couzin, *JRA* 27 [2014] 287/288); see also M.Kantirea, in *Vir Doctus Anatolicus* 480-487, Pleket]. Other inscriptions record the gifts of wealthy benefactors to the πενόμενοι (*SEG* XXX 1535; cf. LVII 2087), οἱ ἀσθενοῦντες πολῖται (*I.Iasos* 4; *SEG* LXI 864 [where the ἀσθενοῦντες are interpreted by S.Vacante not so much as 'poveri' (so *SEG* LXI 864, in commentary on

Vacante) but as 'the sick', victims of a famine or epidemic, Pleket]), οἱ δεόμενοι (*IG* IV².2.750; *SEG* LX 282), ἄποροι (*MAMA* VI 114 = *La Carie* II 177 no. 70), ὁ ἀσθενέστατος and ὁ δημοτικώτατος (*IG* IV².2.749; cf. also *MDAI(A)* 32 [1907] 247 no. 10: τοὺς πανὺ δημοτικούς: 'les gens tout à fait humbles' (Brélaz) [but see Brélaz p. 75: the δημοτικοί are those who are not rich enough to have access to the boule; they have 'un niveau de fortune peu élevé' but the term 'évite ... les notions de pauvreté'; cf. *Groupes et associations* 26: 'petites et moyennes gens' Pleket]). Most texts which refer to help for the πενόμενοι have to be interpreted against the background of emergencies (earthquakes; famines, epidemics).

1774. **City. Public funerals.** Cf. *SEG* LIV 1879; LV 2023; LVIII 1879; LX 1937, 1940. P.Fröhlich, in M.-C.Ferriès, M.P.Castiglioni, F.Létoublon (edd.), *Forgerons, élites et voyageurs d'Homère à nos jours* (Grenoble 2013) 227-309, begins by distinguishing between a public funeral and burial intra-muros. As to the public funeral, he lists various variants: the simple grant of a wreath by the polis, to be placed on the honorand's tomb; a public funeral cortège (ἐκφορά), consisting of various groups of youngsters and citizens; financing of the funeral by the city ((ἐν)ταφὴ δημοσία; can but need not imply gift of a tomb); financing of the cortège and a tomb (the formula ὁ δῆμος ἔθαψεν; ἐκφορα and ταφὴ δημοσία: see *I.Keramos* 7; *SEG* LXII 796, with ἔδωκεν ἐνταφήν; *I.Kaunos* 30: ταφὴ δημοσία, not in the gymnasium, as proposed by the city but rejected by next of kin). In all these variants, the tomb is not intra-muros but in one of the urban necropoleis. In some cases the city gives permission for a tomb πρὸ τῆς πύλης (*I.Metropolis* I A L. 42, with the additional formula ἐν τοῖς ἰδίοις; cf. also *I.Aphr* 12.1015 and *I.Ephesos* 2121 [*SEG* IV 544]). A distinction should be made between burial intra-muros and the award of cultic honors: there are cases of people having a tomb intra-muros without a cult and of people enjoying cultic honors without having an intra-muros tomb. An intra-muros tomb cannot be presumed on the evidence of cultic honors, if no separate monuments (altars vel sim.) have been found (discussion of the inscription in our lemma no. 990 [Asklepides was not buried in the gymnasion but probably in his home town Pergamon] and of L.Robert, *OMS* II 1309-1316 [Barkaios from Kyrene]).

Focusing next on tombs intra-muros (238-), F. discusses the cases of Brasidas, Euphron, Timoleon, the Mantinean Podares and the Ephesian Heropythos (5th/4th cent. B.C.; literary sources – all buried intra-muros, honored as 'new founders' of the cities concerned and in most cases object of a cult – and then turns to archaeological and epigraphic sources for the Hellenistic period. *I.Estremo Oriente* 382 (tomb and temenos of the founder Kineas in Aï-Khanoum; for the date cf. *SEG* LIV 1567).

In the early Hellenistic period in addition to intra-mural tombs for kings or their agents (e.g. the Maussolleion), we have epigraphical evidence for famous citizens, honored as 'new founders' and buried in intra-mural tombs. Discussion of *IG* V.2.432 (*Syll.*³ 624; *SEG* LVII 385*; Philopoimen, Megalopolis). For the later Hellenistic period there is an increasing number of people honored as 'new founders' and buried intra-muros: Diodoros Pasparos (*IGR* IV 292; cf. *SEG* LXI 1037; text and French translation of LL. 40-55), Parasitas from Knidos (*I.Knidos* 606; *SEG* LIV 1083, 1879; text and French translation of LL. 8-22), Artemidoros from Knidos (*I.Knidos* 59; cf. *SEG* LIII 1223; text and French translation of LL. 8-11), Asklepiades from Kyzikos (*IGR* IV 159; *SEG* LV 1329; text and French translation of LL. 8-28), Kallikrates from Aphrodisias (*Aphrodisias and Rome* nos. 28-32; ph. of nos. 29 and 30), Hermogenes from Aphrodisias (*SEG* LIV 1020; κτίστης may not refer to Kallikrates

activities as builder of specific buildings but rather to the acquisition of privileges for the city in the final part of the 1st cent. B.C.; contra Chaniotis (cf. *SEG*) who proposes a date ca. 50 A.D.), Diopeithes from Antiochia on the Maeander (*SEG* XXXI 899), C. Iulius Xenon from Thyateira (*TAM* V.2.1098). F. argues that nearly all these people were active in the (post)-Mithridatic period of the 1st cent. B.C. and acquired important political privileges for their cities (i.a. liberty).

The Hellenistic period also witnessed new developments in intra-mural burials, especially an increase of local benefactors buried in the gymnasion: *I.Didyma* 259 LL. 25-31 (*Milet* I.3 pp. 145, 326; *SEG* LV 2023; text and French translation; possibly a case of a Milesian notability buried in a gymnasion in the first half of the 3rd cent. B.C.?); *SEG* LVIII 387-393 (Messene; first example ca. 200 B.C.; for *IG* V.1.1427 cf. our lemma no. 291). In general, it is not until the 1st cent. B.C. that burial in the gymnasion, granted to benefactors other than 'new founders', begins to play an important role in the sources.

After a review of 'neutral/non-committal' texts (*Philippi* II 327; *Milet* VI.2.421 and 735; *I.Cret.* IV 259), F. discusses *IGBulg* I² 320 (*SEG* L 687 bis; ταφὴ ἐν πόλει); *I.Kyme* 13 (*SEG* XXXIII 1035, 1039 [LX 1307*] LL. 49/50 ταφὴν οὗ καὶ οἱ λοιποὶ τῆς πόλεως εἰσιν εὐεργέται τεθαμμένοι: 'un enclos des bienfaiteurs'); *IG* V.1.1427; *I.Kyme* 19 (burial in the gymnasion; the honorand rejects the epithet ktistes' but not the honor of burial in the gymnasion); *I.Assos* 27; *SEG* XXVIII 953 (Kyzikos; ἐνταφὴν ἐν τοῖς προγονικοῖς τοῦ ἀνδρὸς αὐτῆς μνήμασιν τοῖς οὖσιν ἐπὶ τοῦ μεγάλου λίμενος; the 'Great Harbor' was 'certainement situé en ville'; we have a 'lignée de très grands bienfaiteurs, qui ne sont pas pour autant des "nouveaux fondateurs"' [289]). It is in the Imperial period that burial of great benefactors intra-muros expanded beyond the group of 'new founders'. F. adduces quite a few inscriptions in passing, which we do not list; he also discusses anepigraphic intra-mural tombs which have been related arbitrarily to notabilities in the cities concerned [cf. now also C.Dickenson, *AncSoc* 46 (2016) 95-164; cf. also H.Schörner, 'Revival of the intraurban burial in Greek poleis during the Roman imperium as a creation of identity', in B.Alroth, C.Scheffer (edd.), *Attitudes towards the Past in Antiquity. Creating Identities: Proceedings of an International Conference held at Stockholm University 15-17 May 2009* (Stockholm 2014) 151-162, Pleket].

1775. **City. Soldiers in the city.** D.Motta, in *Parole in Movimento* 317-336, examines inscriptions recording the presence of foreign troops (especially in garrisons) in Greek cities and shedding light on the problems caused by that presence, with special reference to the terminology used. Commanders were praised for their efforts for the φυλακή and ἐλευθερία of the city, in which the garrison was housed. Key words include εὐταξία (of their troops), ἀνέγκλητος (characterizing the commander's behavior), ἀνεπιβάρητος (words which at the same time presuppose misbehavior of the military); other important words are ἀδίκημα (especially during παραχειμασία: 'billeting' [also στάθμεια]), (παρ)ενοχλέω, and θλίβειν. Ἀνεπισταθμεία ('exemption from billeting') was a great benefit. Among the inscriptions cited are royal letters, in which Hellenistic kings condemned abuses by soldiers and guaranteed ἀνεπισταθμεία, and civic decrees from the beginning of Roman imperialism in Asia (Aristonikos' rebellion).

Cf. also D.Motta in D.Bonanno, R.Marino, D.Motta (edd.), *Truppe e comandanti nel mondo antico. Tra politica società cultura. Giornate di studio, Palermo 16-17 novembre 2009* (= *Hormos* 2 [2010] 114-127).

1776. **Economy. Hellenistic networks.** G.Reger, in *Belonging and Isolation*, 143-154, discusses the potential contribution of the network theory in approaching the Hellenistic economy. He emphasizes especially the focus of network analysis on individuals in connection with institutions, citing the Athenian decree for the Sidonian king Straton (*IG* II² 141; *SEG* LV 136*) and the decrees of the associations of Ποσειδωνιασταί (*I.Délos* 1520, 1778, 1782) and Ἡρακλεισταί (*I.Délos* 1519) in Delos (cf. *SEG* LVII 751). As an example of the use of local networks R. refers to the series of inscriptions from Miletos listing new citizens where in seven cases out of ten in which the ethnics of both spouses are preserved, the spouses originated from neighboring cities (*Milet* I.3.41 II LL. 1-2; 45 I LL. 8-9; 46 LL. 3-4; 57 LL. 6-8; 74 LL. 2-4; cf. *SEG* XLVIII 2138): 'We know nothing about the interconnections that brought into marriage any of these men and women, but it is fair to suppose that pre-existing local networks – previously intertwined families, business partnerships – must have served to help their families find each other' (151).

1777. **Ecomomy. Exploitation of maritime resources, Imperial period.** A.Marzano, *Harvesting the Sea. The Exploitation of Marine Research in the Roman Mediterranean* (Oxford 2013) presents a broad overview of recent research into the Roman economic exploitation of maritime resources (fishing, large-scale fishing, the fish salting industry, fishing techniques, maritime aquaculture, oyster and shellfish farming, social background and organization of fishermen, analysis of demand, prices and distribution, fishing and Roman law) adducing literary, epigraphic, iconographic, archaeological and legal evidence as well as comparative evidence from medieval and modern Europe. M. discusses the following inscriptions at length: *CCCA* 283 (Michel, *Recueil* 1225; (Kyzikos; dedication to Poseidon and Aphrodite Pontia by a business association of fishermen, 1st cent. B.C.); *I.Ephesos* 20 (*SEG* XXXIX 1211, LXII 871; customs house and fish tax, 54-59 A.D.); *IG* II² 1103 (*SEG* XXI 502, LVII 115*; Hadrian's letter concerning fish prices, 117-138 A.D.); *IG* XII 4.1.148 (*Syll.*³ 1000 LL. 9-11, 18-20 = *LSCG* 168 = *SEG* LIII 865*; ca. 125-100 B.C.; discussion of the renting of σκοπα for fishing; cf. also E.Lytle, *AC* 31 (2012) 25/26); *I.Parion* 5 (*IGR* I 817; *SEG* XLV 1659; dedication to Priapus by an association of fishermen, Imperial period); *I.Parion* 6; *SEG* XXXII 450, LX 495* (Akraiphia; list of prices for fish, early 2nd cent. B.C.); XXXIX 1180, LVII 1115 (Ephesos; Customs Law of Asia, 62 A.D.); XLVIII 995 (Hermonassa; 478/479 A.D.; see our lemma no. 576); XLVIII 1363 (Ephesos; epitaph of Euarestos and his family, probably member of an association of κυρτευταί, 'fishermen who used fish traps built out of reeds or more complex fish traps like the weirs'; 2nd cent. A.D.); on fisheries on Delos see E.Lytle, in S.Ager, R.Faber (edd.), *Belonging and Isolation in the Hellenistic World* (Toronto 2013)295-315. Cf. also *SEG* LVIII 1882.

1778. **Economy. Office of the κομμερκιάριος.** F.Montinaro, in C.Zuckerman (ed.), *Constructing the Seventh Century* (Paris 2013) 382-395, presents a catalogue of non-sigillographic attestations of κομμερκιάριοι in the early Byzantine period, including the following inscriptions: 382/383 no. 1: *SEG* XXXII 1554 (in A L. 5 Montinaro prefers the restoration [γε] to [τε]; the 15th indiction dates this copy to 491/2 or 506/7 A.D.), with another copy in *IGLS* XIII.1.9046; 384 no. 4: *SEG* LX 1877; 384 no. 5: *IGLS* IV 1473; 384/385 no. 6: *CIIP* I.2.978 (Montinaro suggests [Π]α[ῦ]λ[ος] for the name of the κομμερκιάριος instead of Αἴλ[ιος] (*CIIP*), and prefers the supplement of *CIIP* Αρεοβι[νδου | ἐκ τ?]ῶν ὑπά[ρχ]ων to ed.pr. Αρεοβι[νδου | τ]ῶν ὑπά[ρχ]ων, defended by D.Feissel, *Chroniques d'épigraphie byzantine: 1987-2004* [Paris 2006] 235 no. 755; this Παῦλος could belong to the same family as the man on the lead sealing P2 in the catalogue, 516/517; see below).

In the same study Montinaro provides a catalogue of 202 lead seal-impressions bearing titles of κομμερκιάριοι, primarily in Greek with a few in Latin, dating up to 730 A.D., as the basis for a prosopography of these officials; ph., text, and notes; frequent revision of dating, occasional new readings, and the following inedita: 453 no. 26 (Gorny & Mosch, sale 212, 5/6 March 2013 no. 3342, of the κομμερκιάριος Θεόδωρος [4], name of ἀποθήκη lost; 675/6 A.D.); 463 no. 50 (Gorny & Mosch, sale 200, 10-12 October 2011 no. 3171, of the κομμερκιάριος Ἰουλιανός [2], ἀποθήκη of Λυκία; 689/90 A.D.), 476 no. 80 (collection Kophopoulos no. 220, the consular Γεώργιος [1] in charge of τὰ ἀνδράποδα, 694/5 A.D. [the localization Καπατ[ιαν]ῆς is presumably an error for Πακατ[ιαν]ῆς; no ph., Zellmann-Rohrer]).

1779. **Economy: Security inscriptions (ὅροι).** See our lemma no. 6.

1780. **Emperor. The voyage of Marcus Aurelius and Faustina in the east.** M.Christol, T.Drew-Bear, in A.Hostein, S.Lalanne (edd.), *Les voyages des empereurs dans l'Orient romain. Époque antonine et sévérienne* (Arles 2012) 135-153, analyze the routes taken by the emperor and his wife on their voyage in response to the revolt of Avidius Cassius, in the context of which the empress Faustina, when returning to Rome on a different route from that of the emperor, died in a village Halala in the Taurus) which was subsequently called Faustinopolis. On her way, she may have passed (the region of) Hierapolis Kastabala (cf. the honorary inscription for Faustina, *SEG* XXXIX 1497); since she is there identified as Νέα Ἥρα, she must have still been alive. Several inscriptions are likely to have been set up in cities that the emperor himself visited or came near, and C. and D.-B. reconstruct his route on that assumption, in combination with the assumption that Marcus Aurelius did not travel on the 'Southern Highway' via Apameia Kibotos and along the Maeander to Ephesos, but headed for Smyrna (where he is attested through Aristides' discourse XIX) and therefore took the so-called 'Royal Road': *IGR* III 288 (Isaura; Greek text; ph.); C.H.E. Haspels, *The Highlands of Phrygia* (Princeton 1971) App. III 93 (*BE* [1972] no. 462; Meiros; Greek text; ph.); ibid. App. III 51 (Malenoi; Greek text); *SEG* XLIII 865 (Sardis). In contrast, an inscription from Halikarnassos (see our lemma no. 866) cannot be connected with an Imperial visit since the city was not on Marcus Aurelius' route.

1781. **Emperor. The voyage of Caracalla to the east.** M.Christol, in *op.cit.* (see our lemma no. 1780) 155-167, starts from a re-edition of the commentarii fratrum Arvalium by J.Scheid, who demonstrated that *CIL* VI 2013 a and b join without lacuna and have to be placed close to *CIL* VI 2086 which entails that Caracalla had arrived in Nikomedeia in December 213 A.D., and re-interprets several details concerning the emperor's journey. In the honorary inscription for an Ephesian advocate (*I.Ephesos* 802), C. proposes to identify the sanctuary of Γράνιος Ἀπόλλων in L. 14 not with the one in Upper Germany (at Aachen), but with one in Raetia, and hence places this embassy of the unknown advocate (undertaken διὰ τὴν πατρ[ίδα]) before Caracalla's German campaign; the

embassies to Sirmium and Nikomedeia (L. 15; διὰ συνδικίας: L. 18) are to be placed after the campaign, i.e. in late 213 A.D. This reconstruction of events implies a direct and swift march to Nikomedeia which does not leave enough time for the emperor's activities in the Balkans and for a prolonged stay in the province of Asia as reported in Herodian IV.8.1-3, D.C. LXXVII 16, and *Hist.Aug. Carac.* 5.1. On that basis, C. proposes that Caracalla left Nikomedeia early in 214 A.D. again for the Balkans, returned to Nikomedeia on a different route and stayed in the city in the winter of 214 215 A.D. It is in this context that C. places *IGR* III 1147 and 1187 (Thyateira) and *I.Ephesos* 3053.

1782. Emperor. Germanicus' popularity and voyage in the east. C.Höet-van Cauwenberghe M.Kantiréa, *CCG* 24 (2013) 135-156, argue that the popularity of Germanicus in the cities of the Eastern provinces was based mainly on the popularity of Tiberius and to a lesser extent on Germanicus' descent from M.Antonius. Even before Germanicus' ascension to the throne dedicatory inscriptions from central sanctuaries such as Olympia (*IvO* 369 [*SEG* XL 389, LVII 407 with his brother Drusus], *IvO* 370-371) and Epidauros (*IG* IV².1.596-597) indicate Tiberius' special relationship with Greek cities as member of the gens Claudia and their patron (cf. *SEG* LVII 308). Tiberius' adoption into the domus Augusta followed by Germanicus' cooptation in the same family and his subsequent imperial rule are responded to by the erecting of dynastic statuary ensembles in Greek cities (Athens [*IG* II/III² 3253-3256], Apameia, Ephesos, Bouthrotos, Patrai, Eumeneia in Phrygia). This global appreciation for the domus Augusta and for each of its members, including Germanicus, is also reflected in the festival days for each of them, established in the cult for Tiberius in Sparta (*SEG* XI 923; cf. LX 281). The dedication of M.Antonius Pisanus, whose family may have been granted citizenship by M.Antonius (contra S.Zoumbaki, *Elis und Olympia in der Kaiserzeit* [Athens 2006; cf. *SEG* LI 521] 99, who assigns the grant to an action of Antonia Minor), for Germanicus in Olympia (*IvO* 221 = *Syll.*³ 792 = *SEG* XL 390, LVI 498) on the occasion of his victory in the games indicates a second element which contributed to the popularity of Germanicus, namely his descent from M. Antonius. A third element in the popularity of Germanicus is his institutional role as the emperor's heir which he mastered during his journey in the east (17/18 A.D.). See also our lemmata nos. 32 and 652.

C.Blonce, A.Gangloff, *ibid.* 113-134, analyze the concrete traces of the memory of Germanicus' journey in Greece (Athens: *IG* II² 3258-3259 [*SEG* XXXIV 178], 3260 [*SEG* XXXIV 179]; the ephebic festival of Γερμανίκεια, attested until the 2nd cent. A.D. [*IG* II² 1969, 2119-2120; cf. *SEG* LVII 38]; Lesbos: *IG* XII.2.212-213, 540 [*IGR* IV 11; *SEG* LII 774]; cf. also the dedications for Agrippina I and II: *IG* XII.2.207-208, 210 [*SEG* LII 784*], 211, 258, 262; XII Suppl. 134; cf. *SEG* LII 783]) and the Orient (Palmyra: *OGIS* 629 [*IGR* III 1056; *CIS* 3913; *SEG* LI 1972*] LL. 154-159; *An.Ép.* (1933) no. 204: Kommagene: foundation of Germanikeia).

Both articles come to the conclusion that the honors bestowed on Germanicus during his lifetime and post mortem merged with the Augustan and Tiberian policies, and moreover contributed to the construction and prolongation of a genuine policy of memory of the domus Augusta. Cf. also K.Low, *CQ* 66 (2016) 222-238.

1783. Epigrams. Developments in Late Antiquity. *SEG* LXII 1872. G.Agosti, in F.Garambois-Vasquez, D.Vallat (edd.), *Le lierre et la statue. La nature et son espace littéraire dans l'épigramme grecque et latine tardive* (Saint-Étienne 2013) 237-250, discusses the bucolic imaginary in the poetry of Late Antiquity, less common than its counterpart in the visual arts. Although gardens as *loci amoeni* is a frequent motif of the literature of Late Antiquity including epigrams, few of these epigrams can be characterized as bucolic (mentions of Nymphs in epigrams for fountains and baths do not count as such): the epigram of Marianus Scholasticus for a garden near Amaseia (Merkelbach-Stauber, *SGO* II 11/07/01-06; Italian translation), the grave epigrams for a farmer from Teichioussa (*SGO* I 01/18/05; *GV* 1144; *SEG* XVIII 460; Italian translation), and the grave epigram for Ἰουλιανή (assimilated to Hygia) and for her husband (assimilated to Πάν) from Gerasa (*SGO* IV 21/23/02 LL. 7/8; *GV* 794; cf. *SEG* LVIII 1743; Italian translation). In the epigram-elogium for Ampelios (*IG* IV 53; Aigina) the bucolic imaginary is combined with the display of παιδεία, perhaps as an active declaration 'dichiarazione di paganesimo' (249).

C.Greco, *ibid.* 251-262, argues that Greek epigrams of Late Antiquity were influenced by the philosophical and religious idea of their time that 'la matière doit être dominée pour être ameliorée selon l'ordre voulu par l'esprit créateur' (253). This conception lies behind those epigrams which through a use of rhetorical tools succeed in describing and celebrating works of art and architectural creations as well as their creators and commissioners. G. adduces the following epigrams: *SGO* II 09/07/03, 09/07/04, 09/07/06 (= *AP* IX 664, 820/821; Justinian's palace of Heraion at Chalcedon; French translation), *SGO* IV 21/23/05 (Gerasa; French translation), *IG* XII.6.494 (= Kaibel, *EG* 1073 = *SEG* XV 529; Samos; 4th/5th cent. A.D.), *CIG* 4440 (= Kaibel, *EG* 1078 = *SEG* VI 785; Adana; end of the 4th cent. A.D.).

G.Agosti, in R.Lizzi Testa (ed.), *The Strange Death of Pagan Rome. Reflections on a Historiographical Controversy* (Turnout 2013) 123-140, discusses the relationship between παιδεία and religion, one of the issues of A.Cameron's study on *Last Pagans of Rome* (Oxford 2011). A. accepts in general Cameron's idea that classical paideia had a cultural and social rather than religious value in Late Antiquity. He cautions that the addressee's point of view must also be taken into consideration, however, since, 'if the employ of mythology and paideia by a Christian writer does not imply paganism – or cryptopaganism –, it is not necessarily true that the reception of this employ was always anodyne from a religious point of view' (134). As an example, he adduces the epitaph of the physician Διόσκορος (*GV* 1907; *SEG* XXXIV 1003; Samama, *Médecins* no. 495; end of the 4th/beginning of the 5th cent. A.D.), found under the floor of the church of SS. Apostoli in Milan. A. underlines the fact that contemporary readers were not assured of Dioscorus' faith by the content of the text nor by mention of the term παράδισος (L. 6), not an exclusively Christian term, but by the physical context of the inscription and the monument. Cf. *SEG* LX 1927 [1].

1784. Epigraphy. Acrostic verse inscriptions. Cf. *SEG* LIX 1747 and LXI 1542. V.Garulli, in Kwapisz, D.Petrain, M.Szymanski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin 2013) 246-278, republishes 14 non-Christian acrostic verse inscriptions (ph.). For each of these, G. provides a Greek text, app.cr., and also a description of the monument and text.

None of the poems can be dated before the 3rd cent. B.C.; the majority of the texts belong to the first centuries of the imperial period (1st-4th cent. A.D.). Provenance: of the 14 texts, 7 come from the

Near or Far Greek East, 6 from Egypt, 1 from an Aegean island. As many as 7 of the 14 texts are epitaphs and 6 are concerned with worship (1 hymn, 2 dedicatory epigrams and 3 proskynemata almost all of the 6 from Egypt). The acrostics may be divided into two categories: a) name only in the nominative (nos. 1, 7, 13) or in the genitive (nos. 3, 5, 11), and b) short sentences or phrases (nos. 2, 4, 6, 8-10, 12, 14). Their geographical distribution reflects the derivation of acrostics from epigraphic traditions practiced originally in Egypt and Mesopotamia. Their use in religious and funerary contexts, according to G., represents 'Greek application of a non-Greek tradition' (272), since 'in the relationship with gods the acrostich functions as a seal of the identity of the dedicator, which is very important within a religion based on some sort of "exchange relationship" between deities and humans' (272). In funerary contexts, the acrostics serve the deceased's memory and his/her name and discourage reuse and plagiarism 'since the acrostich functions as a strong connexion between that text and only one name, which cannot be replaced by any other name without modifying the whole text' (273).

The cited texts and acrostics (Greek texts) are as follows: **no. 1:** Kaibel, *EG* 149; *GV* 662; *SEG* XXX 999, XXXIV 790; cf. also XL 1667 and LIX 1971 (Rheneia/Delos, 2nd/1st cent. B.C.; acrostic: Σαραπίων); **no. 2:** *SEG* VII 14, LX 2013 [3]; Merkelbach-Stauber, *SGO* III 12/03/01; *Jenseits des Euphrat* 402; *I.Estremo Oriente* 221 (Susa, 1st cent. B.C./1st cent. A.D.; acrostic: Ἡρόδ[ω]ρος [Ἀρ]τέμωνος [Σελε]υκεὺς τῶν π[ρὸς τῶι Εὐλαίωι ... νικητὴς γέ]γονε τ[-]); **no. 3:** *I.Philae* 143; *SEG* XI 1542 [3] (Philae, 7 B.C.; acrostic: Κατιλίου τοῦ καὶ Νικάνορος); **no. 4:** *SEG* LIV 1568; *Jenseits des Euphrat* 105 (Alexandria in Arachosia, 1st cent. B.C./1st cent. A.D.; acrostic: διὰ Σωφύτου τοῦ Ναράτου [cf. now V.Garulli in M.A.Harder, R.F.Regtuit, G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven-Paris-Walpole 2014) 132-137; J.Lougovaya in P.Sänger (ed.), *Minderheiten und Migration in der griechisch-römischen Welt: Politische, rechtliche, religiöse und kulturelle Aspekte* (Padeborn 2016) 185-201, Stavrianopoulou]); **no. 5:** *TAM* II.1.203; *GV* 261; *SGO* IV 17/08/04 (Sidyma, 1st-2nd cent. A.D.; acrostic: Ἀριστοδήμου); **no. 6:** *I.Kyzikos* 494; *GV* 1610; *SGO* II 08/01/34 (Kyzikos, 1st-2nd cent. A.D.; acrostic: Ἀπολλωνίδη, χαῖρε); **no. 7:** Bernand, *Inscr.métriques* 169; *SEG* XXIV 1244, LXI 1542* [1/2] (Talmis, early Imperial period; acrostic: Πάκκιος); **no. 8:** Bernand, *Inscr.métriques* 168; *IGR* I 1331; *SEG* VIII 814, LXI 1542* [1/2] (Talmis, 1st-3rd cent. A.D.; acrostic: Μάξιμος δεκουρίων ἔγραψα); no. 9: *I.Stratonikeia* 1044; Kaibel, *EG* 1096; *SGO* II 02/06/20; cf. *SEG* XL 1667 (Stratonikeia, middle Imperial period; acrostic: Μένιππος εὗρε); **no. 10:** Bernand, *Inscr.métriques* 75; *GV* 1198; *SEG* LIX 1747 (Thebes, 2nd cent. A.D.; acrostic: Ὠριγένης Δημήτρηος (for Δημήτριος) πατρὴ (for πατρὶ) καὶ μητρὶ εὐθημε[ρίην]); **no. 11:** Bernand, *Inscr.métriques* 108 V (Sakha, Egypt, end of the 2nd cent. A.D.; acrostic: Μοσχίων); **no. 12:** *GV* 1185; *SGO* IV 21/11/01; *SEG* XIV 847, LIII 1836 [3] (Gophna, 22/23-150 A.D.; acrostic: Ῥεῦς ἔκτισε); **no. 13:** Kaibel, *EG* 226; *SGO* I 03/06/02 (Teos, 3rd/4th cent. A.D.; acrostic: Ἀλέ[σανδ]ρο[ς]); no. 14: Bernand, *Inscr.métriques* 130; Kaibel, *EG* 1016; *SEG* XLIII 1118 (Memphis/Gizeh, 3rd cent. A.D.; acrostic: Ἡ Σφίγξ [ἥδ]ε).

R.Mairs, *ibid.* 279-306, discusses Garulli's nos. 3, 4, 7 and 8 (all with translations). M. argues that the use in these inscriptions of literary devices (obscure vocabulary, Homeric or Vergilian allusions, references to Apollo and the Muses) and word-play aims at demonstrating the education, social position and connection to the literary culture of the Greek and Roman world of their authors or commissioners. The acrostics are signposted, 'whether by direct or indirect references in the text of the inscription itself, or by graphic techniques such as letter alignment, or repetition of the acrostich in a separate column'. Cf. also M.'s article summarized in *SEG* LXI 1542.

1785. **Epigraphy. Corpus.** *SEG* XLVII 2270. C.Henriksén (ed.), *Sylloge inscriptionum Graecarum et Latinarum Upsaliensis* (Stockholm 2013), contains the collection of the Greek (6) and Latin (18) inscriptions of the University of Uppsala. Twenty-one are epitaphs: the three exceptions are nos. 22 (list of officials of a collegium funeraticum; Latin), 23 (synodal decree from Ptolemaic Egypt; *SEG* XVIII 628, XLII 1555) and 24 (dedication to Apollo; *IGR* I 1320). Introductory sections on the character of the inscriptions and their dating (11-15); the provenance of the inscriptions and the history of the collections (15-21). Description; bibliography; commentary; translation. All inscriptions are illustrated by excellent color photographs. Indices and Concordance.

The six Greek fragmentary inscriptions (nos. 9, 19, 20/21, 23/24) have been previously published; revisions are minor. H. dates no. 9 (*SEG* XLVII 2208: Christian epitaph for Τερεντία; unknown provenance) to the beginning of the 3rd cent. A.D. and explains the use of the nomen gentilicium instead of the more popular cognomen as probably an effort to emphasize the social status of the deceased woman; the inscription is 'entirely Roman in appearance and probably comes from the city itself (19). The epitaph of Αὐρήλιος Δάφνος and his family members (no. 19; *SEG* XLVII 2206; see our lemma no. 245) can now be attributed to the island of Plateia off the coast of Tolo (Argolis). The fragmentary no. 21 (*SEG* XLVII 2210) might be metrical on the evidence of L. 2 [Π]ερσεφ[όνη] and L. 3 κόρη in the Ionic/epic form. For the fragmentary no. 20 (*SEG* XLVII 2209; epitaph?), see our lemma no. 1738.

1786. **Epigraphy and emotions.** A.Chaniotis, in *Parole in Movimento* 339-352, points to the 'striking difference between Hellenistic decrees and decrees of preceding periods as regards the use of emotional language' (340). In a decree's narratio words and phrases are used to arouse emotions. C. discusses in some detail *IOSPE* I² 32 (*Syll.*³ 495; *SEG* LXI 631*): keywords are ὀργή (chief of a barbarian tribe), περίφ[οβος] and διαγωνιάζω (the demos of Olbia). After a discussion of such emotional language in Polybian speeches, with special reference to emotional words used in such speeches but also in Hellenistic inscriptions (ἀντοφθαλμέω versus ἀντιβλέπω in *SEG* XVIII 570, LX 1544 LL. 25-27 ['to look someone straight into the face'] and ἀκληρέω versus ἀκληρήματα ['misfortune'] in *SEG* XXXVIII 1476 A [cf. LX 1914] LL. 42-44) he returns to Hellenistic decrees: *IG* XII 2.526 (*OGIS* 8; Tod, *GHI* 191; *SEG* LIII 828*; cf. our lemma no. 654); *I.Mylasa* 602; *SEG* XXXVIII 1476 imagery concerning plundering, stealing, burning vel sim. used to arouse pity or indignation; special comment on περιοράω ['to remain indifferent'] in 1476 LL. 14-17; in note 36 references to other inscriptions containing this word); *I.Mylasa* 861 (τολμάω; ἀναιδὴς ἀμφιζβήτησις [also in *I.Priene* 1ᵉ L. 12: τῆς εἰς τὸ θ[εῖ]ον ἀναιδ[εί]ας]; μοχθηρός [also in four other inscriptions]). In some texts the audacity of attackers is emphasized (e.g. *I.Priene* 17 LL. 8 and 29). The earliest decree recording a public display of emotion is *IG* II² 457 (honorary decree for Lycurgus; 307/306 B.C.).

C. finds an explanation for the emergence of emotions in public decrees in (a) the latter's function as 'memorials' (cf. also id., in P.Dally, T.Hölscher, S.Muth, R.Schneider (edd.), *Medien der Geschichte. Antikes Griechenland und Rom* (Berlin 2013) 143-169) and (b) 'the transformation of the assembly into a stage of *display*, including the *display* of emotions' (351; italics added; cf. also A.Chaniotis, *MedAnt* 16 (2013) 745-760, and id., in C.Kremmydas, K.Tempest (edd.), *Hellenistic Oratory. Continuity and Change* (Oxford 2013) 201-216). Cf. also *SEG* LXII 1930 and our lemma no. 1841.

See also A.Chaniotis, 'Displaying emotional community: the epigraphic evidence' in E.Sanders M.Johncock (edd.), *Emotion and persuasion in classical antiquity* (Stuttgart 2016) 93-111.

1787. Epigraphy. Funerary verse inscriptions and eschatological beliefs. M.Obrink *Unsterblichkeitsglaube in den griechischen Versinschriften* (Berlin 2012) offers a systematical study of various aspects of immortality in Greek inscribed epitaphs. The book is divided into two parts. Part I (13-152) deals with a corpus of 64 inscribed epitaphs (all with German translations and ample commentary) mainly from the Hellenistic and Imperial periods. The inscriptions are classified into six groups: 1) the dual nature of humans (13-37; nos. A1-A11); 2) mythical images as vehicles of the belief in immortality (38-77; nos. B1-B20); 3) conditional immortality (78-93; nos. C1-C9); 4) catasterism and the sky vault as a place of retreat (94-115; nos. D1-D10); 5) influence of cult and philosophy (116-146; nos. E1-E12); and 6) denial of immortality (147-152; nos. F1-F3). In Part II (157-210), O. explores three key aspects of immortality – mediators, places and preoccupations in the afterworld –, each of them displaying in her opinion a double categorization, since it is connecting both to this and the other world. Typical examples of this structural principle are the soul as 'Lebensprinzip' and metaphysical entity (mediator), the grave as the place of eternal sleep or the participation of the deceased in divine festivities (place), the continuation of life in the underworld where the deceased's relatives will be singing his/her piety (preoccupation). Indices and concordances of the inscriptions.

The study contains the following inscriptions:

A1 = Kaibel, *EG* 21; *GV* 20; *IG* I³ 1179; **A2** = Kaibel, *EG* 243; *GV* 2040; Merkelbach-Stauber, *SGO* I 06/03/02; **A3** = Kaibel, *EG* 225; *GV* 1760; *SGO* I 03/02/71; **A4** = *SGO* IV 21/15/01; **A5** = Kaibel, *EG* 652; *GV* 1768; *IGUR* 1280; **A6** = Kaibel, *EG* 156; *GV* 1759; *IG* II² 12599; cf. *SEG* LIX 8; **A7** = *GV* 1978; *IG* IX.1.4.1024; **A8** = Kaibel, *EG* 225; *GV* 1760; *SGO* I 03/02/71; **A9** = *GV* 643; Bernand, *Inscr.métriques* 42; **A10** – *GV* 1773; **A11**= *SGO* I 03/02/67;

B1 = Kaibel, *EG* 380; *GV* 1318; *SGO* III 16/23/06; **B2** = Kaibel, *EG* 312; *GV* 1765; *SGO* I 05/01/64; **B3** – *GV* 924; *IG* V.1. 960; **B4** = *GV* 718; *SGO* II 08/05/05; **B5** = *GV* 1767; **B6** = Kaibel, *EG* 570; *GV* 1595; *IG* XIV 2040 *IGUR* 1344; **B7** – *GV* 1897; Bernand, *Inscr.métriques* 87; **B8** – *GV* 1486; *SGO* II 11/03/02; **B9** – Kaibel, *EG* 340; *GV* 961; *SGO* II 08/06/09; **B10** – *GV* 2003; *IG* V.1.1186; **B11** – *GV* 1002; Bernand, *Inscr.métriques* 11 **B12** – *GV* 1990; Bernand, *Inscr.métriques* 38; **B13** – Kaibel, *EG* 338; *GV* 1764; *SGO* II 08/01/50; **B14** – Kaibel, *EG* 560; *GV* 1925; **B15** – Bernand, *Inscr.métriques* 32; **B16** – *GV* 1471; **B17** – Kaibel, *EG* 218; *GV* 1871; *IG* XII.5.310; **B18** – Kaibel, *EG* 649; *GV* 1830; *IG* XIV 1973; *IGUR* 1148; **B19** – Kaibel, *EG* 547a; *GV* 2005; *IG* XIV 607e; **B20** – Kaibel, *EG* 569; *GV* 1970; *IG* XIV 1362; *IGUR* 1146;

C1 = *GV* 33; *SGO* I 01/20/08; **C2** – Kaibel, *EG* 768; *GV* 16; *SGO* IV 17/10/01; **C3** – *GV* 476; *SGO* II 08/05/08; **C4** = *SGO* I 02/09/28; **C5** – Kaibel, *EG* 516; *GV* 1772; **C6** – *GV* 99; *IG* IX.2.429; **C7** – Kaibel, *EG* 550; *GV* 647; *IG* XIV 1957; *IGUR* 1310; **C8** = Kaibel, *EG* 433; *GV* 1484; *SGO* IV 22/36/03; **C9** – *GV* 1876; *SGO* IV 18/01/26;

D1 – Kaibel, *EG* 223; *GV* 1485; *SGO* I 01/20/26; **D2** – *GV* 1829; *SGO* I 01/20/29; **D3** = *GV* 1097; *IG* XII.7 128; **D4** – Kaibel, *EG* 324; *GV* 1776; *IG* XII.8.609; **D5** – Kaibel, *EG* 320; *GV* 1993; *SGO* I 04/05/07; **D6** – *SGO* I 02/09/06; *I.Aphr.* 11.69; **D7** – *SGO* I 02/09/12; *I.Aphr.* 13.125; **D8** = *IG* II/III² 13451; **D9** = *GV* 1487; *SGO* III 16/31/10; **D10** = *GV* 1163; *IG* V.2.472;

E1 = *SGO* II 09/14/01; **E2** = *IGUR* 836; **E3** – *GV* 1556; Bernand, *Inscr.métriques* 52; **E4** – *GV* 1544; Bernand, *Inscr.métriques* 20; **E5** = Kaibel, *EG* 414; *GV* 1090; Bernand, *Inscr.métriques* 73; **E6** – Kaibel, *EG* 204; *GV* 1874; *SGO* I 01/01/07; **E7** = *GV* 1344; *SGO* I 01/20/21; **E8** = *SGO* I 04/19/02; **E9** = Kaibel, *EG* 651; *GV* 1763; *IG* XIV 2241; **E10** – *GV* 1283; *IG* XIV 1424; *IGUR* 1163; **E11** = Kaibel, *EG* 304; *GV* 1133; *SGO* I 05/01/63; **E12** – *IG* II² 13451; *SEG* LVIII 248*

F1 = Kaibel, *EG* 646; *GV* 1906; *IG* XIV 1746; *IGUR* 1245; **F2** = Kaibel, *EG* 298; *GV* 2006; *SGO* I 03/06/04; **F3** = *GV* 1185; *SGO* IV 21/11/01.

A.Wypustek, *Images of Eternal Beauty in Funerary Verse Inscriptions of the Hellenistic and Greco-Roman Periods* (Leiden-Boston 2013), studies Greek funerary verse inscriptions that express positive concepts of the afterlife and their possible correlation with eschatological beliefs about the posthumous destiny of the deceased. On the question of whether these epitaphs may possibly be associated with mystery cults and similar organized sets of beliefs, W. argues that most of these epitaphs do not reflect specific doctrines. Descriptions of deceased persons as ascending to the stars or kidnapped by a god are basically poetic metaphors aiming at 'beautifying' and thus 'eternalizing' the deceased in a way that may or may not reflect eschatological beliefs, but which certainly represented a means of consolation for the survivors. Chapter 2 (29-64) is devoted to possible cases of direct apotheosis of the dead and to indirect forms, such as ascension to the ether and catasterism. The focus of chapter 3 (65-96) lies in the heroization of dead persons and the meaning of ἥρως: W. argues that this practice, which became common in inscriptions from the Hellenistic period on, should be understood as a symbolic and conventional marker of prestige rather than as a reflection of a cult practice and belief. Discussion of the question of what the designation of a dead person as ἥρως might imply about the beliefs of those who erected the monument. Chapter 4 (97-124) deals with premature death described as symbolic marriage with the gods of the underworld, occasionally preceded by abduction. He concludes that the topos of the 'bride of Hades', although it might have been used in association with Orphic themes and Eleusinian mysteries, mostly served to emphasize the beauty of the deceased. Chapter 5 (125-156) analyzes epitaphs where the dead are represented as abducted by the gods to become their lovers. Particular attention is paid to the myth of Ganymede as an allegory of premature death, which W. interprets through the association of the topos with the theme of deaths caused by the thunder of Zeus. Chapter 6 (157-176) focuses on the theme of the abduction of the deceased as a new Hylas, by nymphs, for which W. sees no evidence for any direct connection to a particular set of religious afterlife beliefs.

The following inscriptions (all with translations) are adduced: *GV* 20 (Kaibel, *EG* 21); 68 (Kaibel, *EG* 6); 156 (Kaibel, *EG* 261; *SGO* IV 17/08/04); 357 (Kaibel, *EG* 634; *IGUR* 1358); 438a; 616 (*SGO* I 01/12/21); 634 (*SGO* IV 19/05/03); 746 (Kaibel, *EG* 169); 768 (*SGO* I 05/02/02); 861 (ph.; *SEG* XIV 12); 881 Kaibel, *EG* 175); 952 (Kaibel, *EG* 571; *IGUR* 1350); 961 (Kaibel, *EG* 340; *SGO* II 08/06/09; *I.Kyz.* 498); 984 Kaibel, *EG* 162); 988; 1031 (*SGO* III 16/22/03); 1097; 1126; 1128 (Kaibel, *EG* 189); 1157; 1159 (*SGO* I 05/05/04; *SEG* LIII 1306); 1162 (Kaibel, *EG* 151); 1166 (Kaibel, *EG* 314; *IGUR* 1702); 1264 (*SGO* I 01/09/42); 1282 (Kaibel, *EG* 174); 1318 (Kaibel, *EG* 380; *SGO* III 16/23/06); 1329 (Kaibel, *EG* 650; *SGO* II 09/05/14); 1363; 1437 (*SGO* III 16/32/09); 1484 (Kaibel, *EG* 433; *SGO* IV 22/36/03); 1486 (*SGO* II 11/03/02); 1525; 1551 (*SGO* I 03/06/07); 1595 (Kaibel, *EG* 570; *IGUR* 1344); 1612 (Kaibel, *EG* 711); 1637; 1646 (*IGUR* 1382); 1732; 1738; 1755 (Kaibel, *EG* 41); 1759 (Kaibel, *EG* 35); 1762 (*SGO* I 03/06/03); 1763 (Kaibel, *EG* 651); 1764 Kaibel, *EG* 338; *SGO* II 08/01/50; *I.Kyzikos* 524); 1765 (Kaibel, *EG* 312; *SGO* I 05/01/64; *I.Smyrna* 539);

1823 (Bernand, *Inscr.métriques* 67); 1829 (*SGO* I 01/20/29); 1830 (Kaibel, *EG* 649; *IGUR* 1146); 1897 (Bernand, *Inscr.métriques* 86); 1906 (Kaibel, *EG* 646; *IGUR* 1245); 1941; 1943 (Kaibel, *EG* 511); 1959 (Kaibel, *EG* 1117; *IGUR* 1398); 1993 (Kaibel, *EG* 320; *SGO* I 04/05/07; *TAM* V.2.1108); 2040 (Kaibel, *EG* 243a; *SGO* I 06/02/32); *I.Cret.* II.iii.44; *IG* VII 117 (cf. *SEG* LVIII 1028); *IG* X.2.2.178; *IGLS* XIII.2.9004 *I.Ephesos* 2104 (*SGO* I 03/02/67; *SEG* XXXVII 905); *I.Knidos* 131 (Kaibel, *EG* 785; *SGO* I 01/01/06 - *SGO* V 24/01; *SEG* LIII 1225, LX 1999); *I.Side* 226 (*SGO* IV 18/15/13; *SEG* XXXV 1427, XXXVIII 1438); *MAMA* IV 362 (cf. *SEG* LXI 1142); VII 359 (*SGO* III 16/46/01); VIII 487 (*SGO* I 02/09/06); *SEG* XXVIII 528 (LII 567 : XLV 1502 (L 1097); XLVI 286; L 1099 (*SGO* I 02/09/33 = *SGO* V 24/06); LI 1769 (*SGO* III 16/34/33).

1788. **Epigraphy. Inscriptions and Greek and Latin literature. Cf.** P.Liddell, P.Low (edd.), *Inscriptions and their uses in Greek and Latin literature* (Oxford 2013), publish sixteen contributions devoted to various aspects of the relation between inscriptions and literary sources. We single out the following papers.

A.Hartmann (33-64) analyzes primarily on the basis of literary evidence how ancient scholars perceived and used non-textual criteria in their handling of inscriptional evidence. H. argues that inscriptions were appreciated as an especially valuable class of evidence because of their character as primary sources, i.e., as relics of the past, and that this perception of their ancientness was dependent not so much on their textual content, but above all on their material appearance ('ancient' letters or the bad state of an inscription [e.g. Hdt. 5.59-61; Theopomp., *FGrHist* 115 F 154 *F.Delphes* III.4.294 = *Syll.*³ 827E]).

E.Kosmetatou (65-77) examines Herodotus' use of Delphic and Delian inventory lists. She focuses on Croesus' dedications in Delphi and argues that Herodotus' description of these was based on inventory lists; some of his expressions resemble those in later inventories from Delos (*I.Delos* 104 LL. 39-45; *IG* XI.2.161 B L. 36; translation). In Delphi, he is likely to have consulted the contemporary inventories, which no longer survive. Cf. *SEG* XXXVII 240, XXXIX 1789, LXI 1674.

M.Haake (79-124) investigates the ψηφίσματα presented in the Hellenistic biographies of philosophers. The biographies use three kinds of epigraphic evidence: original, revised and invented inscriptions. Four psephismata transmitted by the biographers are analyzed: the honorary decree for Antigonos Gonatas moved by Menedemos of Eretria (authentic; D.L. 2.142); two Athenian decrees for Aristotle (fabricated; Arist. III, p. 37 §17-21 Gigon) and Zeno of Citium (see below); an Athenian decree authorizing bigamy for Athenian men in order to increase the population (invented: Ath. *Deipnosophistae* 13.555d-6b; D.L. 2.26). The Athenian decree for Zeno (D.L. 7.10-12) is authentic, but H. argues that it has been 'revised' in order to defend Zenon's memory; the passage about Zenon living in accordance with the principles of his own philosophy has no epigraphical parallel.

Y.Tzifopoulos (149-165) discusses Pausanias' compositional technique and the way inscriptions on objects, some of them read by Pausanias, trigger stories and tales that constitute what Pausanias calls the exêgêsis of statues and dedications. T. presents two case-studies: **1)** (156/157) dedicatory epigram for the politician and athlete Ἐργοτέλης from Knossos (*CEG* 393 [cf. *SEG* XLII 396 and LX 1923, 1925], after 464 B.C.; ph.; dr.; translation; cf. Paus. 6.4.11); **2)** (158-160) dedicatory epigram for the sophist Γοργίας from Leontinoi (*IvO* 293 = *CEG* 830; *SEG* XLIX 479*; post 393 or 375 and ante 350 B.C.; ph.; dr.; translation; cf. Paus. 6.17.7-9).

J.Day (217-230) deals with the reception in epinician poetry of epigrams inscribed on dedications in Archaic and 5th-cent. Greece. D. argues that epinician poetry contains passages that a poet would not compose and that an audience could not appreciate without 'epigraphic literacy', i.e., familiarity with inscriptions, their physical contexts, language, genres, social impact, and religious efficacy. Inscription and ode' were perceived as 're-enactments ... in words and in emotional responses' of celebrations and commemorations of special events and ritual acts. The epigrams discussed include: *CEG* 205 (*IG* I³ 647; *SEG* XV 38; Athens, Acropolis, ca. 510-500 B.C.), 230 (*IG* I³ 766; cf. *SEG* LX 110; Athens, Acropolis, ca. 500-490 B.C.), 317 (*IG* I³ 953; *SEG* XXXVII 46; Athens, ca. 450 B.C.), 366 (Nemea, ca. 525 B.C.), 381 (*IvO* 147 and 148; *SEG* XXIII 258; Olympia, 472 B.C.), 402 (*I.Délos* 3; *LSAG*² p. 304 no. 9; *SEG* XIX 508, XXIX 736; Delos, ca. 600 B.C.), 425 (*I.Délos* 9; *SEG* XIX 510, XXXIII 633; Delos, ca. 550-530 B.C.).

P.LeVen (271-287) studies the parallels between Aristotle's *Hymn to Virtue* (*PMG* 842; also cited in Ath. *Deipnosophistae* 15.696a-697b) and funerary inscriptions by focusing on the relationship between sung, inscribed, and visual modes of memorialization of the deceased, the relationship between context and lyric genre, and the use of 'epigraphic literacy' (cf. the article of Day above) at the end of the Classical period. L. argues that Aristotle's use of 'epitaphic echoes' is more 'than verbal or poetic mannerisms or reliance on topoi: the echoes serve as building blocks marking the situation of communication and performance of an epitaph, and contribute to recreating the ritual force of funerary inscriptions' (278).

1789. **Epigraphy. Scholars: G.Pugliese Carratelli.** The *Antiquorum Philosophia. In ricordo di Giovanni Pugliese Carratelli. Atti del Convegno, Roma, Accademia Nazionale dei Lincei, 28-29 novembre 2011* (Rome 2013) (= *ACL* 274) is entirely devoted to the work of the Italian epigraphist G.Pugliese Carratelli. Contributions of relevance to Greek epigraphists are M.L.Lazzarini, 'Giovanni Pugliese Carratelli e l'epigrafia' (179-186) and R.Fabiani, 'Giovanni Pugliese Carratelli e le iscrizioni di Iasos' (187-196).

1790. **Epigraphy. Selection of Hellenistic Inscriptions.** F.Guizzi, *MedAnt* 16 (2013) 181-188, summarizes the content of the notes made by Luigi Moretti in preparation third volume of *ISE*. G. quotes Moretti's Italian translations of the following texts: *SEG* II 579 (decree of Teos); *Tit.Cam.* 110 (honorary decree of Philokrates of Paros); *IG* XII.6.11 (honorary decree for Boulagoras of Samos); *IG* XII 1.40 (honorary inscription and epigram for Xenophantos).

1791. **Epigraphy. Study of pottery and tile stamps in the Russian Empire and the USSR.** A.G.Avdeev, N.V.Jefremov, *Voprosy epigrafiki* VI (Moscow 2012) 537-575 (in Russian), provide an annotated bibliography of Russian and Soviet publications on Greek pottery and tile stamps down to 1991.

1792. **Epigraphy in the Hellenistic western Mediterranean.** J.R.W.Prag, in J.R.W.Prag J.C.Quinn (edd.), *The Hellenistic West. Rethinking the Ancient Mediterranean* (Cambridge 2013) 320-347, undertakes a survey of the epigraphic cultures in the western Mediterranean over approximately the last four centuries B.C. with the aim of exploring the value and significance of the concept of 'Hellenistic' in relation to the western and the wider Mediterranean (P. refers to Greek and Latin epigraphic cultures and also to Oscan and Etruscan, to Gallo-Greek, Iberian and Celtiberian, and to Phoenician-Punic and Libyco-Berber). P. argues that although development and/or transformation and expansion of a wide range of epigraphic cultures during this period seem to justify the significance of the Hellenistic period for the western Mediterranean from an epigraphic perspective, this observation tends also to obscure other lines of thought which touch upon the conditions that generated that material culture. Alongside an increasing epigraphic activity, P. notes that an 'increasing commercial interaction, human movement, social complexity and concern with collective and personal representation are constant themes of the Hellenistic period, all of which find one obvious outlet (among many) in epigraphic practice' (345); see also P.'s discussion (334-338) of the rise of the phenomenon of the tesserae hospitales in the western Mediterranean (e.g. *IG* XIV 279 = *SEG* XXVI 1079; 2432 (*IGF* 1; *SEG* XXXV 1067, LI 813 [4f]); *SEG* XLII 843) and its coincidence with the appearance of a broad range of epigraphic practice. Latin epigraphy is itself one of the outcomes of a wider set of developments; the spread of Latin epigraphy is very scarce before 50 B.C. Cf. also our lemmata nos. 751 and 816.

1793. **Epitaphs as sources for hagiography.** A.Busine, *Journal of Late Antiquity* 6 (2013) 339-343, discusses the following cases in which hagiographers drew on epigraphic documents: the *Life of Porphyry* and the lost epitaph of a bishop of Gaza dated to 420 A.D. (on the era of Gaza); the 2nd cent. A.D. epitaph of an Aberkios of Hierapolis (*IGR* IV 696; *SEG* LIX 1489*; P.J.Thonemann, in B.Dignas, R.R.R.Smith [edd.], *Historical and Religious Memory in the Ancient World* [Oxford 2012] 257-282), used for the *Life of Aberkios*; the Greek-Syriac inscription Lefebvre, *Recueil* 222 (with M.de Fenoyl, *BSAC* 17 [1963/1964] 57-61) in the *Miracles* of St. Kolluthos: the summary of a decree from the 2nd cent. A.D. in the *Life* of Ariadne of Prymnessos (L.Robert, in *A travers l'Asie Mineure. Poetes et prosateurs, monnaies grecques, voyageurs et géographie* [Athens 1980] 250-255).

1794. **Euergetism. Παράπρασις.** A.Zuiderhoek, *HSCP* 107 (2013) 297-321, discusses the phenomenon of παράπρασις (παραπιπράσκειν, ἐπευωνισμός, παραπωλεῖν), i.e. the purchase of grain by wealthy citizens and its sale at prices lower than the market price. The practice is attested from the 4th cent. B.C. on (Dem. 34.39; *IOSPE* I² 32 [*Syll.*³ 495; *SEG* LXI 631*]; *I.Didyma* 248 [*SEG* XLVII 1614, 491 A1/B1, 404, 416; *I.Priene* 108 [= *I.Priene* (*2014*) 63; cf. *SEG* LX 1281]), becoming very common in the Imperial period and took place often, but not exclusively, during shortages (e.g. *IG* X.2.2.53; *I.Didyma* 296; *I.Ephesos* 3419 [cf. *SEG* LXI 901]; *SEG* XVII 315, XLVI 732; *SEG* XXXV 1365; W.Vollgraff, *BCH* 28 (1904) 427/428 no. 10 [Argos; here, however, the text concerns oil, not grain, Richardson]; A.M.Woodward *ABSA* 27 (1925/26) 227-234 no. F3) and at times of high market prices. Elites were expected to intervene and adopted this measure as one of its strategies of protecting citizens from the effects of price volatility. Occurring alongside instances of elite speculation, these interventions had ideological significance within the context of intra-elite competition.

1795. **Family. Adoption in the Greek East.** *SEG* LVII 2016. S.R.Huebner, in J.Evans Grubbs, T.Parkin (edd.), *The Oxford Handbook of Childhood and Education in the Classical World* (Oxford 2013) 510-531, discusses the practice of adoption and fosterage in the Eastern Mediterranean from the Classical Greek times up to Late Antiquity by comparing the legal backgrounds on the basis of literary, epigraphic, and papyrological evidence. Inscriptions include *I.Cret.* IV 15, 20/21, 72 col. X 33-XI 23 (*SEG* XL 882, LII 857) (Gortyn); *RECAM* II 303 (Galatia); *TAM* II.1.148 (Lycia); *MAMA* I 232 (Lykaonia); *SEG* VI 137 (Phrygia); for adoption in Athens cf. *SEG* XLI 254; on Rhodes cf. *SEG* XXXVIII 750, XLIII 522 and XLIX 1061. Cf. also *SEG* LIX 1937.

1796. **Filiation in Asia Minor, Imperial period.** On the basis of epigraphic evidence (mainly honorary inscriptions, manumissions and epitaphs), M.Paz de Hoz, in P. de Navascués Benlloch, M.Crespo Losada, A.Sáez Gutérrez (edd.), *Filiación III. Cultura pagana, religión de Israel, orígenes del cristianismo* (Madrid 2011) 85-105, discusses the specifications of filiation in Imperial Asia Minor. She notes that the use of different terms indicating non-natural parentage (such as τροφεῖς, τρόφιοι, τρέφαντες, and σύντροφοι) is not juridical, but colloquial and thus does not give any information about the legal status of the respective relationship. She connects this observation with the Celtic practice of raising orphaned children within the local community. Discussion of the role of parentage in honorific expressions for male and female elite members and suggestion of an analogy between the Roman imperial cult and the Μήτηρ-cults in Asia Minor regarding the aspect of parentage within the syntagmata πατὴρ πατρίδος and Μήτηρ Θεῶν.

1797. **Finance. Fiscal privileges.** A.Raggi, in *Parole in Movimento* 163-173, studies the use by the Romans of Greek such as ἀλειτουργησία, ἀνεισφορία and ἀτέλεια in the awarding of fiscal privileges to individuals. After a survey of the privileges given by the Greeks from the 2nd cent. B.C. to Roman individuals, especially to merchants and businessmen, R. focuses on fiscal privileges given by the Senate to Greek individuals: cf. the senatus consultum concerning Ἀσκληπιάδης from 78 B.C. (*IG* XII.2.35; *SEG* LI 1427) and the dossier concerning Seleukos of Rhosos (*IGLS* 718; *RDGE* 58; *SEG* LIV 1025, LVIII 1733); analysis of the fiscal terms used by the Senate: immunitas is rendered by ἀνεισφορία, not by ἀτέλεια ('Entrambi i termini diventarono ... equivalenti al latino *immunitas*' (173)). Initially the Senate awarded *immunitas* to communities, later to individuals. Cf. C.Feyel, *BE* (2014) no. 115.

1798. **Finance. Private subscriptions.** L.Migeotte, in *Groupes et associations* 113-127, deals with private subscriptions not included in his study of 1992 (*SEG* XLII 1762; for his articles on women's subscriptions and public and private subscriptions in Kos, see *SEG* XLVIII 1090). Excluded are lists of donors that lack further details, and some fragmentary inscriptions, especially those with lost

headings. The inscriptions are dated in the Hellenistic period. There was a proliferation of associations during the three Hellenistic centuries, although subscriptions certainly took place in private groups as early as the Classical period, or even earlier, because it was a relatively simple way of financing. The private subscription preceded the public subscription in time and served as a model for it. Most of the subscriptions concerned building, restoration or embellishment works which took place in sanctuaries (Delos, Kallatis, Rhamnous), synagogues (Berenike) and other sacred places (sacred cave at Istros) as well as in necropoleis (Rhodes). The modest amount of the contributions indicates that the funds were a supplement to other sources of funding.

Four decrees of private subscriptions can be compared to public decrees: *IG* II² 1322 (Pouilloux *Rhamnonte* no. 34; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 167; *SEG* LI 111*; Rhamnous, after 229 B.C. decree of the Ἀμφιεραϊσταί); *I.Kallatis* 35 (late 3rd cent. B.C.; cf. *SEG* LII 715, LVII 674; decree of a Dionysiac association); *I.Dor.Ins.* 88 (*SEG* LIII 834 bis; subscription of the κοινὸν τῶν Φρυγῶν for the ἐλευθερία τᾶς οἰκίας; Astypalaia, 3rd cent. B.C.); *IG* XII Suppl. 116 (*SEG* III 710; Lesbos, ca. 129 B.C.; epidosis of the νέοι; M. restores after autopsy the total of the money in L.19 as XXḪHH = 2300 staters)). Further private subscriptions discussed are the following: *IG* XII.3.327 (Thera, 164/3-160 B.C.; epidosis of the soldiers of the Ptolemaic garrison); *IG* XII.1.9 (*SGDI* 3760; *Syll.*³ 1116; cf. *SEG* XLIV 683 bis; Rhodes, 227 or 199/198 B.C.; subscription of the association of ἐρανισταί); *SEG* LIII 822 (Rhodes, ca. 195 B.C.; subscription of an association); *SEG* XXXIX 737 (Rhodes, 185 B.C.; dedication by Ktesiphon and list of contributors to the purchase of a piece of land for tombs of an association). Seventeen subscriptions are attested on Delos between the end of the 2nd and the beginning of the 1st cent. B.C., all of them fragmentary and mostly without heading: 12 of them (*I.Délos* 2614-2625) were found in Sarapieion C, 4 (*I.Délos* 2611, 2627; 2628 (*SEG* XXXV 887); *SEG* LII 761) in the sanctuary of Hagne Thea; and a subscription for the construction of the Agora of the Italians, after 87 B.C. (*I.Délos* 2612; *SEG* XLII 740, XLV 1048). The evidence for private subscriptions becomes rare in the 1st cent. B.C. and the Imperial period, but it does not disappear (*SEG* XVII 823 [XX 773; cf. LVIII 1943, subscription for the construction of a synagogue; Berenike, 55/56 A.D.]; XXVII 369 [*I.Histriae* 13, subscription for the building of a ἱερὸν σπήλεον to Helios Mithras; Histria, 2nd cent. A.D. (159-160 A.D.)]; XXX 1103 [subscription of a koinon of metics in Bargylia, 1st cent. B.C.]; XLIX 1522 [LVIII 1340, subscription for the gymnasium of the πρεσβύτεροι; Metropolis, beginning of the 1st cent. A.D.]).

1799. **Funerary fines: Corpus.** J.Iluk, *Amendes sépulcrales dans les épitaphes de l'époque de l'Empire romain* (Gdansk 2013), presents a study of 1860 Latin and Greek epitaphs from Italy and the Eastern Roman provinces which preserve attestations of funerary fines. Ch. I (21-52) provides a general overview of the evidence (formulas, chronological order, geographical distribution, 'fondateurs des inscriptions'); ch. II (55-72): funerary law and desecration of cemeteries (pre-Christian and Christian tradition); ch. III (75-98): factors that influenced the amount of fines (rights of the founders/owners of the funerary monuments; the relation between the fines and the erection costs; fines in Christian epitaphs); ch. IV (101-116): coinage and the receivers of fines (the collectors of the fines [fiscus, aerarium, deities, municipal authorities/professional associations]); and ch. V (119-143): coinage types attested in the epitaphs of the Imperial and Christian period (copper coins were only a currency for accounting; cf. also *SEG* XXVII 1749 and XLIX 1785) and clauses against violations in the epitaphs of Asia Minor (legal penalties; receivers of the fines [tables: chronological and geographical]; amount of the fines in relation to the types of graves [I. makes the point that the founders of the graves in establishing a fine took into consideration the erection costs, with the fines on the average exceeding fourfold the price of a tomb or a tombstone]). Conclusion and summaries in Polish and English; two appendices on funerary law and on the epigrams of Gregory of Nazianzus (French translation); selected illustrations of funerary monuments. On pp. 165-313 summary tables (index of the Latin inscriptions with funerary fines; the funerary fines in the Greek epitaphs; geographical distribution of the epigraphic evidence).

1800. **Funerary stelai from western Asia Minor and the islands, Hellenistic and early Imperial period.** M.Puddu, *Cittadini a confronto: i rilievi funerari con figure di politai nell'Asia Minore ellenistica e romana* (Rome 2013), examines the Hellenistic and early Imperial funerary stelai of Rhodes, Samos, Ephesos, Chios, Smyrna, Lesbos, Kyzikos and Byzantion that depict citizens and assesses them in the context of the socio-historical developments of these poleis. By analyzing the iconography, the inscriptions, their quantitative relation to the other funerary monuments of these cities and their position in the topography of the local necropoleis, P. aims to delineate aspects of these poleis that are manifested in 'valori condivisi e la committenza' of these stelai. Brief analysis of the structure and content of the inscribed texts (177-180; references to Pfuhl-Möbius). For a review see H.W.Pleket, *BABesch* 90 (2015) 271/272.

1801. **Gymnasia in the Greek mainland and the Cyclades, 6th-1st cent. B.C.** C.Trombetti, *Il ginnasio Greco: Genesi, topografia e culti dei luoghi della paideia* (Oxford 2013), studies the gymnasia of the cities of the Greek mainland and the Cyclades from the 6th cent. to the 1st cent. B.C. The first part (6-148) contains a catalogue of all attested gymnasia arranged by sites (Attica with Aegina [Academy, Lyceum, Kynosarges, Ptolemaion, the complex of the western buildings in the Agora]; Megaris [Megara, Pagai]; Peloponnesos [Corinth, Sikyon, Argos, Troizen, Sparta, Akriai, Asopos, Las, Kythera, Messene, Elis, Aigion, Pellene, Mantinea, Megalopolis, Phigaleia, Stymphalos]; Euboia [Chalkis, Eretria]; Boiotia [Thebes, Tanagra, Histiaea-Oreos, Anthedon, Akraiphnia, Chaironeia, Thespiai, Thisbe, Haliartos]; Eastern Lokris [Opous]; Phokis [Antikyra]; Thessaly [Larissa, Pharsalos, Pherai, Iolkos, Hypata, Demetrias, Herakleia Trachinia]; Cyclades [Thera, Koresia (Keos), Andros, Amorgos, Seriphos, Peparethos, Melos, Paros]; in separate lemmata the archaeological, literary and epigraphic evidence for each gymnasion. In the second part (149-171), an evaluation and interpretation of the material. In the context of the gymnasium as part of the urban space (149-153), T. traces the development of the gymnasion from a peripheral position along arterial roads, necropoleis, and rivers in the late Archaic and Classical periods to becoming a center within the polis and even competing with the agora and - for Athens - the Acropolis [cf. also B. Sielhorst, *Hellenistische Agorai. Gestaltung, Rezeption und Semantik eines urbanen Raumes* (Berlin/Munich/Boston 2015), Pleket]. On 153-159, with particular attention to Athens, T. focuses on the religious aspects of the Greek gymnasia, considering the interplay of public space, ritual and community as a social formation process. Discussion of the role of the cult of the dead (location of gymnasia next to necropoleis as liminal points between the inside and the outside of the polis) and of the hero cult (graves in gymnasia). T. notes changes during the Hellenistic period: the development of the gymnasion from

an extra-urban institution to a multifunctional public space (160-163), the institutionalization of the gymnasion deities Hermes and Heracles (163-165), and the appropriation of the gymnasion by kings euergetai, and wealthy citizens (165-169; cf. now N.Kazakidi, *Εικόνες εν γυμνασίω. Έργα γλυπτικής στο ελληνιστικό γυμνάσιο* [Thessaloniki 2015], Pleket). The final phase of the gymnasion witnessed its transformation to 'uno spazio civico esclusivo' (171). General index, English summary and tables; maps and photos.

1802. Inscriptions. Inscribing costs for public documents. *SEG* XLIV 257 and XLVIII 25. I.Berti, *Historiká* 5 (2013) 11-46 (http://dx.doi.org/10.13135/2039-4985/758) discusses the epigraphic evidence (mainly from Athens, Delos and Kos) on the costs for the publication of public documents and the economic mechanisms behind those costs (direct acquisition of the material, payment of specialized workers, organization of workshops). B. argues that at Athens between the middle of the 5th and the beginning of the 4th cent. B.C., and at Kos between the 4th and the 1st cent. B.C., the prices of public inscriptions were determined by the market. The preparing of a stele (preparation of the surface, cutting of the letters, creation of a relief or ornamentation) was contracted by the best bidder, after a sort of auction organized by the poletai (e.g. *IG* I³ 78a (Athens); cf. Kos, where the practice of public auction can be observed from the 4th to the 1st cent. B.C. [*IG* XII 4.1.75, 95, 98-99, 109], Sparta [*IG* V.1.5 LL. 11-13: τὸν δὲ ἐκ[δο]τῆρα ἐκδόμεν μεθ' ὧν ὁ νόμος κελεύει στάλαν λιθίναν] and Syros [*IG* XII.5.653 LL. 59-61]). At the beginning of the 4th cent. B.C. the market for inscriptions at Athens was flourishing, but due to changing public finances the rules for the concession of publishing on stone stelai changed: the poletai – and with them the auctions – disappeared and the polis established fixed piecework prices inclusive of all costs, probably working now with a circle of 'approved' workshops specialized in this kind of work. This observation corresponds to the conclusions of S.V.Tracy (cf. *SEG* XLV 221), who identifies a group of letter cutters which appears to monopolize the public writing between the 4th and the middle of the 3rd cent. B.C. Moreover around 376 B.C. there is a special fund κατὰ ψηφίσματα (e.g. *IG* II² 120), perhaps the same fund as the δέκα ταλάντων-fund attested in decrees of 386-376 B.C. (e.g. *IG* II² 43 LL. 66-69: τὸ δὲ ἀρ[γυ]ριον δο[ν]α εἰς τὴν ἀναγραφὴν τῆς στ[ήλη]ς ἐξήκοντα δραχμὰς ἐκ τῶν δέκα ταλ[άν]των τὸς ταμίας τῆς θεο[ῦ], whose existence can be followed until 302 B.C. Afterwards there is no mention of a fund specifically for publication costs. A new change can be recognized after the middle of the 3rd cent. B.C., when the fixed prices disappear in favor of the specification to pay τὸ γενόμενον ἀνάλωμα. This also seems to correspond to Tracy's observation (cf. *SEG* XL 295) that after 229 B.C. it is difficult to find workshops controlling the Athenian market and that a large number of cutters can be recognized, a change that is consistent with the phenomenon of itinerant letter-cutters as well as with an increasing specialization. In that context, it is possible that the modality of costs changed again and that Athenian letter-cutters began to be paid like their colleagues in Delos, namely by a count of the engraved letters (*IG* XI.2.145 LL. 42 43; 147 A L. 20; 148 LL. 68/69; 159 A LL. 66/67; 161 LL. 117-119, 163 LL. 31/32; 287 A L. 197; *I.Délos* 290 LL. 136/137).

1803. Inscriptions on gems. Catalogue of impressions. E.Zwierlein-Diehl, *KJ* 46 (2013) 299-333 (ph.), publishes a catalogue of a collection of casts taken from the gem collection of Sibylle Mertens-Schaaffhausen (1797-1857) before its dispersal, with detailed commentary on the gems the casts are now in the Historische Archiv der Stadt Köln. The three with Greek inscriptions are: 265 no. 32, a carnelian gem found in Rome, now in New York, Metropolitan Museum of Art (cf. G.M.A.Richter, *Catalogue of Engraved Gems, Metropolitan Museum of Art* [Rome 1956] no. 289), a seated figure of Hermes and the inscription ἐπιπτάχρυσος [to the commentary of Z.-D. on this word add *SEG* XXXVIII 595, Zellmann-Rohrer]; and two magical gems, both now in the British Museum, at 283-285 no. 63 (S.Michel, *Die magischen Gemmen im Britischen Museum* [London 2001] no. 133: obverse Ασωφιφ|ρασις, reverse Ιαω Α|βρασαξ) and 285-287 no. 65 (S.Michel, *Die magischen Gemmen im Britischen Museum* [London 2001] no. 301: ΤΑΥΑΓΕ).

1804. Inscriptions on gilded glass, late Imperial period. L.Vattuone, in *Acta XV Congressus internationalis archaeologiae christianae (Toleti 2008). Episcopus, civitas, territorium* (Vatican City 2013) 2: 1241-1250, studies gold-glass vessels, many of which are inscribed. The majority that bear inscribed text are in Latin, sometimes with transliterated Greek, e.g. the common ζήσῃς (or ζήσαις) and similar (e.g. C.R.Morey, G.Ferrari, *The Gold-Glass Collection of the Vatican Library* [Vatican City 1959] 9 no. 35 [Vattuone p. 1244]). Vattuone finds in the objects an 'espressione della ... vita personale' of the elite individuals for whom they were produced, 'informazioni riguardanti l'umano e il trascendente: *in primis*, il messagio cristiano'. We single out two Greek examples, both found at Rome: οἶκος ἱρή⟨νη⟩ς ⟨ἐ⟩ξ ἐλογία⟨ν⟩ σῶ⟨ν⟩ πάντων (1244; ph.) (Morey, Ferrari, 27 no. 116), accompanied by a relatively rare instance of Jewish iconography, the temple of Jerusalem; and the enigmatic ΓΑΥΚΙ|ΤΑΥΤΑ|ΤΑΤΕ (1247) (Morey, Ferrari, 38 no. 202) [reprinted without line-divisions by V.; perhaps γλυκίτατε for γλυκύτατε, surrounding ταῦτα (sc. e.g. λάβε), which is executed with larger letters, Zellmann-Rohrer].

1805. Honorary decrees: ethical content. B.D.Gray, in *Epigraphical Approaches* 233-253, argues that in Hellenistic decrees there is an 'overlap between ... civic language and that of fourth-century thought in relation to questions of virtue, self-interest, and the *polis*' (235). As to 4th-cent. thought, G. underlines the importance of the Aristotelian philosophy of education and discerns an Aristotelian approach 'in some decrees' analyses of the psychological processes involved in ethical education and the contribution of the *polis* to those processes' (238). By repeating virtuous actions the soul is to be habituated into a state of virtue.

The following inscriptions are discussed in some detail (text and translation): *I.Sestos* 1 (*OGIS* 339; *SEG* XLVI 876*) LL. 70-72 (ἄσκησις and φιλοπονία, through which the ψυχαί, competing in courage, καλὰς ἄγονται τοῖς ἤθεσιν πρὸς ἀρετήν) and LL. 86-92; *I.Iasos* 98 (*MAMA* VIII 477; cf. *SEG* LIX 2075) LL. 1-22 (honorary decree for the ephebarch Melanion; special comment on προκοπή in L. 16); *I.Priene* 112 (*I.Priene (2014)* 68] LL. 73-76 (honorary decree for Zosimos; πάθος ἀνθρώπινον = 'human [or 'humane'] emotional disposition' [or 'human condition']; comment on the Aristotelian approach toward πάθος: 'a virtuous agent necessarily has moderate emotions'). Further discussion on the relation between πόλις and παιδεία: use of the verbs προτρέπεσθαι and παρορμάω in praise for honorands, who urge and inspire the young toward virtue; similar use in 4th-cent. B.C. philosophical authors; more in general it was the function of πόλις institutions 'to imbue citizens with virtuous characters and aspirations' (250); comment on the concept of ἦθος of both a πόλις and an individual honorand.

Id., 'The polis becomes humane? Φιλανθρωπία as a cardinal civic virtue in later Hellenistic epigraphy and historiography', in *Parole in Movimento* 137-162, argues that 'in the course of the Hellenistic period some citizens of Greek poleis attempted to reconcile φιλανθρωπία ["concern for fellow humans as fellow members of humanity" rather than for one's own citizens] with ideals of civic virtue', as appears from 'the public honorific language of Hellenistic poleis' (137). In the early Hellenistic period only foreigners were praised for their φιλανθρωπία; from ca. 150 B.C. even 'home citizens' were 'praised for showing φιλανθρωπία in their social and political relationships, including their relationships with fellow citizens' (137). G. relates this change to 'social and political developments and mainstream Hellenistic reflections about ethics and politics' (138).

In classical Athenian decrees φιλανθρωπία is 'strikingly absent' (139). The cardinal virtues of honorands were ἀρετή, εὔνοια, φιλία and φιλοτιμία. In *IG* II² 1186 (4th cent. B.C.; deme decree of Eleusis) it is a *foreign* teacher (from Thebes) who is praised for behaving φιλανθρώπως toward all inhabitants of the deme. From the 3rd cent. B.C. 'abstract ethical usage of φιλανθρωπία, φιλάνθρωπος and φιλανθρώπως ... became much more common', especially but not solely in texts of Asia Minor (143). Philanthropia became an 'attribute, in relations with foreigners, of a king or monarchical or Roman official, of a non-monarchical foreign benefactor; or of a whole polis' (144; in notes 40-42 G. lists numerous inscriptions in support of this statement). After 150 B.C. 'a significant new usage came into existence (see above; in notes 48-55, G. mentions several inscriptions attesting φιλανθρωπία toward one's fellow citizens). This virtue included a certain kindness/gentleness to those in need (*IG* V.2.446; *SEG* XXXIX 1243 [LV 1246*] Col. III LL. 35-46 [debtors]) but it was not identical with it: in the end, it denoted more in general 'positive attempts to soften or enliven the lives of fellow citizens' (148; examples in notes 66-68 concern hospitality and provision of education).

In an attempt to explain this development G., on the one hand, adduces 'the dilution of the traditional ideals of citizenship' (150): the rise of a narrow elite of 'great benefactors' who replaced 'kings-benefactors' and themselves became 'king-citizens', whose benefactions were conceptualized 'as acts of largely apolitical kindness and generosity' (151). On the other hand, G. discerns the paradox of this new φιλανθρωπία as being at the same time 'a reflection of citizens' attempts to preserve and reassert the importance and political effectiveness of the small-scale, participatory polis in a new world' (150). Cosmopolitanism in a way facilitated the inclusion of foreigners and non-citizens as objects of philanthropia. In both cases barriers between insiders and outsiders were broken through (cf. *I.Priene* 113 [*I.Priene* (*2014*) 69] LL. 54-56: the φιλανθρωπία of a breakfast (ἀκρατισμός) extended πᾶσιν ἐπ' ἴσον, including ξένοι and slaves [cf. *SEG* LXII 1847]).

In a final section, G. discusses φιλανθρωπία as a means of softening the strict functioning of law procedures and contracts and as a solution to problems of στάσις: it could alleviate 'the effects of sharp inequalities' (159). G. finds it plausible that such a solution, recommended by Hellenistic historians, was also 'at the back of decree drafters' minds' (161)

1806. Kings. Hellenistic kings: royal correspondence. B.Virgilio, in *Parole in Movimento* 226-243 (reprinted in: B.Virgilio, *Studi sull'Asia Minore e sulla regalità ellenistica: Scelta di scritti* [Studi ellenistici Suppl. 2; Pisa 2014] 197-215) examines the specificity of the Attalid documents in comparison with the royal correspondence of other Hellenistic kingdoms, especially the Seleucids. After an analysis of the similarities and differences between the decrees and the letters (*Amyzon* 6 *RC* 38; *SEG* XXXI 897, LIII 1191], 18; *SEG* XXXIX 1285; the dossier of Teos serves as an example of the intersection between these two types [*SEG* XLI 1003]), V. focuses on the language of the letters. He observes that besides the typically performative tone, the use of the unusual optative and emotionally charged formulae in some of the letters reveals the difficulties kings might have had in implementing their power; for this, V. adduces letters in the dossiers of Amlada (*OGIS* 751 = *RC* 54) and Olbasa (*SEG* XLIV 1108, XLVII 1759; Italian translation of LL. 23-30), the letter to Toriaion (*I.Sultan Dağı* I 393 = *SEG* XLVII 1745), the letter to the Ionian koinon (*Milet* I.9.306 = *SEG* XXXVI 1049; *RC* 52), the letter to the sanctuary of Pessinous (*RC* 61) and the letter of Eumenes II to the Καρδακοι (M.Segre, *Clara Rhodos* 9 (1938) 190 208 no. 9 LL. 1-7; Italian translation). He proposes that this exceptional language is due in part to the progressive decline of the hegemony of Pergamon after Pydna and in part to the Attalids' more direct pattern of communication between king and the cities achieved by avoiding the mediation of officials, a channel of communication well known from the other Hellenistic dynasties. He concludes by analyzing the rare and problematic use of the term προσταγμα within the Attalid epistolary: with the exception of the letters of the last Attalid, Attalos III to Kyzikos and to Pergamon (*I.Pergamon* 248 = *RC* 66; *OGIS* 331) in which the term is used in its common meaning, its use in the rest of the evidence can be interpreted as 'cordiali e dirette' (261) *I.Pergamon* 163 [*RC* 53; *SEG* LIII 1386*]; *IG* IV 1 [*OGIS* 329; *SEG* XLVI 329*]; *SEG* LVII 1150, LXI 982 [B. suggests restoring in A13 [δοκιμάζ]ειν instead of [φροντίζ]ειν (Thonemann in *SEG* LXI 982) on the basis of *RC* 10 LL. 21-25], thus corresponding to B.'s thesis on the tendency of the Attalid kings to establish a more direct relationship between themselves and their subjects. Cf. also *SEG* LX 1946.

1807. Late Antique honorary statues from the province of Achaia, 300-600 A.D. G.Deligiannakis, in *Themelion* 107-133 (ph.), provides a general overview of this topic with the focus primarily on Athens (our lemma no. 34), Corinth (our lemma no. 230) and Sparta (our lemma no. 277). Although his main interest remains sculptural style, iconography, attributes, physiognomy, etc., the author does take up many of the inscriptions associated with these statues, particularly those on the bases. In addition to texts from the three sites indicated, he briefly cites the following: Megara: *IG* VII 93 (*SEG* XLVI 518), 96 (*SEG* XIII 299); Olympia: *IvO* 481 (*SEG* XI 1199); Elis: *SEG* LVIII 408, LX 471.

1808. Law. Amnesty. Archaic and Classical period. M.Dreher, in *Amnestie in der Antike* 71-94, discusses amnesty in the Archaic and Classical polis, using both literary and epigraphic sources, starting with Homer (*Od.* 24.412-548). Tracing the development of the terminology, he notes that the noun ἀμνηστία is first attested between 196 and 180 B.C. (71; *Milet* I.3.148; cf. VI.1 pp. 182-184 [*Syll.*³ 588; *SEG* LIV 1200*]; *Milet* I.3.150 [*Syll.*³ 633; *Staatsverträge* 308; *SEG* XXXVIII 1209*]; cf. also our lemma no. 1809); He also surveys prohibitions that use the verb μνησικακέω (esp. μὴ μνησικακεῖν) in early instances of amnesty [for further discussion of the terminology and a survey of recent discussions see B.Gray, *Stasis and Stability: Exile, the Polis, and Political Thought, c. 404-146 B.C.* (Oxford 2015) 48 note 18, Kantor]. In his discussion of the definition of 'amnesty' he points to two cases where the authority behind the amnesty did not belong to the polis: the mythological case in *Od.* 24.412-548, and the arbitration documents of the Genos of the Salaminioi (*Agora* XIX L4a-b [Rhodes-Osborne, *GHI* no. 37; *SEG* XXI 527, LXI 136*]; 363/2

B.C.). Comments on the consequences of amnesty for private law, especially the restitution of property. The key functions of amnesty were to achieve reconciliation and to provide a new basis for coexistence (77). On 82-85 he proposes new categorizations of both internal and inter-state amnesties (checklist on 92/93), which he distinguishes as one-sided or two-sided; self-mediated or externally mediated; and self-imposed or externally imposed. On 86-92 a list, including sources, of 32 instances of amnesty attested between 594 B.C. (Solon's amnesty in Athens) and 338 B.C. (Philip II's restoration of exiles in Thebes), most of them attested epigraphically.

1809. **Law. Amnesty. Hellenistic period.** L.Rubinstein, in *Amnestie in der Antike* 127-161 discusses the epigraphic and literary evidence for amnesties in the period ca. 323-150 B.C., classifying several instances according to M.Dreher's categorizations (our lemma no. 1808). She is particularly concerned with the 'retroactive dimension' of amnesty and the potential for reigniting conflicts and violence through the reversal and cancellation of past legal decisions. Detailed discussion of *Milet* I.3.150 (*Syll.*³ 633; *Staatsverträge* 308; *SEG* XXXVIII 1209*; *IG* V.2.344 (*IPArk* 16; *Syll.*³ 495; *Staatsverträge* 499; *SEG* XI 1102, XXXIII 318); *I.Smyrna* 573 (*OGIS* 229; *I.Magnesia am Sipylos* 1; *SEG* LVII 1131); *SEG* XXV 447, LIII 410 (*IPArk* 24), illustrating 'future-oriented' and retrospective amnesties. As an example of an amnesty that achieved lasting success, R. cites an instance where exiles did not demand restitution of property, that of Herakleia Pontike in 281/280 B.C. (159; Memnon, *FGrHist* 434 F 7.3-4). [For the evidence of Memnon, see now B.Gray, *Stasis and Stability: Exile, the Polis, and Political Thought c. 431-146 B.C.* (Oxford 2015) 300 note 48, Kantor].

1810. **Law and bilingualism. Greek terms and Roman law.** U.Laffi, *In greco per i Greci. Ricerche sul lessico greco del processo civile e criminale romano nelle attestazioni di fonti documentarie romane* (Pavia 2013) offers a study on Greek equivalents for the Latin terms used to describe civil and criminal procedure (cf. *SEG* LXI 1617). Apart from a short introduction (1-5) and conclusion (88-97), the main part of the book (5-87) contains 25 papyrological and epigraphical texts: enactments and constitutions of various kinds (nos. 2.1-2.13; in chronological order with the exception of 2.1.) and documents related to the appeals process (nos. 2.14.1-2.14.12). Extracts of the relevant passages, occasionally complete texts; each lemma with Latin translation and commentary. In an addendum (98-99), discussion of three lines of the senatus consultum of ca. 140 B.C. concerning the territorial dispute between Magnesia on the Maeander and Priene (*RDGE* 7). Full indices. L. argues that in contrast to the vocabulary of criminal law, for which translators had little difficulty in finding suitable correspondences, the translation of the vocabulary of the procedural law was noticeably demanding. In addition to literal translations (e.g. θανατηφόρος for 'capitalis'; ὄνομα καταφέρειν προσφονεῖν for 'nomen deferre'; κριτήριον λαμβάνειν for 'iudicium accipere', but also for 'litis contestation'), there was also a use of loan translations (e.g. κεφαλικός for 'capitalis') and mechanical translations (e.g. πρόκριμα ἄδικον for 'praevaricatio'). A stereotyped vocabulary which corresponded to the Greek usages was developed only under the chancelleries of the Imperial period. See the reviews of C.P.Jones, *BMCR* [2014.01.30]; V.Hofmann, *Sehepunkte* 16 (2016) [15.01.2016]; G.Thür, *ZRG* 133 (2016) 480-483.

The following inscriptions are analyzed: **1)** no. 2.1: *IG* XIV 951 (*IGR* I 118; *IGUR* 1; *CIL* I² 588; *RDGE* 22; *SEG* LI 1427) (senatusconsultum de Asclepiade, 78 B.C.); **2)** no. 2.2: *I.Knidos* 31 col. IV LL. 33-39; *SEG* LVIII 1218* (lex de provinciis praetoriis; 100 B.C.); **3)** no. 2.3: *SEG* LV 1452 (LX 1530) LL. 32-37 (treaty between Rome and the Lycian league, 46 B.C.); **4)** no. 2.4: *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625 [LVIII 1733]) LL. 53-63 (letters and edict of Octavian to Seleukos of Rhosos and the Rhosians, 42-30 B.C.); **5)** no. 2.5: *IG* XII.4.1.266 (VII) (*SEG* XLVI 1088, LI 1066 bis*) (lex Fonteia containing privileges awarded to some Koan(s), 39 B.C. (or 41 or 34 B.C.)); **6)** no. 2.6: *SEG* IX 8, LVI 2028* (edicts of Augustus and senatusconsultum Calvisianum, 7-4 B.C.); **7)** no. 2.7: *SEG* VIII 13 (XLIX 2071*) LL. 14/15; 19/22 (diatagma Kaisaros concerning tomb violation, shortly after 60 A.D.); **8)** no. 2.8: *I.Prose* 57 B (see our lemma no. 1668); **9)** no. 2.10: *I.Aphr.* 11.412 LL. 4-11 (*SEG* L 1096, LIII 1150*) (letter of Hadrian, 119 A.D.); **10)** no. 2.12: J.H.Oliver, *Hesperia* 10 (1941) 79-82 no. 10 LL. 7-12 (letter of Roman official [proconsul of Achaea? legatus pro praetor?] to the Athenian synedrion [Areopagos?]; 2nd cent. A.D.); **11)** no. 2.14.1: *I.Ephesos* 219 (*SEG* XLIII 766) LL. 31/32 (letter of P. Petronius to the Ephesian gerousia, 30/31 A.D.); **12)** no. 2.14.2: *IG* XII.4.1.261 (*SEG* XXIX 751, LV 935*) (letter of Cn. Domitius Corbulo to the Koans, mid-1st cent. A.D.); **13)** no. 2.14.3: *TAM* V.2.858 (*RDGE* 66; *SEG* LVI 1347) (letter of P. Cornelius Scipio to the city of Thyateira, 67 B.C. or mid-2nd cent. A.D.); **14)** no. 2.14.4: *TAM* IV.1. 3 (cf. *SEG* LX 1950 [3]) LL. 5/6 (Imperial rescript to the boule of Nikomedeia, 2nd cent. A.D.); **15)** no. 2.14.5: *IG* II² 1100 (*SEG* XV 108, [XVIII 149]) LL. 46-56 (Hadrian's law on olive oil, ca. 124 A.D.); **16)** no. 2.14.6: *IG* V.1.21 col. II (*SEG* LV 473*) (letter of a Roman official to Sparta, 2nd cent. A.D.); **17)** no. 2.14.8: *I.Ephesos* 15 (*SEG* XXIX 1107) LL. 8-11 (Imperial letter, probably reign of Antoninus Pius); **18)** no. 2.14.10: *SEG* XXIX 127 (LIX 1962) LL. 53-57 (letter of Marcus Aurelius to the Athenians, 174/175 A.D.); **19)** no. 2.14.11: *SEG* XVII 759 (LIX 1962, LXI 1617) (bilingual hearing before the emperor Caracalla concerning the Goarienoi, 216 A.D.).

1811. **Law. Customs laws in Asia Minor, Imperial period.** G.D.Merola, *MedAnt* 16 (2013) 455-470 analyzes the customs laws from Ephesos (*SEG* LXII 872*; cf. also our lemma no. 920), Andriake (*SEG* LVII 1666; cf. LXII 1471), Myra (*SEG* LIX 1565*), Kaunos (*SEG* LVII 1095*), and Xanthos (*I.Xanthos* VII 86 b; *SEG* XXXVII 1234*; cf. *I.Kaunos* pp. 75-78 no. 174) in comparison to each other with the aim of reconstructing a possible common mechanism of customs in Asia Minor in the Imperial period and of explaining differences between the provinces of Asia and Lycia. The publication of customs laws goes back to an edict of Nero (Tac., *Ann.* 13.51) as witnessed by the laws from Ephesos and Andriake (Myra L. 16 refers to the law of Andriake as the δημοσιωνικὸς νόμος), and they were reinforced in the first half of the 2nd cent. A.D. (Hadrian?); cf. the laws from Myra, Kaunos which is a local, not a provincial, law) and Xanthos. M. concludes that, notwithstanding many common traits (for example, concerning the confiscation of non-declared goods: Ephesos LL. 53-56, Andriake LL. 48-51, Kaunos LL. B14-C1, Myra L. 16), the differences between the customs laws of the two neighboring provinces are due to the Romans' building on existing regulations when provincializing a region; thus in Lykia, in contrast to Asia, the koinon played a role in dealing with customs [cf. also D.Reitzenstein in C.Feyel, J.Fournier, L.Graslin Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 445/446, Corsten].

1812. **Laws and decrees against tyranny.** In the context of a wider study on this subject D.A.Teegarden, *op.cit.* (see our lemma no. 945) 211/212, appends the following list of other documents which provide evidence that 'citizens of several different poleis, dispersed widely in and around western Asia Minor, promulgated anti-tyranny or tyrant-killing laws or decrees during the first two generations of the Hellenistic period': *I.Ephesos* 1377 [extremely fragmentary, Carbon]; *I.Priene* 11 (*I.Priene (2014)* 6, dated ca. 298 B.C.); *I.Labraunda* 41 [extremely fragmentary and dubious, Carbon]; *SEG* XXXI 702, XLVI 949 (Olbia); *Tit.Cal.* Test. XII (*SEG* LV 924), according to T. 'dated to the first half of the third century' [cf. now *IG* XII.4.152, with a date of ca. 208 B.C. or shortly afterward, Carbon]; *Syll.*³ 1220 (argument of Dittenberger in favor of viewing this as part of an anti-tyrannical law); *IG* XII.3.8 [viewed as a fragment of funerary legislation rather than an anti-tyrannical law by R.Garland (cf. *SEG* XXXIX 1795, and by F.Frisone (cf. *SEG* LI 2308). See also the review by B.Gray in *Sehepunkte* 17 (2017) [15.05.2017], Carbon].

1813. **Linguistics. On the interaction between Greek and Latin literature.** G.O.Hutchinson, *Greek to Latin. Frameworks and Contexts of Intertextuality* (Oxford 2013), considers the interaction between Greek and Latin literature in the 1st cent. B.C. and the first two centuries A.D. with special focus on the effect of Greek literature on Latin. The evidence is organized around four central parameters: time, space, words and genre. H. adduces inscriptions throughout the book, but particular attention to inscriptions is given in his chapters 12-14 which are dedicated to hexametric poetry (290/291; 319-321; translations of *IG* XII.8.445, *IG* XIV 7661, and Merkelbach-Stauber, *SGO* II 11/03/02).

1814. **Milestones of Asia Minor.** Cf. *SEG* LXII 1898. D.H.French, *RRMAM* 3.4 *Pontus et Bithynia* (British Institute at Ankara. Electronic monograph 2013; http://biaa.ac.uk/ckeditor/filemanager userfiles/electronic_publications/P_et_B_final.pdf.), contains the milestones of the Roman provinces of Bithynia and Pontus (as defined at about 200 A.D., see 10-13, which entails the cities of Pompeiopolis and Neoklaudiopolis ['Northern Galatia' in *RRMAM*] to be assigned to Galatia). In contrast to the old *RRMAM*, this edition also provides the texts. For a new milestone from the territory of Nikaia see our lemma no. 1136; for a revised milestone from Kızılcaören see our lemma no. 1169.

1815. **Mithridates VI Eupator. Literary and epigraphic evidence.** G.W.Bowersock, in *Monumentum Gregorianum* — (see our lemma no. 569) 378-387, compares evidence of Strabo with epigraphic evidence for posthumous 'Mithridatism'. The following texts are quoted in full and discussed in detail: *CIRB* 38; 978/979; 1046; *SEG* XXXIX 695 (XLIV 658); LVI 934 (LVIII 778 (1)).

1816. **Music. Dithyrambos and circular dances.** P.Ceccarelli, in B.Kowalzig, P.Wilson (edd) *Dithyramb in Context* (Oxford 2013) 153-170, collects and discusses the epigraphic evidence on the διθύραμβος and the κύκλιος χορός, often considered as synonymous with 'dithyramb', in the Classical and Hellenistic periods. C. argues that the epigraphic evidence from the Hellenistic period indicates

that the term 'dithyramb' was not used in the classical meaning of the term, that is for the choral dance to the sound of the aulos, but rather for the kitharoidic dithyramb, i.e. dithyramb performed to the kithara ('the average theatregoer might have talked of cyclic performances for choral dances, and of dithyrambs for specific bravura solo-pieces' [169]). Apart from the evidence from Kyrene (*SEG* IX 13 [XLIII 1186*] and XLVIII 2052; cf. also *SEG* LVII 1994), the festival records from other cities do not refer to choral performances as 'dithyramb', but to kitharoidic, solo performances (*IG* II² 3779; IV 682 [*SEG* XXVII 40, LXI 272]; XII Suppl. 400; *BCH* 4 [1880] 177 no. 37; cf. *IG* XII.5.444 A LL. 68/69 διθυραμβοποιός); *IG* XI.2.120 and *I.Salamis* 5 (ποιητὴς διθυράμβων)). Regarding the term κύκλιοι χοροί which is used in most literary texts for the choral performances at the Dionysia (and elsewhere), the epigraphic evidence shows that in Attica it seems to have referred simply to the two categories of boys' and men's choroi (*IG* II² 1575 L. 27 [*SEG* LX 191*]; 3157 [*SEG* LI 201; 2nd cent. A.D.]; to be restored as [ἀνδρῶν] χορῷ instead of [κυκλίῳ] χορῷ also in *IG* II² 3106 [*SEG* LIII 199] and 3025 [*SEG* LIX 193*]. Outside Attica κύκλιοι χοροί appear in official records (e.g. Kos: κύκλια τᾶι πυρρίχαι [*IG* XII 4.2.451/452; *SEG* XLV 1125/1126), but they mean nothing more specific than 'choral performances'.

1817. **Near East. Inscriptions on royal monuments, late Hellenistic/early Imperial period.** A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts, 100 BC-AD 100* (Oxford 2013), adduces many inscriptions in Greek and Aramaic in this study, most prominently in the chapters on royal tombs (175-224) and the royal role in cult (225-341). Of royal tombs, reference is made to that of Antiochos I at Nemrud Dağı (180-188; cf. also 309-315): K. emphasizes its singularity (with respect to 'alleged' ἱεροθέσια at Arsameia on the Nymphaios, Arsameia on the Euphrates, and Karakuş) and the fact that the inscriptions (cited from F.K.Dörner, in D.H.Sanders [ed.], *Nemrud Dağı. The Hierothesion of Antiochus I of Commagene*, vol. 1 [Winona Lake 1996] 175-360 [cf. *SEG* XLVI 1751]) and iconography 'centre solely' on Antiochos and leave no space for successors; the tomb of Zenodoros at Heliopolis-Baalbek (205-208; *IGLS* VI 2851; cf. our lemma no. 1505); and though not strictly royal, the mausoleum of Samsigeramos at Emesa (208-212; *IGLS* V 2212), whose architecture represents a 'gesture of loyalty to local traditions'. From the discussion of cults, Greek inscriptions are particularly important for the analysis of 'imperial cult on local initiative' at the temple of Ζεὺς Βετύγαλασος at Qalaat Faqra (332-338; *SEG* XLIX 2006-2029). For the Kommagenian royal portrait found at Samosata (84-88; cf. also 108) and not yet included in *SEG* see our lemma no. 1450.

1818. **The νέοι.** N.M.Kennell, in *Epigraphical Approaches* 217-232, underlines the centrality of the gymnasion in the civil defense of the Hellenistic city. Various texts mention νεανίσκοι as civic troops: in some texts νεανίσκοι is a synonym of νέοι – young men between 20 and 30 years of age – in a military or gymnasial context; inscriptions document the link between νέοι, ἔφηβοι and the military (cf. our lemma no. 761). The young men served in campaigns abroad, as περίπολοι ('internal security force') and in garrisons throughout a city's territory. Both στρατηγοί and γυμνασίαρχοι fulfilled a military role; there was a 'continuing link between the gymnasium and the army' (224/225). There were 'close institutional associations' between ephebes and νέοι, who often functioned under a single gymnasiarch. In some bigger cities, there were separate gymnasiarchs of νέοι and ἔφηβοι and there was more than one gymnasion. Occasionally the νέοι represented both the ephebes and

themselves in dealings with the boule and other civic institutions. They were 'the ephebes' senior partners and in many cities spoke on their behalf in public pronouncements' (231). The article is based above all on inscriptions, too numerous for them to be listed in full here.

R.van Bremen, *'Neoi* in Hellenistic cities: age class, institution, association', in *Groupes et Associations* 32-58, takes for granted the gymnasial and military aspects of νεότης (νεανίσκοι, νέοι terms with varying meanings) (35) and wants to underline both the inclination toward violence disruption, ferocity and instability of the νέοι, on record in some literary sources, and, as shown by inscriptions, the political and military role in their cities. Discussion of *I.Cret.* IV 163/164 (*SEG* XLVIII 1209; cf. LVIII 977) and *SEG* LVIII 986 (all pertaining to the Gortynian νεότας: 'an adjunct to the college of *kosmoi*, learning the ropes by "shadowing" that important magistracy'; 44); *SEG* XLVI 1721 (Xanthos; the νέοι honor a gymnasiarch during the priesthood of Τληπόλεμος, a man portrayed both vividly and (above all) negatively by Polybius during his stay as νέος at the Ptolemaic court; as a νέος he also held a priesthood. Xanthian νέοι approached the boule setting out the case for the honorand); *SEG* LVII 1269 (νέοι approaching the boule and honoring the Pergamene gymnasiarch Metrodoros; the four men who approached the boule in *IG* XII Suppl. 122 (Eresos) may have been delegates of the νέοι); *SEG* LV 1251 and LVI 1227 (same role of the νέοι in Kolophon); *SEG* LIII 1373 (νέοι and athletes addressing the federal council in Ilion); *IG* XII Suppl. 116 (Methymna; text and translation; νέοι donating money to the city). One of the conclusions: 'The *neos* was the model to which the ephebe both aspired and whose dangerous side he was meant to learn to avoid' (58). Comment on the value of the 'Black Hunter-type dichotomy ... postulated between the adolescent on the one hand and the fully-grown citizen soldier on the other' (32; cf. also 56-58).

1819. **Oaths.** Cf. *SEG* LX 2087. C.G.Williamson, in *Cults, Creeds* 119-174, examines 'the dynamics of location for both ritual and inscription in making the civic oath the focal point for the public involved' (120). On 150/151 a tabular survey of 13 oaths (reference, date, main content, oath gods, location). W. discusses in some detail the following texts which she presents in Appendices on 152-164 (Greek texts; translation): *Tit.Cal.* Test. XII (*SEG* LV 924*); *IOSPE* I² 401 (ph.; *Syll.*³ 360; *SEG* LX 807); *I.Labraunda* 47 (cf. *SEG* LVII 2118); *I.Pergamon* 13 (*OGIS* 266; *SEG* LVIII 1381*); *I.Magnesia am Sipylos* 1 (*I.Smyrna* 573; *OGIS* 229; *SEG* LVII 1131; ph.). Discussion of inter alia the list of oath gods, the place where the oath is taken (especially the agora and temples), the accompanying sacrifices, those who take the oath, aim of the oath (loyalty of the oath-takers; defense of the city).

On the same topic, see A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (*Beiträge zur Altertumskunde* no. 306) (Berlin 2013), who make use of numerous epigraphic documents. In part I, 'Oaths in the Polis', Bayliss examines the topics of oaths and citizenship (*IG* II² 1237; *IPArk* 15; Meiggs-Lewis, *GHI* no. 5; Rhodes-Osborne, *GHI* no. 50; *SEG* XXXI 985), and oaths of office (*IG* I³ 32, 255; *IG* II² 1183), whereas Sommerstein examines oaths in the judicial sphere (*CID* I 9; *I.Cret.* IV 36 45, 48, 72, 75, 81; *IG* V.2.357 (see our lemma no. 319); *LSAM* 45; Meiggs-Lewis, *GHI* no. 32) and oaths as a means of reuniting the citizen body (*SEG* LVII 576; Rhodes-Osborne, *GHI* nos. 85, 101). Among the various topics discussed by Bayliss in part II, 'Oaths and Interstate Relations', we single out: oaths and rituals (*IG* I³ 14, 86, 127; *IG* II² 97, 111;); gods invoked (*IG* I³ 37, 83; *IG* II² 236; *Syll.*³ 434/435); divine punishment (Meiggs-Lewis, *GHI* nos. 10 and 17, both translated; Rhodes-Osborne, *GHI* no. 50); oath takers (*IG* I³ 71, 89 + *SEG* XXV 18; *IG* II² 34/35, 102; *I.Erythrai* 9; *SEG* LI 652 ; anti-

deceit clauses (*IG* I³ 54, 89; *IG* II² 127, 230; Meiggs-Lewis, *GHI* no. 10); mutual defense clauses (*IG* I³ 53, 62, 75); oaths in alliances (*IG* I³ 14/15). See also our lemma no. 114. [Cf. now also A.H.Sommerstein, C.Torrance (edd.), *Oaths and Swearing in Ancient Greece* (Berlin/Boston 2014) and S.Scharff, *Eid und Außenpolitik. Studien zur religiösen Fundierung der Akzeptanz zwischenstaatlicher Vereinbarungen im vorrömischen Griechenland* (Stuttgart 2016), Pleket].

1820. **Onomastics. Lexicon.** J.-S.Balzat, R.W.V.Catling, É.Chiricat, F.Marchand (edd.), *A Lexicon of Greek Personal Names* V.B (Oxford 2013), covers the names from the regions on the south coast of Asia Minor (Caria, Lycia, Pamphylia, Cilicia).

1821. **Onomastics. The names Agroitas, Agreophon, Panakestor and Theronides.** R.van Bremen, in *Personal Names* 145-173, examines the names Ἀγροίτας, Ἀγρεοφῶν, Πανακέστωρ and Θηρωνίδης as to their origin. Having collected the evidence for these names (from inscriptions as well as from papyri, esp. the Zenon Archive), which were hitherto regarded as typical for the border-region of Lycia and Caria (in Asia Minor they are attested almost exclusively in Kaunos, Kalynda and Hippoukome) and for a group of local deities closely connected with the mountainous landscape of that area (Θεοὶ Ἀγρότεροι or Ἄγρεῖς; Ἀπόλλων Ἀγρεύς; deities connected with hunting and uncultivated wild nature), she points out that, from a wider point of view, most occurrences of Agroitas ('the countryman' [162]) come from northern Greece (in particular Thessaly), and that the other three names Ἀγρεοφῶν, Θηρωνίδης and Πανακέστωρ are also to be connected with northern Greece. Ἀγρεοφῶν is confined to Kaunos (cf. also Ἀγρόθεος in *I.Kaunos* 41) and its immediate surroundings (Hippoukome, Kalynda); v.B. cautiously suggests that the name Ἀγρεοφῶν (and also a name like Πανακέστωρ) may be linked to stories and myths that circulated widely in the Greek world rather than to local, 'epichoric' conditions. She concludes that the region in the Lycian-Carian borderland 'was part of a wider cultural koine ... and was subject, from early on, to outside political and military control, with all the confusing onomastic results' (170/171). She reprints *TAM* II 168 (list of contributors to a bath building in Hippoukome, 2nd/3rd cent. A.D.) and refers, among many texts, in particular to a Hellenistic honorary decree of the Πλυαρεῖς in honor of Ἀγροίτας from Ἱερὸς Διουτείχος, found in Aphrodisias (T.Drew-Bear, *BCH* 96 [1972] 435-471; now *I.Aphr.* 2.506).

1822. **Onomastics. Ἔραστος/Erastus.** In the context of problems concerning the identification of Ἔραστος, the οἰκονόμος τῆς πόλεως (mentioned in the New Testament: *Rom.* 16.23) with the Erastus on record as aedilis in a Latin inscription from Corinth, T.A.Brookins, *New Testament Studies* 59 (2013) 496-516, provides a geographically arranged catalogue of the literary, papyrological and epigraphical sources mentioning this name (105 items up through the 5th cent. A.D.). B. argues that Erastus/Ἔραστος was a relatively infrequent name; only four of five Erastoi come from Greece in the 1st cent. A.D. He suggests that one of the five Ἔραστοι on record in *IG* II² 1945, 1968, 1985 and 1990 (as either ephebes, ὑπηρέτης or παιδευτής in the gymnasion), 'might have gone on to become οἰκονόμος in Corinth' (515). Previous scholars used the alleged relative frequency of the name as an argument against the identification of two above-mentioned Corinthian Erasti.

1823. **Onomastics. Greco-Roman Names in Πατερ-/Pater-.** H.Solin, in A.Garcea, M K.Lhommé, D.Vallat (edd.), *Polyphonia romana. Hommages à Frédérique Biville* I-II (Hildesheim-Zürich New York 2013) 483-489, studies the origin of Latin cognomina in Pateri and Pater- (Patera Paterius/-a, Paterinus, Patero, Pateronius) which are (in contrast to those in Patr-) rather rare and mostly attested in the Celtic-speaking provinces. S. argues that a part of them derives from Greek names (Πατερᾶς [*IOSPE* II 369, Hermonassa; *CIRB* 1144, 1198, Gorgippia; in these inscriptions and in *LPGN* IV, p. 275 it is accented as Πατέρας], Πατερήν [*I.Épidamne* 341, 553], Πατερῆς [*SEG* XXXIV 1224, Saittai], Πατερῖνος [*IG* V.1.1430, Messene; *I.Beroia* 134], Πατερίων [*I.Cret* II.iii.33 (Aptera); *SEG* XLII 1125 (Strobilos Pylai); *I.Prusa ad Olympum* 1013; *I.Kyzikos* 402], Πατέριος [*CIRB* 36, Pantikapaion Πατεροῦς [*CIRB* 1266, Tanaïs], Πατέρων [*IOSPE* I² 359, Chersonesos], Πατηρᾶς [*MAMA* VIII 147, 253, Lykaonia]), but the names 'attestés dans les provinces gallo germaines, puissent être rapprochés avec prudence, de l'onomastique latine' (488).

1824. **Onomastics. Names derived from precious material goods in Asia Minor.** Cf. *SEG* XXXII 1659. C.Marek, in *Personal Names* 175-190, deals with 'names derived from - - - precious stones, aromatics, incense, drugs, luxurious textiles', which 'may reveal social or cultural phenomena tied to specific times' (175).

The following names are discussed: Ἀδάμας ('the invincible'; cannot be derived from αδαμας ('diamond')), Ἀμέθυστος (gemstone in rings), Ἀνθράκιον (ἄνθραξ = 'ruby'), Βήρυλλος, Βηρυλλιανός ('beryl'), Βδελλιανός (i.e., χωρίον Βδελλιανόν; from bdellium, a sort of resin from India), Κίνναμος/Κινναμίς, Κοράλλης ('coral'), Κόστος (κόστος: 'from the root of a plant growing in Kashmir'), Κρόκος ('saffron'), Κρύσταλλος ('rock crystal'), Λίβανος/Λιβάνιος (association with 'frankincense not unambiguous, although I am inclined to give it priority' (185)), Μαλαβαθρίνη (from μαλάβαθρον or the adjective μαλαβάθρινος (oil pressed out of the μαλάβαθρον from India, an expensive unguent), Μαργαρείτης ('pearl'), Μαρμάριον/Μαρμάριος/Μαρμαρίνη, Νάρδος/Νάρδιον/Ναρδίνη (nard; expensive unguent), Πιπερᾶς (black pepper from India), Σαρδόνυξ (cf. our lemma no. 1171), Σμάραγδος ('emerald'), Σμύρνη ('myrrh'), Στάκτη ('perfume oil into which myrrh was processed' (187)), Στυραξ (harvested from a shrub).

Such names are not gender-specific; nor are they indicators of social status. In the Roman Imperial period they were prevalent. Many names are related to exotic imports; they occur both in cities and in the countryside.

1825. **Onomastics. Unusual and problematic names.** J.Curbera, in *Personal Names* 195-205, discusses the following names and argues against the tendency to ascribe every unusual element to an Anatolian background: Ἄρμαλος (cf. ἁρμαλά, a plant); Δόκκαλος (cf. δοκός: 'beam'; no need to correct into Κόκκαλος; other names derived from Greek nouns for 'log', 'stock', 'trunk' are Κορμᾶς (Κορμίς); Βρέτων; Doccalus, a potter's name in Gaul (*CIL* XIII 10010, 794), has been related to Celtic names but it could have been Greek); Δράβων (cf. the plant-name δράβη; probably not Thracian or Lydian; cf. Καρδάμα, Καρδαμίων, derived from the plant-name κάρδαμον); Δωκεύς, Δωκίδας, Δῶκος in *SEG* XLI 958 L. 7, from Ephesos, we have an Ἀρτέμων Δαυοκᾶ; Δαυοκᾶς may have to be related to names in Δωκ- instead of being considered indigenous or Iranian); Εἰαμενός (cf. εἰαμένη - 'marshy

riverside meadow'; C. refers to Λείμων [cf. λειμών: 'meadow']; Φελλεύς ['stony ground']; Βάσσος [cf. βασσα: 'glen']); Ἰδδούας and Καλλόας (two bishops from Smyrna who may have come from inland provinces; names with an Anatolian background); Καμβαλᾶς (variation on Κάμβαλος; related to σκαμβός ['crooked']; 'initial σκ- - - often alternates with κ- ' (200)); Κάπταρις/Καπάρων (cf. κάπ(π)αρις 'caper bush'; 'the name of this plant was used for difficult, wild or untameable characters' (201)); Κοίης (Ionic form of κοίας; cf. κοία = σφαῖρα); Ναόδωρος (related to Ναΐς, Ναώ (a Nereid) and the cult of the Ναΐδες); Τόννιος (?) (in *I.Magnesia* 94 L. 10 the reading μετὰ Τόννιον is problematic; a copy and two squeezes in the *IG*-archives show ΓΟΝΙΙΙΩΝ (or ΓΟΝΙΙΕΩΝ); 'a name Ἐοήγ[ι]ον (= Εὐήνιον) seems to me equally likely but - - - not sure'; Τόννιος is attested as a Greek equivalent of Latin Tonnius; 'the existence of an Ionic name Τόννιος is very doubtful' (204)); Χρύσωρος (probably based on a noun *χρυσωρός = 'watcher of gold'; Chrysoros was a coin-magistrate!); Χρυσήνιος (cf. the adjective χρυσήνιος: 'with reins of gold'; the name 'is - - - related to the *Archäomanie* of the period' (205) and is an epic word used as a proper-name).

1826. **Panhellenion.** R.Gordillo Hervás, *La construcción religiosa de la Hélade imperial: El Panhelenion* (Florence 2012), offers a study on the Panhellenion. Ch. 1 (17-43) focuses on the problematics of the subject (name, function, and foundation date of the Panhellenion) and modern historiography; ch. 2 (45-122) on the organization, the seat or seats and the members of the Panhellenion [cf. below]; ch. 3 (123-178) on the different politico-administrative functions and cult activities of the Panhellenion including the imperial cult and the relationship between the league and the Eleusinian cults; and ch. 4 (179-270) on the conceptual framework that assigns the Panhellenion a key role in the gradual transformation of Greek identity within the Roman Empire. The epigraphic (275-304) and literary evidence (305-308; no Greek texts; Spanish translation) are collected in two appendices; a photographic appendix (337-348) is devoted to the Athenian archaeological remains associated with the building activity of Hadrian in the city.

See also our lemmata nos. 29 and 222; see also id. in C.del Cerro Linares et al. (edd.), *Ideología, identidades e interacción en el mundo antiguo* (Madrid 2012) 455-472; id. in A.Castro et al. (edd.), *Learning From The Past: Methodological Considerations on Studies of Antiquity and Middle Ages* (Oxford 2012) 40-47 (non vidimus).

R.Gordillo Hervás, *MedAnt* 16 (2013) 101-122, uses four criteria to determine whether a city was a member of the Πανελλήνιον, founded by Hadrian in 131/132 A.D.: 1) inscriptions in which city and Panhellenion are closely related (honorands as (ἀντ)άρχων of the P. or as ἀγωνοθέτης of Πανελλήνια); 2) dedications in the Athenian Olympieion; 3) inscriptions in which Hadrian is called Πανελλήνιος or Ὀλύμπιος Πανελλήνιος [worship of Hadrian Panhellenios may have been simply a tribute to the emperor or a covert application for membership, Pleket]; 4) cities which organize panhellenic agones according to Hadrian's second letter from Alexandria Troas (*SEG* LVI 1359; LXII 929*) [dubious criterion; the use of the term 'Panhellenic agones' is misleading; the inscription uses the term ἱεροὶ (στεφανεῖται) ἀγῶνες; cities organizing such games are not necessarily members of the P.; I have not seen id., 'La organización adrianea de los festivales panhelénicos' in M.Cortés Copete, E.Muñiz Grijalvo, R.Gordillo Hervás (edd.), *Grecia ante los Imperios. V Reunión de historiadores del mundo griego* (Seville 2011) 411-423, Pleket]. For each of the above-mentioned categories G.H. includes tabular surveys of the members; on 117-120 she integrates all four surveys into one comprehensive survey. Many inscriptions are mentioned in passing.

1827. **Pauline political theology and imperial discourses.** In his study of the imperial context of the Epistle of Ephesians, F.J.Long, in S.E.Porter, A.W.Pitts (edd.), *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament* (Early Christianity in its Hellenistic Context, 1; Leiden/Boston 2013) 255-309 focuses on the identification of political topoi which Paul used in order to reach his gentile audience and to undermine prevailing Roman authority structures. L. adduces besides parts of Cicero's *Republic* epigraphic evidence of imperial ideology and propaganda (esp. *IGLS* 1 [*OGIS* 383; Kommagene, ca. 31 B.C.; cult regulations of Antiochos I of Kommagene in Nemrud Dağ; cf. also our lemma no. 1817]; *I.Priene* 105 [*OGIS* 458; *RDGE* 65, *SEG* IV 490; see our lemma no. 982; P. Fabius Maximus' edict concerning a new calendar in Asia Minor, ca. 9 B.C.]; *GIBM* 894 [*SEG* IV 201; see our lemma no. 865; decree of Greek cities of Asia concerning celebration of birthday (or arrival?) of Gaius Caesar (?); ca. 2 B.C.; see also our lemma no. 982) from Asia Minor.

1828. **Politics. Honorific culture and the civic paradigms of virtue in the Late Hellenistic and Imperial periods.** Cf. *SEG* XXX 1570. In his article on how Paul's language of 'imitation (mimesis) engaged civic paradigms of virtue in order to overturn the status of the 'great man' and to replace it with a new understanding of the function and status of leadership in the Christian communities, J.R.Harrison, in S.E.Porter, A.W.Pitts (edd.), *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament* (Early Christianity in its Hellenistic Context 1; Leiden/Boston 2013) 213-254, surveys the Greek and Latin literary and epigraphic evidence. On 233-236 he discusses at some length the following Greek inscriptions (translation as examples of the culture of imitation in those periods: *IG* V.2.268 (Mantineia, 1st cent. A.D.; elogium for Epigone who imitated her husband's piety towards the gods; LL. 39/40: μειμησαμενη τὸν γαμήσαντα); *IGLS* 1 (*OGIS* 383; Kommagene, ca. 31 B.C.; the propitiation of the gods toward the land and the royal house depends on the mimetic ethos of the descendants of Antiochos I: καλὸν ὑπόδειγμα μιμήσασθαι); *I.Ephesos* 202 (*SEG* XXVI 1239, XLVII 1625; 150-140 B.C.; praise for the tutor of Attalos III for being himself an exemplum for the moral transformation of his young pupils (LL. 6-7: ζηλοῦσι τὰς ἀγωγὰς [τῶν ἐ]πιστατῶν); cf. also the Athenian decree for the Stoic philosopher Zenon (262/1 or 261/0 B.C.; D.L. 7.10-12; *SEG* LIV 10)); *I.Sestos* 1 (*OGIS* 339; *SEG* XXIX 685, XLVI 876; Sestos, 133-120 B.C.; honorary decree for Menas in which the citizens are incited to imitate exceptional civic benefactors (ζηλωταὶ μὲν τῶν καλλίστων γίνωνται); cf. also *I.Ephesos* 6 (*SEG* XLIII 843; 2nd cent. B.C.; honorary decree for Diodoros; L. 28: ζηλώτας γίνεσθαι τῶν καλυτέρων πράξεων)).

1829. **Politics. Provincial identity.** H.-L.Fernoux, in S.Lefebvre (ed.), *Identités et dynamiques provinciales du IIe siècle avant notre ère à l'époque julio-claudienne* (Dijon 2013) 61-86, wonders whether the creation of provinces by the Romans and of provincial Koινά created a new provincial identity. He confines himself to Asia and Pontos-Bithynia, and concludes that identities remained 'local, even micro-regional, the *polis* being the major reference. The provinces only have an administrative reality' (61). Brief comment on (1) cults in Carian Sebastopolis and Kidrama, partly of Pisidian origin, partly referring to Lydian identity (Ζεὺς Λύδιος; cf. *La Carie* II pp. 74-76); (2) the Phrygian city of Kadoi, with its cult of προπάτωρ Χρόμιος ([*OGIS* 446 = *MAMA* X App. I no. 1 (on p.

181)], the founder-hero of the city, known from *Il.* 2.858), but also with indigenous Phrygian elements in the funerary architecture (cf. *MAMA* X 353 and 356): 'double identité grecque et autochtone' [for the Phrygian Koinon and the possibility of a distinct Phrygian identity see our lemma no. 1215, Pleket]; (3) the function of the provincial Κοινόν of Asia and Bithynia (emperor cult; vehicle for bringing problems to the notice of the Roman authorities; French translation and discussion of *Aphrodisias and Rome* no. 5, *I.Prusias* 3 and 17).

1830. **Politics. Kinship between cities, Hellenistic period. Politics. Kinship between cities, Hellenistic period.** E.Stavrianopoulou, in *Shifting social imaginaries* 177-205, studies the creative processes behind the creation of 'coherent systems of connections' (196) between Greeks and local communities in Asia Minor through continually negotiated, revalidated and reinterpreted mythologies of συγγένεια which served as legitimation; these processes led to mutual transformations in the representations of the local histories in both Asia Minor and Greece (e.g. Merkelbach-Stauber, *SGO* IV 20/14/01 = Kaibel, *EG* 932 = Moretti, *IAG* 41 = *SEG* LVI 1875*; translation); the ἱστοριογράφος who participated in inventing and 'rewriting' the traditions of local communities was an agent of translation processes (cf. the studies of A.Chaniotis [*SEG* XXXVIII 1470]; L.Boffo [*SEG* XXXIX 1790]; G.Sheppens [*SEG* LVI 2097]; and I.Rutherford, in R.Hunter, I.Rutherford (edd.), *Wandering Poets in Ancient Greek Culture. Travel, Locality and Pan-Hellenism* [Cambridge 2009] 237-248). The active appropriation of the originally foreign concept of kinship by the communities of Asia Minor is exemplified in the asylia-documents from Magnesia on the Maeander (*I.Magnesia* 16-89; Rigsby, *Asylia* nos. 66-131; *SEG* LIX 1329, 2013; LX 1253, 1914) while the case of the embassy of the Kytenians to Xanthos (*SEG* XXXVIII 1476, LIII 1719; translation of LL. 14-33) reveals how the involvement of Greek cities in such discourses resulted in the re-localization of their own past. Cf. also our lemma no. 1842.

1831. **Politics. The Κοινὸν τῶν Νησιωτῶν.** *SEG* XLVI 2346. K.Buraselis, in *Greek Federal States and Their Sanctuaries* 174-177, gives an overview of the history and institutions of the Κοινὸν τῶν Νησιωτῶν, adducing inter alia *IG* XI.4.752; *IG* XII.5.817 (*SEG* LI 1074), 824 B (*Syll.*³ 620; Samama, *Les médecins* - - [cf. *SEG* LIII 2191] 284-288 no. 166; *SEG* LV 955*), 1065; *IG* XII.7.506 (*Syll.*³ 390; *SEG* LX 933*); *OGIS* 43.

1832. **Polybius. Inscriptions.** C.Koehn, in V.Grieb, C.Koehn (edd.), *Polybios und seine Historien* (Stuttgart 2013) 159-181, offers some reflections on Polybius' use of inscriptions and on the linguistic and stylistic similarities between the prose of the historian and that of Hellenistic decrees (sentence structure, syntax, vocabulary). Comparison between Polybius 2.46.1-4 and *I.Lampsakos* 4 (*IGR* IV 179; *Syll.*³ 591) LL. 3-15 in the context of a discussion about the relation between the so-called 'chancery-style' ('Kanzleistil') and Polybius' style: 'Polybios und die Inschriften [especially the honorary decrees] weisen viele Ähnlichkeiten auf' (165).

On 169-180 an extended discussion of the use and meaning of the word στήλη (in the sense of 'document' inscribed on a stele) in Polybius and in inscriptions. *IG* V.2.344 LL. 8ff. (*Syll.*³ 490;

Staatsverträge 499; *SEG* XI 1102; XXXV 368; sympoliteia-treaty between the Achaian League and Arkadian Orchomenos) and *I.Cret.* III.III.4 (Chaniotis, *Verträge* no. 28; *SEG* XLVI 1239, L 900 Hierapytna) are the only inscriptions in which στήλη denotes the document engraved on a stele.

Conclusion: 'ein bestimmter Einfluss der Inschriftensprache auf die zeitgenössische Historiographie ist - - - nicht völlig auszuschließen' [Unfortunately K. ignores the various contributions of L.Robert, in which similarities in the vocabulary of Hellenistic historians and Greek honorary decrees are discussed in great detail; both the historians and the redactors of inscriptions seem to share characteristic features of the new κοινή style: both were probably educated by the same rhetors/sophists; why this style differed from that in the Classical period is another question, Pleket]. Cf. also *SEG* LX 1989.

1833. **Portable sundials (Imperial period).** E.Winter, *Zeitzeichen. Zur Entwicklung und Verwendung antiker Zeitmesser* (see our lemma no. 1882) 77-84, offers an overview, with catalogue, of inscribed sundials. See now also R.J.A Talbert, *Roman portable sundials. The Empire in your hand* (Oxford 2017), for a full catalogue (excellent ph.;, dr.; maps) and synthesis on Greek and Latin portable sundials of the Roman period (mostly after 320 A.D., thus post-dating Ptolemy's *Geography* of the mid-2nd cent. A.D.) on which geographical locations – usually with their latitudes – are recorded. The portable sundials continued to be produced into the 4th cent. A.D. after the establishment of Constantinople, as indicated by the attestation of the city's name in all but one of the Greek sundials (for the exception see no. 8, below; not included in the catalogue of W.). production might not have continued beyond the 5th cent A.D. As T. points out, the difficulty in estimating production arises from the fact that despite the loss of the West and thus, the loss of the 'strong sense of a Roman world spanning both East and West', and despite the major organizational changes of the 4th cent. A.D. and onward, the preference for listing Roman provinces 'nostalgically' by name remained the same.

The following sundials are discussed by Talbert (T.) and/or Winter (W.): 1) Memphis (after 320 A.D.): T. 29-34 no. 3 (dr.; map) = W. 424/425 (Memphis no. 2); 2) Aphrodisias (after 320 A.D.): T. 60-64 no. 8 (ph.; dr.; map) = W. 270-272 (Aphrodisias no. 6; ph.); 3) Samos (after 320 A.D.): *IG* XII.6.2.973 = T. 65-70 no. 9 (ph.; dr.; map) – W. 545/546 (Samos no. 4; dr.); see also our lemma no. 702; 4) unknown provenance (formerly in Time Museum; now in a private collection; after 320 A.D.): T. 71-75 no. 10 (ph.; dr.; map) – W. 612/613 (Fundort unbekannt no. 14); 5) Philippi (250-350 A.D.): T. 76-81 no. 11 (ph.; dr.; map) = W. 479-481 (Philippi no. 2; dr.); 6) unknown provenance (Science Museum, London; after 320 A.D.): T. 82-87 no. 12 (ph.; dr.; map) = W. 615-617 (Fundort unbekannt no. 16; dr.); 7) unknown provenance (British Museum; after 320 A.D.): T. 99-103 no. 15 (ph.; map) = W. 613-615 (Fundort unbekannt no. 15; ph.); see our lemma no. 1745; 8) unknown provenance (Bulgaria?; 2nd-3rd cent. A.D.): T. 104-109 no. 16 (ph.; dr.; map); see our lemma no. 1743.

Cf. also C. Hoët Van Cauwenberghe, 'Les cadrans solaires portatifs', in C. Hoët-Van Cauwenberghe (ed.), *Le Temps chez les Romains. Dossiers d'Archéologie* 354 (2012) 40-47.

1834. **Prosopography. External prosopography of the Pontos region.** A.Avram, *Prosopographia Ponti Euxini externa* (Leuven/Paris/Walpole MA 2013), publishes a prosopography of all persons (excluding the members of royal families) from around the Black Sea (including Byzantion, Kalchedon, Amaseia and Ibora) who are attested outside their hometowns up to the end of the 6th cent. A.D.; also included are inscriptions from a person's (Pontic) hometown if mention is made of his or her death abroad.

1835. **Ptolemaic foundations in the Aegean and Asia Minor.** T.Grabowski, *Electrum* 20 (2013) 57-76, argues that Ptolemaic colonization, especially under Ptolemaios II as the founder or refounder of the settlements named after his sister-wife, was not only a large-scale plan in terms of the strategic importance of some places, but that it also functioned as a scheme immensely charged with issues concerning religion (e.g. the festival of Arsinoeia on Thera [*IG* XII.3.1343] and the festival of Philadelpheia on Delos [*I.Délos* 314 L. 169; 366 A L. 71]) and propaganda.

1836. **Religion. Apotropaic amulets.** C.A.Faraone, *JRS* 103 (2013) 96-116, adduces some inscribed apotropaic amulets against φθόνος and the evil eye (G.Schlumberger, *REG* 5 [1892] 75/76 no. 1; A.Mastrocinque, *Sylloge gemmarum gnosticarum* [Rome 2004-2007] I 290 and II RoC4), along with related apotropaic representations of the 'suffering' eye (R.du Mesnil du Buisson, *Les peintures de la synagogue de Doura-Europos, 245-256 après J.-C.* (Rome 1939) fig. 96 no. 1; R.Stillwell [ed.], *Antioch-on-the-Orontes* III (Princeton 1941) 230-232 pl. 56 no. 121), in the course of a re-assessment of Mithraic bull iconography, to which the eye motif may be related, and which should be understood as wounding, not sacrifice, of the bull for apotropaic purposes. In an appendix Faraone collects 18 gems bearing the Mithras-bull motif, some of them inscribed, drawn from *CIMRM* and F.Cumont, *Textes et monuments figurés relatifs aux mystères de Mithra* (Brussels 1896-1899).

1837. **Religion. Confession inscriptions.** *SEG* LXII 1926*. N.Belayche, *RHR* 230. 2 (2013) 253-272 examines the function of writing in the confession inscriptions from Lydia Katakekaumene (Petzl, *Beichtinschriften*). In addition to fulfilling 'les fonctions mémorielle et publicitaire ou honorifique' (258), these texts serve to glorify the power of the gods (στηλλογράφω is at the same time praising the gods' power) and have 'une fonction performative' (269). The erection of a στήτρον activates the power of the god. Passages of many confession inscriptions are presented in translation. Cf. the summary in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1472 [now also M.Ricl, 'Continuity and change in Anatolian cults: the case of the Lydian confession inscriptions', *Belgrade Historical Review* 5 (2014) 7-21, Pleket].

1838. **Religion. Cult of Arsinoe Philadelphos.** G.Caneva, *Historia* 62 (2013) 280-322, collects evidence for mentions of and representations of the deified queen in cultic contexts alongside the living Ptolemy II, in both Greek and Egyptian sources, as a protective figure for the Ptolemaic state (cf. ἡ τῆς ἀδελφῆς προαίρεσις in the decree of Chremonides (*IG* II² 687 LL. 16/17)). The principle Greek sources are: *I.Délos* 298 A; *I.Alex.Ptol.* 7 and 8; *I.Kition* 2014; *OGIS* 724. See also our lemma no. 1882.

1839. **Religion. Curse tablets.** G.Németh, *Supplementum Audollentianum* (Budapest 2013) publishes a sizeable archive of drawings and other aids prepared by A.Audollent in the course of his work on *DefixTab* but not included in that collection. Németh provides additional bibliography on the texts and synthetic discussions of χαρακτῆρες and drawings on the tablets. Description of three inedita from Audollent's collection, based on the originals now kept in the Museum Bargoin (Clermont-Ferrand) or facsimiles thereof: 1) 65/66 (ph.; dr.): two fragments of a lead tablet found at Carthage; no text; probably Latin; 2) 73-77 (ph.; dr.): lead or bronze tabula ansata probably from Carthage or Hadrumetum; more likely an amulet than a curse; text in Latin script but possibly containing some transliterated Greek [we do not reproduce the obscure text of N., Stavrianopoulou]; 3) 79-83 (illegible ph.): a lead tablet, the stylus used to inscribe it, and the lead container in which both were placed; briefly described by A.Audollent, *Mélanges offerts à M. Nicolas Iorga* [Paris 1933] 38.

1840. **Religion. Deities *pro poleos*.** R.Étienne, in P.Darcque, R.Étienne, A.-M.Guimier-Sorbets (edd.), *Proasteion. Recherches sur le périurbain dans le monde grec* (Paris 2013) 13-27, provides as part of his discussion of the term προάστειον the epigraphic and literary evidence (17-20 with table 4) on the cults of deities called πρὸ πόλεως, προαστιανοί (*I.Magnesia* 309), προϝαστίδες (Migeotte, *Souscriptions* no. 28 A = *LSCG* 72; *SEG* XLVII 512, LIV 509) and the cults of deities located in a proasteion [add Ζεὺς Ὀλύμπιος Προάστιος (Klaudiopolis; cf. *SEG* XL 1292) and Ἥρως Προάστιος (*IGBulg* I² 261; Stavrianopoulou].

1841. **Religion. Emotions.** A.Chaniotis, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 169-186 (cf. already *SEG* LXII 1930), comments inter alia on the concept of ἐνάργεια of the deity, his ἐναργεῖς ἐπιφανεια and ἐναργέσταται ἀρεταί ('vividness'; 'vivid', the power of the god is visible to the worshippers; ἐναργής is already attested in late 4th-cent. B.C. inscriptions from Epidauros but the word 'acquires prominence ... in the late Hellenistic and the Imperial periods' [176]) and on the media used in order to make divine power ἐναργέστερα: in mystery cults, sacred dramas were performed in which the presence of the god is experienced (e.g. *IG* V.1.1390 [*Syll.*³ 736; *LSCG* 65; *SEG* LVI 472*] LL. 24/25 [Andania]; *IGLR* 160 [*SEG* XLIII 660; Rome]); in the so-called confession-inscriptions a sacred drama is presented in the form of a trial (Petzl, *Beichtinschriften* 5 [*SEG* XXXVIII 1237]; translation on 178/179). C. emphasizes the increasing importance and awareness of dramatization and the arousal of emotions in the Hellenistic-Roman period: *I.Stratonikeia* 1101 (*LSAM* 69; *SEG* LIV 1168; translation on 180; service for the gods becomes daily, together with the performance of praise in hymn-singing; cf. *I.Ephesos* 24 [*LSAM* 31; cf. *SEG* LIX 1981 and LXI 1663]; translation on 182; comment on the new word φιλάρτεμις: 'the one who loves Artemis'); affectionate treatment of divine images appears in the sources. Various phenomena which reflect the importance of staging and emotionality can be noticed in the 4th cent. B.C. In the Hellenistic-Roman period it is their occurrence in greater density and the fact that they became an object of contemporary discourse that are new. There is a 'long Hellenistic age' (186). Cf. also our lemma no. 1786.

1842. **Religion. Epigraphy and historical-religious memories.** G.F.Chiai, in N.Cusumano et al. (edd.), *Memory and Religious Experience in the Greco-Roman World* (Stuttgart 2013) 81-114, uses public documents and documents of religious institutions to 'reconstruct the practice of the epigraphical publication of religious memories' (82) of cities and temples. Historical tales about the συγγένεια of two cities and divine ἐπιφάνειαι play an important role in shaping the collective memories of cities and temples. Discussion of the following texts: *I.Magnesia* 16 (*Syll.*³ 557; *SEG* LX 1254*); *TAM* II 174 (*SEG* LVIII 1639; Sidyma); *IOSPE* I² 344 (*SEG* LVI 869 bis); *SEG* I 69 (XLI 283; cf. also LX 337; Argos and Aigeai, lectures of a sophist about the mythical συγγένεια); *SEG* XXXVIII 1476 (LIII 1179; syngeneia between Xanthos and Kytenion); *I.Cret.* I.xvii.7 LL. 8–12 (*SEG* XLV 1312; cf. also LVII 1500); *I.Lindos* 2 (*Syll.*³ 725; *SEG* LXII 540*); *IG* IV².1.121 LL. 33-41; *IG* X.2.1.255 (*RICIS* 113/0536; cf. *SEG* LXI 1585). On 100-102 brief reflections on the Lydian-Phrygian *Beichtinschriften* ('a form of conservation and reproduction of the historical and religious memory of the temple' [100]).

1843. **Religion. Epithets and gender.** In a preliminary study of genders at play in the divine configurations of Greek polytheism, S.Georgoudi, *Eugesta* 3 (2013) 25-42, notes two important categories: 1) a god or goddess bears an epithet denoting a deity of the same sex (e.g. Ζεὺς Ἄρειος) or of the opposite sex (e.g. Ζεὺς Ἡραῖος); 2) a god and goddess form a pair, particularly noticeable in the bearing of identical epithets (e.g. Ζεὺς Βουλαῖος and Ἀθηνᾶ Βουλαία). Focusing on the first group, G. discusses Zeus Heraios (*IG* I³ 234 [*SEG* XL 54 bis] LL. 20/21; 256 bis [*NGSL* 1; *SEG* XXXIII 147, LI 56]) and Zeus Teleios (*LSCG* 18; *SEG* XXI 541, LVI 198*) in the context of the Attic festival of the *Hieros gamos* (celebration of the marriage of Zeus and Hera) and in the decree of Mytilene on reconciliation and concord (*SEG* XXXVI 750 [LVIII 826*; Rhodes-Osborne, *GHI* no. 85] and 753) [see now V.Pirenne-Delforge and G.Pironti, *ZPE* 191 (2014) 27-31, Carbon]. Briefly mentioned are Ζεὺς Δαμάτριος in relation to the Δαμάτερες (*I.Lindos* 183) and Zeus Aphrodisios and Aphrodite associated in a dedication by stratagoi on Paros (*IG* XII.5.220; cf. *SEG* LIV 1878). Discussion also of the context of the worship of Ἀθηνᾶ Ἀρεία with Ares in the deme of Acharnai (*SEG* XVI 140 [LVII 117; Rhodes-Osborne, *GHI* no. 88]; XXI 519 [XL 126]); in *IG* V.2.343 (*IPArk* 15; *SEG* LVII 388*; synoikism of Orchomenos and Euaimon), the qualities of Zeus Ares or Areios are not only connected to the sphere of war, but 'elles concernent plus généralement la compétition ou la bonne gouvernance' (39).

1844. **Religion. Finances of Greek sanctuaries.** Cf. *SEG* XLI 1846 and LII 872. I.Pafford, in *Cities and Priests* 49-64, examines two sorts of temple income: coins used as preliminary offerings and inserted into an offering box (θησαυρός) and money claimed by a priest or priestess as an honorarium, with special reference to how temple personnel carried out this 'sacred accounting'. She discusses in some detail the following texts (all with translation): *IG* I³ 6 (*I.Eleusis* 19; *SEG* LXI 44*); *IG* II² 1356 (*SEG* LXI 141*; honoraria and portions of the sacrificial animals for the priestess; 'foodstuffs placed on the sacrificial τράπεζα were for the sanctuary, not for the priestess); *IG* XII.4.302 *Iscr.Cos* ED 178; *SEG* L 762*; payment of ἀπαρχαί for certain types of sacrifice; proceeds used for construction work in the sanctuary, for portions for the priestess and for savings in the goddess' bank); *IG* XII.7.241 (*Syll.*³ 1046); *I.Oropos* 290, 324 (*IG* VII 303; *LSCG* 70; *SEG* LXI 347); *SEG* XXI 774

(*LSCG* Suppl. 72; Thasos); *SEG* XLI 182 (Athens; θησαυρὸς ἀπαρχῆς ὁ Ἀφροδίτει Οὐρανίαι). Bnet reflections on the θήσαυροι at Delos (*IG* XI.4.1247; *I.Délos* 1898).

1845. **Religion. Foundations for family cults, early Hellenistic.** J.-M.Carbon, V.Pirenne-Delforge, in *Cities and Priests* 65-119, examine the foundation of Diomedon from Kos (*IG* XII.4 34[illegible] *Syll.*[3] 1106; Laum, *Stiftungen* II 45; *LSCG* 177; *SEG* XLVII 1729*), Epicteta from Thera (*IG* XII.3.330; *SEG* LVI 979*) and Poseidonios from Halikarnassos (cf. our lemma no. 863 for Carbon's republication of this text), with special reference to the cult personnel appointed for the family cult and a comparison between that cult personnel and civic priesthoods. All three cults pertain to the worship of gods and human individuals and all three dossiers were modeled on a 'common "polis framework"' (74). Male and female family members are organized as cult groups (θίασοι). In all three texts priests are appointed on the basis of male primogeniture (brief discussion of the principle of ἀνδρογένεια); νόθοι are excluded; assistants of the priests are the ἐπιμήνιοι (detailed discussion of their duties and of the term ἐπιμήνιος). [Cf. now also S.Campanelli, 'Family cult foundations in the Hellenistic Age. Family and sacred space in a private religious context', in M.Hilgert (ed.), *Understanding Material Text Cultures. A Multidisciplinary View* (Berlin/Boston 2017) 131-202, Pleket].

1846. **Religion. Hymns and mysteries in the Imperial Period.** In a rich essay adducing numerous inscriptions, N.Belayche, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 17-40, surveys and analyzes the evolution in the importance of hymns and mysteries in the Imperial period. The era is characterized by an 'inflation' in both forms of religious expression, which were often interrelated (cf. ὑμναγῳ[illegible] [*I.Eleusis* 300; *SEG* XXX 93, LI 127*] and ὑμνῳδοί [*I.Ephesos* 27; *SEG* XV 698, LII 1131*; *I.Pergamon* 3[illegible] the θεολόγος as composer of hymns and aretalogies [*I.Ephesos* 22 (*SEG* LX 1159), 3088; *I.Smyrna* 500 discussion of the process of composition of hymns and their function as well as of the inscribing of Classical hymns [e.g. *IG* IV².1.129-131; 132-134; 135 Cols. I-II; *SEG* XLVII 341-343, XL 379*]). In this discussion, B. renews a hypothesis, originally aired by A.Boulanger and no longer in favor, that Aelius Aristides hymn to Zeus-Sarapis (*Or.* XLV) was performed in Alexandria, not Smyrna (*I.Smyrna* 901 [*OGIS* 709; *I.Portes* 4 ter; *SEG* XXXIV 134; LV 1279*], Carbon]. Concerning the mysteries, B. remarks that it is rare to discover within them des cérémonies "initiatiques" au sens stricte du terme' (36). For instance, the σεβαστοφάντης principally served to reveal the portraits of the Emperor during a ceremony; the public hierophant at Ephesos was a custodian of ancestral religious tradition (*I.Ephesos* 10 – *SEG* XXVIII 866; cf. LXII 862). Mysteries were essentially theoxeniai and conspicuous feasts (e.g. *I.Stratonikeia* 17, 22/23; *Sardis* VII 21; *TAM* V.2.995), and were reserved for the 'happy few', gathered within 'clubs privés' (cf. *Sardis* VII 22; *OGIS* 530 [from Claros]). This circumstance can be tied to a greater social stratification in the Roman Empire, which witnessed an 'aristocratisation' of even the elites. B. argues that the amplified emphasis on hymns and mysteries reflects an increased focus on their properties of 'display' and 'distinction'. In short, the important changes in both forms of ritual expression were primarily social rather than religious. Cf. also id., in N.Belayche, V.Pirenne-Delforge (edd.), *Fabriquer du divin. Constructions et ajustements de la représentation des dieux dans l'Antiquité* (Liège 2015) 167-182.

1847. **Religion. Incubatory dreams.** Starting from an analysis of the ἰάματα of Epidauros, K.Beerden, *Lampas* 45 (2012) 283-296, discerns in the ἰάματα of Epidauros (*IG* IV².1.121-124; *SEG* LVIII 334*) a diachronic development of incubation practices: from primary 'treating' dreams to primary prescriptive' dreams, the shift occurring in the 1st cent. B.C. [cf. now G.H.Renberg, *Where Dreams May Come: Incubation Sanctuaries in the Greco-Roman World* (Leiden-Boston 2017), Stavrianopoulou].
L.Cilliers, F.P.Retief, in S.M.Oberhelman (ed.), *Dreams, Healing, and Medicine in Greece: From Antiquity to the Present* (Farnham/Burlington VT 2013) 69-92, deal with practical aspects of temple healing, adducing literary sources and the miracle stories of Epidauros and reflect on physiological and psychological aspects of dreaming. L.T.Pearcy, in *ibid.* 93-107, looks at dreams as a 'battleground' for the assertion of medicine's privileged authority against other healing practices; discussion of the iamata *IG* IV².1.121 LL. 22-33, 113-120; 122 LL. 55-60.

1848. **Religion. Isiac cults.** L.Bricault, *Les cultes isiaques dans le monde gréco-romaine* (Paris 2013), contributes to the study of the Isiac cults (Isis, Sarapis, Harpokrates, Anubis, Osiris) an overview based on selected literary, archaeological (including coinage), and epigraphic evidence 178 inscriptions in French translation, each with commentary and bibliography, mostly from *RICIS*). The broad themes discussed are the gens Isiaca (27-69); the cult's diffusion (71-167); the cult's reception and integration (169-193); cult places (195-253); cult agents and participants (255-348); rituals and cult practices (349-458); and the multiple cult-epithets, iconographies and divine powers (459-519). Indices; concordances of the inscriptions.

1849. **Religion. Isis aretalogies, 2nd cent. B.C.-4th cent. A.D.** A.Jördens, in *Shifting social Imaginaries* 143-176, studies the Hellenistic phenomenon of aretalogies by tracing the formative process of this literary genre. J. rejects the designation of the inscriptions for Isis and her cycle as aretalogies, preferring instead the term 'hymns': 'The actual and essential core of any aretalogy ... was an event occurring against all expectation, lying outside human experience, and effecting a sudden, radical change in the state of affairs, all of which obviously manifested the arete of some divinity. If such an event was lacking, one should consequently not speak of an aretalogy.' (150) [cf. also P.Martzavou, in A.Chaniotis (ed.), *Unveiling emotions: Sources and Methods for the Study of Emotions in the Greek World* (Stuttgart 2012) 267-292), Stavrianopoulou]. Analyzing the form and language of these praises, which occur in different versions and in various regions, she compares them to demotic hymns and praises of Isis (*RICIS* 104/0206 [*SIRIS* 88; *SEG* LVII 825; Chalkis, end of the 3rd/beginning of the 4th cent. A.D.; 113/0545 [*IG* X.2.1.254 LL. 1-8; Thessalonike, 1st/2nd cent. A.D.; cf. also the praise of Isis from Kassandreia (*SEG* LVIII 583, 1st cent. A.D.)]; 114/0202 [*I.Thrac.Aeg.* E205 = *SEG* XXVI 821, LXI 1663 (1); Maroneia, end of the 2nd cent. B.C.]; 202/1101 [*IG* XII.5.14 + Suppl. 739 LL. 3-22; Ios, 2nd/3rd cent. A.D.]; 202 1801 [*IG* XII.5.739; Andros, 1st cent. B.C./1st cent. A.D.]; 302/0204 [*I.Kyme* 41; Kyme, 1st cent. B.C.?]; 306 0201 [Telmessos, 1st cent. B.C.]; 308/0302 [*I.Kios* 21; Kios, early Augustan?]; 701/0103 [*SEG* IX 192; Kyrene, 103 A.D.]; Bernand, *Inscr.métriques* 175 I-IV [*SB* 8138-8141 – *SEG* VIII 548-551; Narmuthis, ca. 80 B.C.]. J. argues that the prototype of all these compositions is of Egyptian origin, probably Memphitic, and that the Greeks initially attempted to adapt these Egyptian texts within the boundaries of Greek literature, while in later versions these modifications returned to the original

Egyptian prototype perhaps because the peculiarities of its form ensured the 'authentic' Egyptian nature of the cult. She identifies the ἀρεταλόγος (*LDélos* 1263 [*RICIS* 202/0186]; 2072 [*RICIS* 202 028; *Syll.*³ 1133]; *RICIS* 501/0214 [*aretalogus Graecus*]) as the agent for this change, a definitive mediator between two cultures.

1850. **Religion. Networks and diffusion of religious ideas in the Roman world.** A.Collar *Religious Networks in the Roman Empire. The Spread of New Ideas* (Cambridge 2013), investigates the spread of new religious ideas in the Roman Empire by applying the network theory including the Proximal Point Analysis (PPA) as a methodological tool. Her case studies refer to the cult of Iupiter Dolichenus (ch. 3: 79-145), the Jewish diaspora in the West (ch. 4: 146-223) and the cult of Theos Hypsistos (ch. 5: 224-283) and are accompanied by several maps illustrating the diffusion patterns. On the basis of some 430 inscriptions, C. explains the spread of the cult of Iupiter Dolichenus – and the fact that the internal landscapes of Asia Minor, France, Greece, Italy, Spain and Thrace were almost entirely untouched by the cult – as a result of the highly mobile and communicative military network of Roman officers, especially the middle- to high-ranking officers, who adopted the cult. Regarding the Jewish diaspora in the west, C. seeks to explain the process of 'Hebraisation' of diaspora communities by analyzing the explicit use in inscriptions of Jewish symbols, Jewish names and stereotyped Hebrew phrases on epitaphs that are otherwise entirely in Greek, a practice that starts only in the 2nd cent. A.D. Her explanation for this phenomenon is that it reflects the diffusion of the 'rabbinic reforms' that arose after 70 A.D. Discussion of the epigraphic references to Jewish Law (182-184); attested Greek terms: νομοδιδάσκαλος, (διδάσκαλος) νομομαθής, πατριάρχης, φιλεντολος; φιλόνομος, φιλοπενής (cf. *SEG* LIX 2047); discussion of epigraphic references to Jewish symbols, names and the formulaic use of Hebrew (185-193); discussion of the epigraphic references to synagogue leaders and other officials (195-201) (ἀρχισυνάγωγος, ἄρχων πάσης τιμῆς; γερουσιάρχης/ἀρχιγερουσιάρχης, πρεσβύτερος; cf. *SEG* XLIII 1297 and LVI 1130). In the last of her case studies C. deals with the worshippers in the cult of Theos Hypsistos – Θεὸς Ὕψιστος, Ζεὺς Ὕψιστος or just Ὕψιστος – which she regards as a unified, aniconic, monotheistic cult, the Jews and the 'God fearers' (θεοσεβεῖς) (cf. *SEG* LX 2036). Based on the inscriptional evidence for this cult in the 2nd and 3rd cent. A.D. she argues that increased tension between Jewish diaspora communities and their gentile neighbors, along with the growing Hebraization of the former, triggered the 'God-fearers', gentile worshippers of the Jewish god, to abandon the synagogues and turn instead to the Judaizing worship of Hypsistos. For a review see P.W.Van Der Horst, *CW* 108 (2015) 299-300.

1851. **Religion. Oracles.** Cf. *SEG* LVI 656; LVII 536, 2157. F.G.Naeraebout, K.Beerden, in J.Kwapisz, D.Petrain, M.Szymanski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin 2013) 121-147, discuss the question of whether ambiguous pronouncements in the shape of riddles were typical of divination in general and oracles in particular by comparing the literary evidence of oracular riddles to the epigraphical evidence from Dodona. They conclude that 'there is - - - a strong case for assuming that the outcome of divination was in the majority of cases completely clear cut' (138; e.g. *SEG* XLIII 323, 325) and that oracular riddles occur only in literary texts and should be approached as examples of storytelling. [Cf. also L.Maurizio, 'Interpretative Strategies for Delphic Oracles and Kledons: Prophecy Falsification and Individualism', in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 61-79, Stavrianopoulou].

The question of intentional ambiguity of oracular responses is taken up by P.Bonnechere, *Kernos* 26 (2013) 73-94. B. approaches the subject by analyzing both the evidence that has been transmitted through literature and the epigraphical evidence for second consulations undertaken in a sanctuary to clarify the first response given by an oracle. He argues that the second consultation was almost never prompted by the ambiguity of the first answer and that double consultation in a sanctuary can be observed for all major oracles from the Archaic into the Imperial period and was practiced for purposes of receiving clarification both by cities/communities (Lhôte, *Lamelles oraculaires* 131 [*SEG* XLIII 338; Dodona, 4th cent. B.C.]; *IG* VII 3055 [*SEG* XLIV 414; XLVIII 571*; cf. also LV 555; Lebadeia, ca. 450 B.C.]; *IG* VII 4136 [*SEG* XLVI 527; Lebadeia, ca. 221/220 B.C.]) and by private persons (*Milet* I.3.178 cf. *SEG* LV 1264 and LVII 2157; Didyma, 600-550 B.C.; French translation]; Lhôte, *Lamelles oraculaires* 10aA [*SEG* XV 405; Dodona, ca. 450-425 B.C.], 134 [*SGDI* 1578; Dodona, ca. 400 B.C.; French translation], 95b [*SEG* XLIII 341; Dodona, ca. 400/390 B.C.; French translation]; *SEG* XV 517 [LII 872*; Paros, 250-225 B.C.; French translation of LL. 1-15]; Lhôte, *Lamelles oraculaires* 10Ab [*SGDI* 1584; Dodona, 300-167 B.C.; French translation]; *AvP* VIII.3.161 A LL. 15-18 [Pergamon, ca. 2nd cent. A.D.]; *Didyma* 501 [*I.Magnesia* 228; Didyma, end of the 2nd cent. A.D.; French translation], 77 [Didyma, 3rd cent. A.D.]; 504 [*SEG* XXVIII 852; Didyma, end of the 3rd cent. A.D.]).

On Greek divination and divinatory practices see also the studies by K.Beerden, *Worlds Full of Signs* (Leiden-Boston 2013), based largely on literary and epigraphic evidence (discussion of the tablets of Dodona [158-169, 211-215]), and by W.Friese, *Die Kunst vom Wahn- und Wahrsagen. Orakelheiligtümer in der antiken Welt* (Darmstadt 2013); see also our lemma no. 950.

1852. **Religion. Oracles and the concept of individualism.** E.Eidinow, in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 21-39, examines the significance of the concept of individualism for the understanding of the ritual practice of oracular consultation in ancient Greece. She underscores evidence 'that ancient Greek men and women conceived of the self in relational terms, and that this relationality included interdependence with supernatural forces (and, in turn, their inter-relations) with regard to both individual character and life-course' (36). As examples, she uses the 'wooden wall' oracle (Hdt. 7.140-44) and the phrasing of the questions tablets from the oracle at Dodona (e.g. *SEG* LI 479 = Lhôte, *Lamelles oraculaires* 94).

1853. **Religion. Oracles and polis.** Cf. *SEG* LV 2208. P.Bonnechere, in H.Beck (ed.), *A Companion to Ancient Greek Government* (Malden MA/Oxford/Chichester 2013) 366-381, discusses the influence of state consultations from the Archaic to the Hellenistic period on the political praxis of the city-states and confederations. On the basis of literary and epigraphic evidence, B. argues that state consultation over the course of the Classical and Hellenistic periods does not seem to differ from that in the Archaic period, even if the last remains a mystery to us due to the lack of contemporary documents. In his opinion, the thesis of an 'oracular collapse in the face of new modes of thought in the fifth century' is no longer tenable: 'Religion certainly evolved over the

course of the Hellenistic period, but the decline of civic-mindedness is a cliché that we can now dispense with' (378). The evidence from Ptoion, which gave 12 oracles to the Boiotian koinon (cf. *SEG* L 481) between 315 and 280 B.C. (*IG* VII 2723, 2724, 2724a/b), and again between 250 and 200 B.C. (*IG* VII 1672-1674, 1735, 2724c-e, 3207), can be interpreted within that framework, although there seems to be no precedent for this type of inscription at the Ptoion before these dates.

H.Bowden, in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 41-59, argues that the role of oracle consultations in the Imperial period was fundamentally different from their role in the Classical and early Hellenistic period (5th-4th cent. B.C.). In Classical Greece, oracles were relied upon to provide certainty in unclear matters through their divine authority and usually only consultations in the service of the state were recorded in stone inscriptions (*IG* I^3 78 [*I.Eleusis* 28; *SEG* LXI 45*]; *IG* XII Suppl. 200 [*SEG* XLIII 349*; *I.Magnesia* 61 [*OGIS* 233; *SEG* XXXII 1148; XLIX 1247]; *I.Cret.* I.xix.2 [*SGDI* 584]; *F.Delphes* III.4.153 [*OGIS* 228]; *CID* IV 99 [*OGIS* 234]; *SEG* XXI 519 [XL 126; translation of LL. 4-11]; XXIII 474 [XLIII 340; Lhôte, *Lamelles oraculaires* 2]), while records of consultation from the Imperial period are rather 'part of a wider culture of self-display' (42). In his opinion, this change does not reflect a change of intellectual attitude toward divination, but rather the impact of Rome on the Greek world. Thus, the revival of the tradition of consultation at the old oracular centers (particularly at Delphi, Didyma and Klaros) in connection with emperors, such as Augustus and Hadrian, came to be used quite differently, namely for the displaying of the consulter and his/her religious individualization (*I.Didyma* 496 [*SEG* XLVIII 1412 [1]], 504 [*SEG* XXVIII 852]; *I.Ephesos* 24 [*LSAM* 31; *SEG* LIV 1168]; *IGR* IV 1498 [Merkelbach-Stauber, *SGO* I 04/01/01; *SEG* XXX 1388]; *Milet* I.3.134 [*LSAM* 53; *Milet* VI.1 p. 164; *SEG* LIII 2235 [1]]; Kaibel, *EG* 1035 [cf. *SEG* XLVI 1464]; *SEG* IV 439).

A.Busine, in *Cults, Creeds* 175-196, focuses 'on the role played by the key participants in oracular activity, that is to say the pilgrims as well as the priests', with special reference to Klaros (cf. *SEG* LV 1248) and Didyma (cf. *SEG* LVIII 1300). The pilgrims 'maintained civic traditions and institutions [...] reproduced ancestral rituals' (181). As to the priests or, more in general, the religious officials (ἱερεύς, θεσπιῳδός, προφήτης) in Klaros and Didyma, they belonged to the elite; in addition to their priesthood, they held other functions outside the temple, behaved as benefactors and 'contributed to the building of a political and cultural identity for their own city' (186). On 191-195, B. prints the Greek texts and translations of *IGR* IV 1498 (Merkelbach-Stauber, *SGO* I 04/01/01; *SEG* XXX 1388; Klarian oracle for Kaisareia Troketta); *I.Pergamon* 324 (Merkelbach-Stauber, *SGO* I 06/02/01; cf. *SEG* LX 2013; Klarian oracle); *La Carie* 210 no. 146 (delegation of Herakleia under Salbake to Klaros) [for the Klarian lists of delegates see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2015) no. 136; for the attribution of oracles to Klaros cf. A.Busine, 'Le problème de l'attribution de textes oraculaires au sanctuaire de Claros' in J.-C.Moretti (ed.), *Le sanctuaire de Claros et son oracle* (Lyon 2014) 201-210, Pleket]. Cf. also our lemma no. 950.

1854. **Religion. Oriental cults and eschatology.** G.Sfameni Gasparro, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 145-167 surveys the main lines of research of the last decades on this topic and argues for the necessity of a methodological approach that would enable local traditions to be taken into greater consideration. The following inscriptions are adduced: *RICIS* 101/0402, 102/1702, 202/0170, 202/0197, 202/0303, 308/1201, 403/0401, 501/0164, 501/0178, 501/0196, 501/0198, 703/0101, 704/04101; Bernand, *Inscr.métriques* 20, 47, 52, 73.

1855. **Religion. Paians to Asklepios.** *SEG* LXII 1922. In connection with a new inscription from Apollonia, P.Cabanes, in *art.cit.* (see our lemma no. 407) 44-49, presents the text and French translation of paians for Asklepios known from inscriptions in Athens (*IG* II^2 4509 + *SEG* XLVI 269 + *SEG* LXII 108; Furley, Bremer, *Greek Hymns* II no. 6.1]; paian of Makedonikos: *IG* II^2 4473 + *SEG* XXIII 126 + LXII 107*; Furley, Bremer, no. 7.5 [in *SEG* LXII 107, the citation *SEG* XXII 126 is an error for *SEG* XXIII 126, Richardson]), Dion (*SEG* III 497; LX 2029, LXII 2012 [2]), Epidauros (*IG* IV 128; *SEG* LXII 109*; Furley, Bremer no. 6.4), Erythrai (*I.Erythrai* 205; *LSAM* 24; *SEG* LXI 918*; Furley, Bremer, no. 6.1.1), and Ptolemais Hermiou (Bernand, *Inscr.métriques* 176; *IGR* I 1154; *SEG* LX 2012 [4]), and summarizes the content of these inscriptions.

1856. **Religion. Priest and Prophets.** B.Dignas, in B.Dignas, R.Parker, G.G.Stroumsa (edd.), *Priests and Prophets among Pagans, Jews and Christians* (Leuven/Paris/Walpole MA 2013) 80-111, compares the activities of Alexander of Abonouteichos, as described by Lucian, with the activities and ambitions of Didymaean and Klarian officials, as shown in inscriptions. In the process she adduces in passing many inscriptions that shed light on the social status of priests and prophets, their pedigrees (translation of *I.Didyma* 277 [Merkelbach-Stauber, *SGO* I 01/19/01] on p. 81), and their interest in philosophical questions (a survey of philosophers holding priesthoods (97) [see also the article by M.Haake summarized in *SEG* LVIII 1952, Stavrianopoulou]) and in new rituals (translation of *I.Didyma* 217 on p. 107; predilection for hymns over material sacrifices).

1857. **Religion. Priestesses of the Imperial cult.** M.S.Bassignano, in F.Raviola et alii (edd.), *L'indagine e la rima. Studi in onore di L. Braccesi* (Rome 2013) 141-187, collects Greek and Latin epigraphic evidence on priestesses of the Imperial cult in the Roman empire. The list contains 150 priestesses, 49 from the Greek East [add inter alia *IG* IX.1.645; X.2.1.188/189 (*SEG* XLIX 815-818); XII.4.2.838; *I.Aphr.* 12001; *I.Arykanda* 42; *I.Beroia* 68 and 102 A; *I.Bubon* 13; *I.Heraclea Pontica* 1; *I.Kaunos* 140 bis; *I.Kition* 2041; *I.Perge* 195; *I.Xanthos* VII 71, 90; *TAM* II.1204, III.1.85, IV.1.35; *SEG* VI 647; XVII 319; XLIII 718/719; LVII 1440; R.Paribeni, P.Romanelli, 'Studii e ricerche archeologiche nell'Anatolia meridionale', *Monumenti Antichi* 23 (1914) 179 no. 125, Stavrianopoulou]. B. proposes to interpret ἱερασαμένη as corresponding to *sacerdotalis* or *flaminica*; ἱέρεια to *sacerdos*; and ἀρχιέρεια/ἀρχιερασαμένη to *flaminica*. Most of the priestesses in the Greek East are attested as priestesses τῶν Σεβαστῶν and only infrequently as priestesses of a specific emperor or empress (e.g. *IGR* III 833a: priestess θεᾶς Σεβαστῆς Φαυστείνης; *I.Magnesia* 158: priestess of Agrippina the Elder [see also *I.Heraclea Pontica* 1: priestess of θεὸς Ἀντωνεῖνος and *IG* XII 4.2.838: priestess of Tiberius]). See also *SEG* XLVIII 2213 and LV 664 (for high priestesses in the imperial cult); cf. our lemma no. 1222 [and see B.Edelmann-Singer in A.Kolb, M.Vitale (edd.), *Kaiserkult in den Provinzen des Römischen Reiches. Organisation, Kommunikation und Repräsentation* (Berlin 2016) 387-405, Stavrianopoulou].

IG	Bassignano
IV 399	110/111
IV².1.600	113
VII 111	114
IX.1.645	108
IX.1².4.1495	108
IX.2.333	102
XII.5.275	117
XII.6.330	116

IGR	
III 377	147
III 444/445	136
III 456	137
III 458	134
III 464	130
III 475	131
III 500	132
III 540	129
III 642	138
III 801/802	142
III 833	149
III 1481	148
III 1497	135
III 1507	133
IV 460	119

IGR	*Bassignano*
IV 464	118
IV 555	121
IV 984	116
IV 1242	120
I.Kaunos	
141	127
I.Magnesia	
158	122
I.Pergamon	
497	118
523	119
I.Perge	
117-125	141
I.Selge	
15	143
20	144
I.Tralleis	
36	123

IvO	*Bassignano*
473/474	109
MAMA	
VI.107	124
VIII.492b	125
OGIS	
474	118
SEG	
II 696	140
XIV 649a	127
XV 532	115
XLI 1332	141
XLV 1502	126
XLVI 1709 [B-C]	132
XLIX 1912	130
LV 1251ter	122
TAM	
II.93	129
II. 189	128
II.766	138
V.2.972	120

1858. **Religion. Mixed priesthoods.** D.Ackermann, in *Cities and Priests* 7-39, studies priesthoods held jointly by a man and a woman and singles out the following cases: the cults of the Κορύβαντες/Κύρβαντες in Erythrai [cf. *SEG* LX 1237], of Dionysos in Miletos, of Zeus and Hera in Panamara, of Hekate in Lagina, and of Atargatis (Θεὰ Ἀγνή) at Delos.

In an appendix she presents the relevant Greek texts that are discussed at length in the article *I.Erythrai* 201 (*LSAM* 25), 206 (*LSAM* 23; cf. also *SEG* XLVI 1463); *SEG* XLVII 1628 (Erythrai), LII 1147 (Erythrai); cf. also *IG* XII.6.1197 [*SEG* LII 1146] for a Samian 'pierre errante', probably from Erythrai; *Milet* III 1222; *I.Stratonikeia* 205 and 242 (Panamara) and 683 (Lagina); *SEG* LII 761 (Delos; mixed priesthood in a private θίασος of Syrians on Delos). A. proposes three explanations for such priesthoods: 'an initiatory ritual practice requiring that the participants take a full bath and the Greeks' attitude to the naked body of the opposite sex' (7; Erythrai); cults 'practised by mixed *thiasoi* coupled with the city's wish that a priesthood for sale be made more attractive' (7; Miletos); the ideology of the euergetism of the couple' (Stratonikeia; Delos) that holds not only joint priesthoods but also many other functions.

1859. **Religion. Priests and religious changes, Imperial period.** N.Belayche, in *Priests and Prophets* -- (cf. our lemma no. 1856) 112-135, examines whether 'the conjunction of daily ritual functions and divinatory ones had an impact ... on religious changes and on conceptions of the divine in imperial Anatolia' (112). First, she questions modern tendencies to distinguish priests from diviners; relationships between the two are blurred 'by fluidity of the agents' titles' (117); discussion of inscriptions: *I.Stratonikeia* 10 (mentioning οἱ φοῖβοι: interpreters or prophets [cf. N.Belayche, 'Un dieu est ne – à Stratonicée de Carie (*I.Stratonikeia* 10)', summarized in *SEG* LXII 846, Pleket]); *TAM* II 188 (b) LL. 1 9 same man being both ἱερεύς and προφήτης διὰ βίου); *SEG* XXX 1334 (in Klaros three different persons for the functions of ἱερεύς, θεσπιῳδος and προφήτης in the Roman period; the ἱερεύς probably was 'in charge of the sanctuary as a whole' [118] [see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire d'Apollon de Claros* (Paris 2015) no. 108, Pleket]); *SEG* XLII 1065 (χρησμολόγος, also ὑποφήτης τοῦ θεοῦ, holding the προστασία of the μαντεῖον and being elected by the god; just as five centuries later a priest is 'requested by the god' (*SEG* XLVII 1751)). In Didyma ἱερεύς and προφήτης are two different persons but the προφήτης also performed cultic sacrifices (*I.Didyma* 202-239; cf. also *I.Mylasa* 861 LL. 11-12). In literary sources ὑποφήτης, προφήτης and ἱερεύς are used to indicate the same person (cf. also our lemma no. 950).

Secondly, B. examines inscriptions from Central West Anatolia in which priests are also diviners, in an attempt to assess the impact which priests had on theological conceptions. In Lydian and Phrygian sanctuaries ἱερεῖς are likely to have consulted the gods ((ἐπ)ερωτάω; in Petzl, *Beichtinschriften* no. 74, ἐπιζητέω is used for 'consulting the god'). In *SEG* XLVII 1651 the mantis (cf. L. [ἐμαν]τεύσατο) probably was the priest of Artemis Anaeitis; in *TAM* V.1.460 (Petzl, *Beichtinschriften* no. 57) 'a priestly context ... can be surmised' (127); similarly, involvement of the priests in the consultation of the deity in Petzl, *Beichtinschriften* no. 58 is likely. It is priests who probably interpreted the signs requested from the gods (Petzl, *Beichtinschriften* no. 98). This role of priests is to be viewed against the background of the worship of gods who have complete control over the villages in which the priests functioned [cf. the article by Belayche summarized in *SEG* LVI 2131, Pleket].

In addition to social control, the priests in their capacity as seers also exercised authority in religious speculation. In this context B. analyzes *I.Stratonikeia* 103 (Hermes as Zeus' ἄγγελος probably appearing to the priest; cf. also *I.BurdurMuseum* no. 108); Petzl, *Beichtinschriften* no. 3 (*SEG* LVII 2034) and no. 38; *SEG* XLI 1185 (LVI 1497); *SEG* XXVIII 929 (here the priest is mentioned); *TAM* V.1.185 (*SEG* XX 11; cf. LVII 2151; dedication to Ἄνγελος Ὅσιος καὶ Δίκαιος 'through the assistance of the prophet'). Conclusion: 'in their frequent role as diviners, priests had opportunities for presenting a practical or speculative representation of their gods capable of strengthening their social position under the umbrella of the exalted gods they served' (135).

1860. **Religion. Processions in the Hellenistic period.** Cf. *SEG* LV 1994, LX 1921. A.Chaniotis, in *Cults, Creeds* 21-47, discusses processions in Hellenistic cities, with special reference to the quantitative aspects (frequency, size; reflected in terms such as ἐπαυξάνειν/ἐπαύξησις, e.g. of the number of participants), aesthetic aspects ('staging directions', with emphasis on requirements concerning sacrificial animals and garments: κάλλιστος), and political aspects. He discusses the following inscriptions in some detail: *LSAM* 81 (Antioch near Pyramos in Cilicia; translation); *SEG* XXIX 116, LVII 104* (Athens); and XLI 1003 (LVII 1133*; Teos); *IG* XII.4.1.278 (translation of LL. 22-38)

and 281; *I.Magnesia* 98 (*Syll.*³ 589; *LSAM* 32; *SEG* LIX 1331; translation) and 100 (*Syll.*³ 695; *LSAM* 33; cf. *SEG* LVI 1232).

1861. **Religion. Sacrifice.** F F.S.Naiden, *Smoke Signals for the Gods. Ancient Greek Sacrifice from the Archaic through Roman Periods* (Oxford 2013), re-examines ancient Greek sacrifice, which he understands not as a communal ritual but as 'Greek practice - - - that may be communal, familial or personal' (320). N. uses literary and epigraphic evidence, especially in ch. 5 (185-231: 'Rules, Rewards and Experts'; sacrifices ὑπὲρ τινος carried out by priests, magistrates, officials of several kinds of groups, heads of families, and individuals; the hyper-formula in dedications as a substitute for a sacrificial animal; rewards for officiants [priests/priestesses, παράσιτοι, ἐπιμήνιοι]; instructions for communal officiants [preparation of sacrifices and of processions ὡς κάλλιστα], fines for evading priestly responsibilities and for failure to enforce sacrificial regulations [ἀσέβεια, δυσφημία; purification]) and ch. 6 (233-275: 'Markets and Messes'; one of his conclusions concerning feasting is that the epigraphic records do not allow for an estimate of many communal feasts).

1862. **Religion. Θεῖον and ἄγγελοι in inscriptions.** After introductory remarks on the relationship between public and individual religiosity, N.Belayche, in J.Rüpke (ed.), *The Individual in the Religions of the Ancient Mediterranean* (Oxford 2013) 243-266, focuses on 'religious individualization in Anatolian epigraphy' (246) and especially on the religiosity around ἄγγελοι and impersonal or abstract entities such as τὸ Θεῖον and Ὅσιος καὶ Δίκαιος. Cf. already B.'s studies summarized in *SEG* LXII 1921 and 1947; since the present article substantially overlaps B.'s earlier studies, we do not summarize it here [for pagan angels see now also H.Malay, G.Petzl, *New Religious Texts from Lydia* (ETAM 28; Vienna 2017) 173/174 no. 176, Pleket].

In the course of an argument concerning references to angels in the Koran, G.M.Bowersock *CCG* 24 (2013) [2014] 91-104, cites pre-Islamic epigraphic evidence for the cult of divinities with the epithet ἄγγελος, primarily from the Near East in the Imperial period and Late Antiquity: from Greek sources, Θεὸς Ἄγγελος, Θεὸς Ἄγγελος Μελικέρτος, Ζεὺς ἄγγελος (*IGLS* XI.1.1; *SEG* XXXII 1539; *SEG* XLIX 1990 [3]); Θεῖος Ἄγγελος from Asia Minor is also adduced in passing. These figures, and their counterparts known from Semitic epigraphy, should be understood as gods in their own right and not as subordinates or intermediaries of a higher power.

1863. **Religion. 'Tutelary' gods.** C.Bonnet, V.Pirenne-Delforge, in N.Zenzen, T.Holscher K.Trampendach (edd.), *Aneignung und Abgrenzung* (Heidelberg 2013) 201-228, problematize the concept of 'tutelary' deities (also referred to as 'poliadic' deities or 'city-gods'), comparing some case studies from Greece and Phoenicia. On the Greek side, the following are discussed: *IG* IV 748 (*SEG* XXXVII 314, LIII 356; difficulty in identifying the deities depicted in the relief surmounting this decree of Troizen in honor of Echilaos from Plataia); XII.4.1.278 (see our lemmata nos. 658-660; nuances regarding the functions of Zeus Polieus and Athena Polias as protectors of the community of Kos after the synoikism of 366 B.C.; comparison with the increasing importance of the 'panhellenic' sanctuary of Asklepios in the Hellenistic period); *SEG* LI 410 (LX 339; archives of Argos

deposited in the sanctuary of Παλλάς, not Hera; to view Hera as 'tutelary' is to simplify a complex portrait of the pantheon of the city). Fewer Phoenician inscriptions are collected: *IG* XIV 600 (*CIS* I 122/122 bis; *SEG* XXXI 818; LII 881; bilingual dedications for Melqart/Herakles called 'Baal of Tyr', found on or brought to Malta). In sum, poliadic deities can be viewed as turned 'inward', toward the community, while Asklepios on Kos and Hera at Argos, for instance, are divine components of the cities which are turned towards the 'exterior' (other communities) [in a basic and primary sense, the Greek epithets Polieus and Polias are toponymic; Hera is not called Polias at Argos nor Asklepios Polieus on Kos because their sanctuaries are situated in the neighboring countryside, outside the polis or the acropolis proper, Carbon].

1864. **Roman army. The centurionate in the Severan period, 197-234 A.D.** A.D. P.Faure, *L'aigle et le cep: Les centurions légionnaires dans l'Empire des Sévères* I-II (Paris 2013), publishes a two-volume study on the Severan centurions. The first volume concentrates on the roles of centurions within the army (ch. 1: 25-156) and the career paths of centurions during the Severan period (ch. 2: 157-234), the relationship between the emperors of the Severan dynasty and the centurions (ch. 3: 235-278), the role of centurions in maintaining and strengthening the 'communauté militaire sévérienne' (ch. 4: 279-348) and the 'vies des centurions', i.e. the social origins and mobility of Severan centurions, their interactions with and their contributions to the municipal life of the cities where they were stationed as well as the the structures of their family lives (ch. 4). The second volume includes an 'album prosopographique' of 424 entries with extensive commentaries based on the collection and analysis of a wide range of archaeological, epigraphic (including some Greek inscriptions), papyrological, and literary evidence. A list of more uncertain ('péri' ou 'crypto-sévériens') sources. Concordances and indices. Cf. the reviews of M.Hebblewhite, *BMCR* [2014.12.05] and V.N'Guyen-Van, *AC* 84 (2015) 447-449. See also our lemma no. 1865.

1865. **Roman army. Legio II Parthica, ca. 195-255 A.D.** A.D. P.Faure, in F.Bertholet, C.Schmidt Heidenreich (edd.), *Entre épigraphie et archéologie. Nouvelles perspectives sur l'armée romaine* (Bern 2013) 17-77, studies the second Parthian legion from an administrative and social point of view on the basis of the archaeological, literary, epigraphic and papyrological evidence that concentrates geographically on Italy (Albanum) and Syria (Apameia) and chronologically on the period ca. 195-235 A.D. An appendix of inscriptions, including a bilingual epitaph from Apameia for Baebius Severus (40 no. A12 = *SEG* XLIII 1022; 231-233 A.D.) and a Latin epitaph from Nikopolis in Egypt for Marcus Titurius (62 no. A62 = *CIL* III 6611; 3rd cent. A.D.; in fine, εὐψύχι).

1866. **Roman citizenship.** A.Raggi, *MedAnt* 16 (2013) 471-500, examines grants of civitas romana by Hadrian, using P.Aelius/II. Αἴλιος as a criterion and conceding that it is not always possible to distinguish the person who was the first of his family to be enfranchised from either his descendants or those of freedmen, and that new citizens could adopt the nomen of an intermediary (e.g. the provincial governor) instead of the nomen of the emperor himself. R. argues that the grants are to be related to Hadrian's travels in the eastern part of the empire. The article is largely based on inscriptions and is geographically arranged: the Aegean islands (especially Rhodes) and the various

regions of Asia Minor. R. provides a detailed enumeration of persons called Π(όπλιοι) Αἴλιοι. The series of studies of individual reigns continues in id., 'L'integrazione delle élites cittadine asiane sotto Tiberio: le concessioni di cittadinanza romana', in F.Slavazzi, C.Torre (edd.), *Intorno a Tiberio 1. Archeologia, cultura e letteratura al principe e della sua epoca* (Florence 2016) 68-74, Kantor.]

1867. **Roman court proceedings in inscriptions and papyri.** D.A.Bratkin, *Voprosy Epigrafiki* VII.1 (Moscow 2013) 510-516 (in Russian; summary in English), shows that the first attestation of the bilingual format of court proceedings, with rubrics in Latin and direct speech in Greek, such as that used in *SEG* XIII 625 (XX 41; 213-237 A.D.) and XVII 759 (LIX 1962; 216 A.D.), is in *P.Ross.Georg.* V 18 (213 A.D., minutes of a trial before the prefect of Egypt Iuncinus). A uniform documentary practice was introduced by Septimius Severus and Caracalla. Cf. also *SEG* LVIII 1907.

1868. **Senatorial cursus honorum, 27 B.C.-117 A.D.** L.Maurizi, *Il cursus honorum senatorio da Augusto a Traiano: sviluppi formali e stilistici nell'epigrafia latina e greca* (Commentationes Humanarum Litterarum vol. 130; Societas Scientiarum Fennica 2013), offers a study on the epigraphic representations of senatorial careers and their stylistic development from the time of Augustus until Trajan. In Chapters 1-4 (1-42) M. sets out parameters and presents the collected material from a chronological, geographical and typological point of view; analysis of 'forerunners to cursus-inscriptions, such as inscriptions listing 'onori politici, pubblici e sacerdozi', but not sequential offices. Chapters 5-8 (44-132) contain a structural analysis of the cursus honorum inscriptions (characteristic elements, their arrangement) and chapters 9-12 (134-210) a stylistic analysis (phrasing of individual elements in Greek, Latin and bilingual [190-192; *CIL* III 550, 551, 12117 VI 41052; *I.Ephesos* 620 (M. Arruntius Claudianus; *SEG* XXXII 1672, XLI 1820), 3027 and *F.Xanthos* VII 13]; discussion of the offices of decemviri stlitibus iudicandis, triumviri monetales, quaestor, praetor and legatus [184-194; see below]; in general 'la sensazione è che i *cursus* in greco siano tendenzialmente più imprecisi e poveri di particolari rispetto a quelli in latino' [193]). Chapter 13 (211-324) contains the catalogue of 395 inscriptions in chronological order (quoting of the cursus honorum, date, bibliography). Full indices.

The following offices and office-holders are attested in the Greek inscriptions (184-204):

a) decemviri stlitibus iudicandis (δέκανδρος/δέκα ἀνδρῶν/πεντεκαιδέκανδρος): *F.Xanthos* VII 38 (unknown person); *I.Ephesos* 701 (L. Pedanius Secundus); 3029 (= *ILS* 8830; M. Nonius Macrinus; cf. *SEG* LIX 2022); *IG* II² 4071 (C. Claudius Titianus); IV 588 [= *SEG* XI 324] and V.1.533 (Ti. Claudius Frontinus Niceratus); *IGR* III 134 (= C.Marek, *Stadt* no. 2; unknown); 249 (unknown); IV 644 and 645+646+647 (= *MAMA* VI.262; L. Servenius Cornutus); *I.Kaunos* 136 (= *SEG* LI 1514; Q. Pompeius Falco); *ILS* 8829 (C. Iulius Severus); 8835 (= *TAM* II 426; *SEG* XVII 570; Ti. Claudius Flavianus Titianus Q. Vilius Proculus L. Marcius Celer M. Calpurnius Longus).

b) triumviri monetales (τριῶν ἀνδρῶν κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ vel sim): *IG* II III 4180 (D. Iunius Silanus Torquatus); *IGR* III 703 (Q. Veranius); *AvP* VIII.3.21 (= *SEG* XLVI 1589; C. Iulius Quadratus Bassus).

c) quaestor (ταμίας; 20 cases: *An.Ép.* (1964) no. 4 (C. Iulius Procleianus); *AvP* VIII.3.21; *F.Xanthos* VII 48; *IG* II/III² 4180 (D. Iunius Silanus Torquatus); XII.6.1.381 and *I.Ephesos* 695b (D. Valerius Asiaticus

IGR III 470, 554 and *F.Xanthos* VII 50 (L. Iulius Marinus Caecilius Simplex); *IGR* IV 644 and 645+646+647 (L. Servenius Cornutus); *I.Ephesos* 701 (L. Pedanius Secundus); *I.Kaunos* 136; *ILS* 8818 (P. Baebius Italicus); *I.Salamis* 23 (= *I.Kourion* 87; Q. Seppius Celer M. Titius Sassius Candidus); *SEG* XLVII 1784* and 1785 (M. Plancius Varus); *TAM* II 569 (*IGR* III 558; *SEG* XL 1284*; unknown).

d) praetor (στρατηγός/στρατηγὸς δήμου Ῥωμαίων): *An.Ép.* (1964) no. 4; *AvP* VIII.3.21; *F.Xanthos* VII 48, 50 (L. Lucius Ocrea); 50; *IGR* III 724 (unknown); IV 644; *I.Ephesos* 738 (L. Vibius Varus); 5102 (= *SEG* XLIX 1464 [3]; Ti. Iulius Celsus Polemeanus); *ILS* 8818; *I.Side* 53 (unknown); *SEG* XLVII 1784* and 1785 (M. Plancius Varus); *TAM* II 569 (unknown).

e) legatus (πρεσβευτὴς καὶ ἀντιστράτηγος ἐπαρχείας; *An.Ép.* (1964) no. 4; *I.Ephesos* 738 (L. Vibius Varus); 5102; *IG* II/III² 4174 and *ILS* 8815 (= *F.Delphes* III 1.352; P. Memmius Regulus); *F.Xanthos* VII 50 (L. Iulius Marinus Caecilius Simplex); for C. Antius Aulus Iulius Quadratus see below.

f) pp. 195-204 are devoted to the cursus honorum of C. Antius Aulus Iulius Quadratus (*PIR*² I 507): *AvP* VIII.3.20; *IGR* IV 275, 373-375, 378, 380-390, 550, 1686; *I.Didyma* 151; *I.Ephesos* 614, 1538 [= *SEG* XLVII 1621], 3033/3034; *I.Side* 57; *TAM* II 133; cf. also *SEG* LXI 903, fragment of an honorary inscription which may be the missing part of *I.Ephesos* 614 or 1538; to the inscriptions with the cursus honorum for Quadratus should be now added *SEG* LIX 1699 (Tyre).

1869. **Statues.** J.Ma, in *Epigraphical Approaches* (cf. our lemma no. 886) 165-179, first examines the late Classical origin of the honorary statue: public statues for military honorands and powerful political figures (e.g. the Hekatomnids) with inscriptions combining euergetistic and military vocabulary, and an iconography often derived from statues set up by the honorands themselves "auto-dedicated" portraits' [169]). Discussion of private honorary statues: *I.Knidos* 164 and 165 (cf. *SEG* XLV 1530 and XLVII 1572; texts and translation of 165; not 'dedicatory inscriptions of an altar' but belonging to the genre of the "private" or "family" honorific monuments'. The two blocks belonged to a 'pi-shaped exedra, devoted to a family group (and) set up in the shrine of Apollo' [173]); *Milet* I.7.244 (cf. also *Milet* VI.1.244): not a statue dedicated to Apollo (an image of the god) by 'Ptolemaios son of Lagos, the Macedonian' (et alii) but a statue of Ptolemaios (in the nominative instead of the expected accusative), dedicated by individuals (LL. 2-4; LL. 2/3 are erased). This entails re-dating the monument: no longer ca. 334 in the aftermath of the capture of Miletos by Alexander but 313 or 309/308 B.C. The dedicators may have been officers of Ptolemy I; the erased lines may have contained a distich praising Ptolemy. The inscription is one of the earliest examples of 'royal private honorific' (175).

On 176-179 M. offers some reflections on 'a history of the "private honorific" monument' and discerns two groups within this genre: family monuments erected by citizens for their relatives beginning ca. 350 B.C. and widespread by ca. 300 B.C.) and statues 'set up within the world of the power-holders of the Hellenistic kingdoms' (177). Discussion of Durrbach, *Choix* no. 71 F (text and French translation).

J.Ma, *Statues and Cities. Honorific Portraits and Civic Identity in the Hellenistic World* (Oxford 2013), is a wide-ranging study, based largely on inscriptions, of the meaning and function of both public and private honorific (portrait) statues (ἀνδριάς; εἰκών) in the Hellenistic cities between ca. 350 B.C. and 1 A.D. (occasional remarks about poleis in the Imperial period; cf. M.Sève, *BE* [2014] no.

31: 'ouvrage ambitieux, riche mais un peu foisonnant'). For inscriptions that are discussed in some detail, with texts and translations (some with ph.), we provide a concordance below.

Ch. 1 deals with the 'grammar of honours': rareness of the dative in inscriptions on statue bases (more fitting for deities or deified rulers). The nominative is used especially in the 4th cent. B.C. and the early Hellenistic period; it gives 'the subject of the statue ... full autonomy' (23); ca. 200 B.C. the accusative becomes predominant, in two formulas: the 'dedicatory formula' (dedication of the statue to gods [with or without ἀνέθηκεν; sometimes καθιέρωσεν]) and the honorary formula, with ἐτίμησεν (or a form of στεφανόω), the honorand in the dative and often the honorands functions/activities.

In Ch. 2 ('The politics of the accusative') the relation between honorand and honoring body (especially ὁ δῆμος) is discussed; reflections on the παράστημα-statue (demos crowning the honorand's statue), on the inscription of lengthy decrees on statue bases, on the accusative casting 'the honorand in the role of "acted upon", rather than the Great-Man actor of the nominative inscriptions' (49) and on the statue aiming 'at the socialization and embedding of powerful outsiders of the royal states and powerful insiders (generals)' but at the same time allowing 'elite citizens to think that they should be talked to as kings' (63). In Ch. 3, M. examines the 'grammar of space': where were statues set up? Comment on the ἐπιφανέστατος τόπος [cf. *SEG* LXII 1833 in fine] and its location in excavated sites, on the cities giving permission to erect a statue (δοῦναι/συνχωρῆσαι τόπον, e.g. in the case of foreign cities; παρα- or ἀποδείκνυμι τόπον for decisions within the polis) and on the various τόποι (and the reasons why statues were set up in a specific τόπος): agora, shrines, gymnasion, theater, council-house and ἐκκλησιαστήριον (with special reference to Priene, Pergamon, Athens, Epidauros [Asklepieion]). Ch. 4 focuses on the configuration of statues: isolated, collocated in series; 'serialization as a way of controlling display' (111); competition 'between the various actors involved in spatializing' (111). Special attention to the theater in Magnesia on the Maeander, the Oropian Amphiareion, the Prienian agora. In Ch. 5, M. turns to private statues (disappearing in the 3rd cent. A.D.): why and where were they set up; what did they look like? Why: vows (with ὑπερ in the context of survival, safety: 'emotional investment'); victories, offices; 'life and death'; 'displaying affection' (φιλοστοργία). Where: shrines, theaters, gymnasia, agoras; interaction of private statues 'with their public neighbours' (193). Ch. 6 offers a 'sketch of the practice' [of erecting private statues] from ca. 350 B.C. to the early Roman empire: the private statue 'between individualism, elitism, and collectivism' (202); importance of the nuclear family and 'multi-generational monuments' (209); emphasis by M. on the 'public dimension' (214; cf. ibidem the private statue as 'communitarian', the 'publicness' (216) of such statues, the 'communitarian workings of "bourgeois" statues' [225]) rather than on private statues as signs of 'privatization and individualism'; but at the same time M. sees such statues as a manifestation (213) of elitism, of 'aristocratizing' (233); ultimately M. suggests that the polis-community on the one hand acknowledges the principles of elitism (lineage; inequality wealth) but on the other hand attempts to control them (237/238).

In Ch. 7, 'Making an honorific portrait': special commissioners for the purpose of getting the monument made; financing (polis; from the late 2nd cent. B.C. by the elite itself; evidence for prices of statues [bronze; stone] (264)); the artistic processes (what should a statue look like?); the latter aspect is further elaborated in Ch. 8 (diversity of types: standing man [normal standardized type] on horseback; female portraits [for a new inscription in which the height of a statue and its base are mentioned (both ca. 2 m), see H.Malay, M Ricl, in *Vir Doctus Anatolicus* 611-613, Pleket].

In a conclusion (291-307), M. summarizes his struggle with the 'dialectical relationship between community and elite'; in spite of 'oligarchizing evolutions', there is no 'elite take-over of political culture' (291); in spite of increasing competition between self-interested actors (292), of manipulation and pressure, of more gestures of homage to the local Big Men (296), and of 'deep oligarchizing changes ..., public communitarian culture ... remained a vital element of civic history' (297), both in the Hellenistic and in the Imperial period.

In *SEG* XXXVI 743 L. 9 M. (179) restores β[ίου] instead of β[αιόν]; in L. 1 of the epigram *I.Priene* 288 Merkelbach-Stauber, *SGO* I 03/01/06) perhaps after οὐκ an adverb ('in vain'; M. (179)). For a review see F.Prost, *Topoi* (*Lyon*) 20 (2015) 615-618; cf. also our lemma no. 1870 [for the great variety of statues in general and for equestrian statues in particular cf. *SEG* LXI 1140, Pleket].

IG		Ma pp.
I³	745	196
II²	844	56/57
	3109	19
	3479	169
	3838	180
	3854	206
	3860 205	
	3864	163
V.2.		
	304, 370	280
VII	193	24
	564	160/161
IX².1.		
	1233	35, 54
XII.6.		
	285	38
	347	26
XII.9.		
	281	183

SEG		Ma pp.
XIV	474	53
XVI	328	24
XXII	266	305
XXV	542	172
XXVIII	541	271
XXX	439	300
XXXII	856	25
XXXIII	644	50/51
XXXVI	743	179
XXXIX	759	159/160
XLII	596	239, 271
XLIII	527	161/162
LIV	747	59
LV	553	300

DAA		
	53	197

I.Oropos	
307	34
424/425	163

IvO	
325	186

I.Thesp.	
388	182

F.Delphes	
III.4.176	27

I.Délos	
1086, 1173/1174	164/165
1957	230/231
1962	163
1987	172
2095	203

I.Rhod. Per.	Ma pp.
552/553	215

I.Lindos	
109	167

Maiuri, *NS*	
19	204/205
30	177
169	31
260	169/170

PH	
418	300

Tit.Cal.	
130 B	203

I.Iasos	
120	23

I.Kaunos	
103	33

I.Knidos	
120 159	
185	160/161

I.Magnesia	
92	137/138

I.Pergamon	Ma pp.	*I.Alex.Ptol.*	Ma pp.	*GIBM*	Ma pp.
410	32	58	185/186	903	66
I.Priene		*IGR*		*Syll.*³	
186, 236	142	IV		361	59, 299
237	30	1682	90	535	56/57
255	29				
288	179	*GV*		*Coll.Froehner*	
		1603	300	54	244

[Cf. also J.Ma, in C.Smith, L.M.Yarrow (edd.), *Imperialism, Cultural Politics, and Polybios* (Oxford 2012) 230-251 [where he quotes in full the following inscriptions: *IG* XII.3.522 (Thera); *I.Knidos* 165; *I.Oropos* 366; *SEG* XLIII 527 (Oropos); *I.Priene* 186, 236 (ph.) (= *I.Priene* (2014) 201, 229, respectively)]; id., 'Private statues, Public spaces', in J.Griesbach (ed.), *Polis und Porträt. Standbilder als Medien der öffentlichen Repräsentation im hellenistischen Osten* (Wiesbaden 2014) 87-97, K.Sporn 'Individuum und Gott. Privatbildnisse in griechischen Tempeln', *ibid.* 117-129; J.Griesbach, 'Zur Topographie hellenistischer "Ehrenstatuen" auf Delos', in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (Athens 2013) 83-124); id., 'Standbilder als Wegweiser und Orientierungshilfen? Bewegungsangebote und -vorgaben anhand hellenistischer Statuenbasen in Griechenland und Kleinasien', in D.Kurapkat, P.J.Schneider, U.Wulf-Rheidt (edd.), *Die Architektur des Weges. Gestaltete Bewegung im gebauten Raum* (Regensburg 2014) 175-196; id., Jede ist ersetzbar? Zur Wiederverwendung von Statuenbasen im Asklepios-Heiligtum von Epidauros', in C.Leypold, M.Mohr, C.Russenberger (edd.), *Weiter- und Wiederverwendungen von Weihestatuen in griechischen Heiligtümern* (Rahden/Westf. 2014) 55-69; B.Sielhorst, 'Gestalt und Wahrnemung hellenistischer Agorai: Wege durch den Statuenwald', in *ibid.* 197-210 [for the relation between royal statues and agorai cf. C.P.Dickenson's remarks in id., O.M.van Nijf (edd.), *Public Space in the Post-Classical City* (Leuven-Paris-Walpole, MA) 2013, 64-67; M.Mathys, *Architekturstiftungen und Ehrenstatuen. Untersuchungen zur visuellen Repräsentation der Oberschicht im späthellenistischen und kaiserzeitlichen Pergamon* (Mainz 2014); W.Eck, 'Honorary Statues as a means of public communication in Judaea/Palaestina', *SCI* 34 (2015) 19-28 and V.Cojocaru, *Pontica* 46 (2013) 323-341 (in Romanian with German summary); id., 'Die Ausführung von Stadtbildern oder Porträts von Honoranden in Ehreninschriften aus dem pontischen Raum', in W.Eck, P.Funke (edd.), *Öffentliches Monument – Text. IV Congressus Internationalis Epigraphiae Graecae et Latinae, 27-31 Augusti, MMXII. Akten* (Berlin-Boston 2014) 691-693; E.Brophy, *Royal statues in Egypt 300 BC-AD 200. Context and Function* (Oxford 2015), Pleket

1870. Statues of priests, priestesses and other cult personnel. Cf. *SEG* XL 1728 and LVII 2175. J.Mylonopoulos, in *Cities and Priests* 121-153, examines inscriptions mentioning statues for priests/priestesses and other cult officials, especially in Messene (*SEG* XXIII 215-225, LV 517/518), Kos, Priene (ph. of *I.Priene* 173; cf. infra), Aphrodisias (discussion and ph. of *I.Aphr.* 2.17) and Stratonikeia. M. discusses the various agents who erected the statues (priests/priestesses themselves, family members and, far more common, civic authorities) and the differences between honors for cult officials (modest; rarely gold or silver statues; generally one statue at a time, in contrast to multiple images for benefactors) and honors for benefactors, and between the locations chosen for statues: statues for priestesses were usually placed near or in a sanctuary (rarely inside the temple), whereas statues for priests were erected in public areas (often agoras) but almost never in the ἐπιφανέστατοι τόποι of a city [cf. *SEG* LXII 1833 in fine]. Priests and priestesses were in most cases praised for their εὐσέβεια only, whereas inscriptions for other honorands record many praiseworthy actions and virtues. 'Priests and priestesses were - - - not as highly regarded or at least as highly celebrated as we have always presupposed them to have been' (142).

O.Pilz, *ibid.* 155-175, differentiates between portrait statues erected by female cult personnel or by family members (from the 4th cent. B.C. onward) and publicly erected statues of such persons ('seem unattested before the second century BCE' (155)), with special reference to 'the women's family affiliation' (155) and 'the family orientation' (156) of such statues.

The following inscriptions are mentioned in some detail: *IG* II² 3457, 3462 (Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 133; cf. *SEG* XLIX 4); *I.Erythrai* 69 (cf. *SEG* XXXV 1123 [a]), 210 (a) (cf. *SEG* XLVI 2374 [a] and LVII 2175; Merkelbach-Stauber, *SGO* I 03/07/03; translation); *I.Priene* 162, 170, 173 (cf. above); *CIG* 3657. Brief reflections on the 'symbolic capital' generated by privately dedicated statues [cf. now also M.Horster, 'Soziale Konstruktionen religiöser Funktionsträger in hellenistischen Poleis' in A.Matthaei, M.Zimmermann (edd.), *Urbane Strukturen und bürgerliche Identität im Hellenismus* (Heidelberg 2015) 146-152, Pleket].

1871. Religion. Theoroi and theoriai. I.Rutherford, *State pilgrims and sacred observers in ancient Greece. A study of* Theōriā *and* Theōroi (Cambridge 2013) is a wide-ranging study of the participation by the polis in extraterritorial cults, festivals and sanctuaries via the sending of sacred delegates (usually called θεωροί) and delegations (usually called θεωρίαι)' (2), and of the various forms of religious travel: individual worshippers, athletes, sacred delegates; announcers of a festival; consulting oracles (especially Dodona, Klaros); making dedications in common sanctuaries (e.g. ἀπαρχαί); visits to mystery sanctuaries; regular cultic relations between cities and distant sanctuaries (e.g. the Πυθαΐς sent by Athens to Delphi); visits to healing sanctuaries; extraterritorial sanctuaries visited by displaced persons or fugitives seeking ἀσυλία. The focus lies on sacred delegates sent by a city to act on its behalf, from the Archaic through the Hellenistic down to the Imperial period. A separate section is devoted to θεωροί as magistrates (e.g. in Thasos, Arkadia and Paros). In Imperial times συνθύτης came to replace θεωρός.

R.'s principal primary sources are inscriptions: a large number of inscriptions is mentioned in passing. There are special sections on the catchment areas of Samothrake, Delos, Dodona, Didyma and Klaros (282-293) [for Klaros see now J.-L.Ferrary's Corpus, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2015): cf. D.Rousset, *BE* (2015) no. 611]. On 222-236 a section on the Athenian Πυθαΐς, i.e., the delegation of Πυθαΐσταί sent to Delphi, and on the relations between Kos and Delos. On 304-323 a chapter on theoroi sent out by Athens and sent by other cities to Athens. For a brief summary cf. P.Fröhlich, *BE* (2015) no. 158.

In an Appendix (361-442) R. presents the Greek texts and translations of 50 inscriptions, with succinct bibliography and commentary: five texts for the 6th/early 5th cent. B.C. (A), seven for the classical period (B), eleven for the 4th cent. B.C. (C), fourteen for the 3rd cent. B.C. (D), six for the period 200-50 B.C. (E), two for the early Roman empire (F) and five for the 2nd/3rd cent. A.D. (G). We give a comp. numerorum for these fifty texts.

IG	Rutherford, *Appendix*
I³ 1468	B 5
II² 2816	C 5
XI. 2.161B	D 6
XII.4.31	D 11
207	D 9
216 III	D 10
332 (b)	C 7
XII.5.949	G 2. 1
XII.8.174	E 6
273-276	C 11
XII Suppl. 323	G 2. 2
SEG	
XV 714	G 3. 2
XVIII 251	B 1
XX 707	C 6
XXI 562	C 4
XXIV 1175	D 15. 1
1179	D 15. 3
1180	D 15. 4
XXVIII 60	D 2
1566	G 4
XXXIV 282	C 9
XXXVI 1218	D 12
XXXIX 752	F 2
1243	E 3
XLIII 715	D 3
XLVI 122	C 3
XLVIII 541	A 3
LI 532	B 2
LII 48	B 7
477	A 5
478	B 2
LVII 2010	D 5
IvO	
7	A 2
13	A 4
CID I	
4-6	B 4
7	B 3

CID I	Rutherford, *Appendix*
8	B 6
13	C 1
F.Delphes	
I.511	C 10
II.10 + 2	E 5
II.21	E 2
II.59	F 1
IV.369	B 6
I.Gonnoi II	
109	D 13
I.Délos	
50	C 2
2535	G 1
I.Cret. II.	
XII 11	A 1
XIII 1A	E 1
I.Ephesos	
2	C 8
891	G 5
2010	C 8
I.Pergamon	
4	D 1
I.Priene	
109	E 4
Ferrary, *Les mémoriaux de Claros*	
131	G 3. 1
157	G 3. 2
248	G 3. 3
CEG	
151	B 1

*Syll.*³	Rutherford, *Appendix*
296	C 10
548/549	D 14
728 A, C, D (1)	E 5
773	F 1

OGIS	Rutherford, *Appendix*
36	D 15. 5
37	D 15. 2
La Carie	
116 no. 24	G 3. 1

1872. **Religion. Titulature of bishops.** D.Mazzoleni, in *Acta XV Congressus intern. archaeologiae christianae (Toleta 2008). Episcopus, civita, territorium* (Vatican City 2013) 2: 1585-1600, provides a survey of this topic based entirely on epigraphic evidence in both Greek and Latin across the Christian world, through the first half of the 7th cent. A.D. The Greek titles associated with bishops include ἀρχιεπίσκοπος, ἀρχιερεύς, ἐπίσκοπος, πατριάρχης, περιοδευτής, ποιμήν, and χωρεπίσκοπος.

1873. **Sling bullets.** A.Avram, C.Chiriac, I.Matei, *RA* (2013.2) 227-304, present a thorough study on the production and use of lead sling bullets. On 234-238, they collect sling bullets inscribed with names of kings or with the text βασιλέως. I. Βασιλέως: 1) Korkyra (undetermined number): *IG* IX 1.1153(1/2); cf. British Museum 0110.15 and 0110.23; the king probably is Demetrios Poliorketes, rather than Agathokles or Pyrrhos. 2) Aigila (Antikythera; 9 pieces): A.Papadopoulos-Kerameus, *MDAI(A)* 4 (1879) 119 no. 67; *IG* V.1.951; C.Foss, *AR* (1974-75) 40 no. 10; *SEG* LIX 376 (six pieces); the king may be Philip V or Nabis. 3) From unknown provenance in the Louvre (2 pieces): A.De Ridder, *Les bronzes antiques du Louvre.* II. *Les instruments* (Paris 1915) 15 nos. 1336/1337. II. Φιλίππου (Philip II): 4) Olynthos (14 pieces): D.M.Robinson, *Excavations at Olynthus* X (Baltimore 1941) 431-433 nos. 2228-2241; 5) Stageira (2 pieces): *SEG* XLV 806; XLVII 952; 6) Khaskovo region in Thrace (undetermined number): I.Christov, M.Manov in I.Christov (ed.), *Kozi Gramadi. Studies of an Odrysian Ruler's Residence and Sanctuaries in Sredna Gora Mt. 8th-1st Cent. BC,* I (Sofia 2011) 35/36 nos. 80-81; non vidimus; 7) Unknown provenance (3 pieces): *SEG* XXXII 1691(E32-34). III. Ἀλεξάνδρου (Alexander the Great): 8) Athens (1 piece): *SEG* LV 1882(1); 9) Unknown provenance (2 pieces): W.Vischer, *Kleine Schriften* II (Leipzig 1878) 273 no. 64; *SEG* XXXI 1604. Other sling bullets with Ἀλεξάνδρου (G.Klaffenbach, *SBBerlin* 27 [1936] 386 no. 3b; M.Stavropoulou-Gatsi, *AD* 51 B1 (1996) [2001] 253; ead., in A.G.Vlachopoulos (ed.), *Εὔβοια καὶ Στερεὰ Ἑλλάδα,* Athens 2008, 404 no. 705) are later than the reign of Alexander; the name must be that of an officer, not the king. For bullets with the inscription βασιλέ(ως) Ἀλεξάν(δρου) see *SEG* LXVIII 1021(1) and our lemmata nos. 510-517. IV. Δημητρίου (Demetrios the Besieger): 10) Athens (1 piece): A.Furtwängler, *JdI* 3 (1888) 254 no. 1; 11) Unknown provenance (1 piece): Vischer, *op.cit.* 262/263 no. 32. V. Φίλιππος? (Philip V?): 12) Korkyra (undetermined number); mentioned by E.Dodwell, *A Classical and Topographical Tour Through Greece* II (London 1819) 160/161.

On 245-248, they present a list of sling bullets that can be associated with the siege and/or the capture of a city (245-248). On 259-294, they collect the names of military commanders and producers that appear on sling bullets and provide prosopographical remarks. We give a list of these names without bibliographical references: Persian satrap: Τισσαφέρνης. Greek military commanders:

Ἀγάθων, Ἀγροίτας, Ἀθη., Αἰνε., Αἰνέας, Αἶνις, Αἰολίδας, Αἰχρόδωρος, Ἀλε., Ἀλέξανδρος I and II, Ἀμεινιας Ἀμύντας, Ἀνάξανδρος, Ἀνδ., Ἀνδρόλας, Ἄνδρων, Ἀντίδωρος, Ἀντίμαχος Αἰνιάν, Ἀντίφιλος, Ἀπολλωνίδας I and II, Ἀπολλώνιος I and II, Ἀρι., Ἀριστοκλίδας, Ἀρνίας, Ἀρχ[...]ος, Ἀρχε., Ἀρχίδαμος, Ἀρχίης I and II Ἄρχων, Ἀσσκληπιόδωρος I and II, Ἀττίνας, Βαβύρτας, Βιστε. (?), Βίων, Βοΐσκος, Γίνας, Γλαυκίας, Γορνιας Δαΐμένης, Δαμοκλῆς Ἀχαιός, Δᾶμυς, Δε., Δη., Δημοκλῆς, Δημήτριος, Διδύμων, Δικαίαρχος, Διομεδ. Διονύσιος, Δρόμας Αἰνιάν, Δυ., Ἕβρος, Ἐθέλων, Ἐκ., Ἐπικρατίδας, Ελα., Ἔπαι., Ἔρατ., Ἐργόφιλος, Ερμας Ερνι., Ἐσφάνερος, Εὐαρ., Εὐβου., Εὐβουλίδας, Εὔγειτος, Εὐερι., Εὐηθίδας, Εὐρύμαχος, Εὐχαρίδας, Ζωΐας Ἡρακλείδας, Θα., Θάρυψ, Θέαρος, Θεόδοτος, Θεόδωρος I and II, Θερσαγόρας, Θρασέας I and II Θρασύβουλος, Θρασυδάμας, Ἱερᾶς (?), Ἰμ., Ἵππαρχος [the name is also recorded on a sling bullet from Aphro P Juhel, P.M.Nygdelis, *Ἕνας Δανὸς στὴ Μακεδονία τοῦ τέλους τοῦ 19ου αἰ. Ὁ Karl Frederik Kinch καὶ οἱ ἐπιγρα καὶ τ. σημειώσεις, Μακεδονικὰ Ἐπιγραφικὰ* 1, Thessaloniki 2015, 158 160 no. 114, Sverkos], Ἱππόνικος, Ἱππόστρατος, Κα Κάλας, Καλλ., Καλλικράτης, Καλλίστρατος, Κάλος, Κάνθαρος, Καφισόδωρος, Κλέανδρος I and II Κλεόβουλος, Κλεόμαχος, Κλεόνικος, Κλέων, Κρατε., Κρατίδας, Λάκριτος, Λαστ., Λιπόδωρος, Λυκοφρ. Λυσαν., Λυσίας, Μανης, Με., Μεκ., Μέλας, Μενέας, Μένιος, Μενοίτας, Μικίνας I and II, Μικκ. Μίκυθος, Μορα., Μου., Ναμερ., Νέαρχος, Νίκανδρος, Νικασίων, Νικίας, Νικόβωλος, Νικόδαμος I and II Ξάνθος, Ξενίας, Ξενοκλῆς, Ξενοκράτης, Οἴαξ, Ὀλύμπιχος, Ὀνόμαρχος, Ορ[- -]δας, Ὀρεστ., Ὀρσέ Ὀφέλτας, Ὄψιος, Πα., Παιωνίδας, Παλαίστας, Πάμφυλος, Παναίτιος, Πανταρ., Παπας, Παρα., Πα Παυσανίας, Πέταλος, Πλείσταινος, Πόδαιθος, Πολίτας, Πολυάρατος, Πόταμις, Πρωτόμαχος I and II Πτολεμαῖος, Πώταλος, Σιλανός, Σπα., Σπαρῴδας, Στάσιππος/Στήσιππος, Στρατω., Στρατωνίδης, Συλλᾶς Σω., Σώσανδρος Μαλιεύς, Σωσᾶς, Σωσίας, Σωσικράτης, Σωσίμαχος, Σωσίνικος, Σωφρονίων, Σωφρ. Τεισέας, Τελένικος, Τιμοσ., Τίμων, Τύρβακος, Φ[- - -]δας, Φα., Φαινέας, Φάραξ, Φερένικος, Φι., Φιλέταιρος I and II, Φιλόθεος, Χάββος, Χαρίδημος, Χαρίξενος, Ὡσ., [- - -]έας, [- - -]λος. Signatures of producers Ἄνδρων, Σωκράτης. CF. L.Dubois, *BE* (2014) no. 73, on some of these names. See also our lemmata nos. 493, 510-517, 532, 540.

1874. Timekeeping devices. Corpus. E.Winter, *Zeitzeichen. Zur Entwicklung und Verwendung antiker Zeitmesser* I-II (Berlin 2013), offers a corpus of all variations of timekeeping devices (including sundials [hemispherical, cylindrical, conical and planar (horizontal and vertical] portable sundials, water clocks). Volume I contains the synthesis divided in seven chapters (II: types of timekeeping devices (21-88); III: formal design (89-110); IV: timekeeping devices in literary and epigraphic evidence (Greek and Latin) (111-146); V: time indicators (147-172); VI: timekeeping devices and persons (173-184); VII: timekeeping devices in public spaces (Agora/Forum, sanctuaries gymnasia, thermae, theaters, houses, graves; 185-232); VIII: timekeeping devices in Athens and Rome (233-238)). Volume II comprises the catalogue of the archaeological and epigraphic evidence German translation for the inscriptions; commentary and bibliography. In an overview table the evidence is summarized (inv. no., material, inscription, installation site, date).

On pp. 112-127 W. offers a terminological survey: γνώμων [erroneously given as γνώμον, Stavnanopoulou 'the pointer of the sundial, but also as pars pro toto for sundial' (*IG* XII.8.240; *I.Oropos* 359 (*SEG* LIV 508); Merkelbach-Stauber, *SGO* IV 17/06/07; Marek, *Stadt* (cf. *SEG* XLIII 900) 176 no. 78); ἡλιοτροπ. 'sundial' (*IG* XI.2.287); κλεψύδρα/κεράμιον/ὕδωρ (*I.Iasos* 77; *IG* XI.2.154; XII.6.1.13; *I.Pergamon* I 18 [*SEG* XXVIII 967]); ὡρολόγιον (*I.Délos* 1417, 1442, 1770, 2087; *I.Ephesos* 3004; *I.Iznik* 726; *I.Fayoum* 16 [*CIJ* II² 1351]; *IG* X.2.1.66 (cf. *SEG* XL 811); X.2.2.111; XII.3.1101; XII.4.2.533; *IGR* IV 293; *I.Mylasa* 625

I.Pergamon III 103; *I.Tralleis* 162; *Milet* VI.2.908; *Philippi* II 133; *SEG* XXXVII 527 (*CIG* 1947); XLVIII 1558; LIII 1207; S.Accame, *ASAA* 19-21 (1941-43) [1948] 99 no. 17); ὡροσκόπιον (*IGBulg* V 5779; *I.Pergamon* III 30. *Milet* VI.2.909; *SEG* XVIII 739; XXXV 1483); ὑδρολόγιον (*I.Tyr* II no. 72). W. discusses in chapter VI with summary tables) donations and dedications of timekeeping devices by private persons (e.g. *I.Délos* 2087; *IG* XII.8.71; *I.Oropos* 463 [*SEG* XXIV 357]), religious and public magistrates (priests *I.Priene* 177] and priestesses [*SEG* XI 304], archontes [*IG* XII.3.1101], agoranomoi [e.g. *IG* XII.6.1.13], gymnasiarchs [e.g. *IG* XI.4.1154]), and public associations (φυλή: *SEG* X 393a) and private associations *I.Délos* 1770). W. rejects the hypothesis of the two categories of 'Konstrukteur' (ἀρχιτέκτων, designers, engineers') and 'Hersteller' (craftsmen or owners of workshops who sign with ποιεῖν) as suggested by M.Donderer (*SEG* XLVIII 2196) and argues instead that the terms ἐποίει and 'fecit' reflect in a general way the person who initiated the construction of the sundial: 'ob er es konstruierte, herstellte oder - zumindest in der mittleren Kaiserzeit – in Auftrag gab, wird damit nicht explizit ausgesagt' (180). In her opinion, the same holds true for the ἀρχιτέκτων-inscriptions. On pp. 183/184 discussion of the maintenance and repair works of sundials [however, the adduced inscriptions do not refer to such works, but rather attest public perception of the sundials as markers of the public space, Stavnanopoulou]. W. shows that 2/3 of the sundials have been found in public places (agora/forum, sanctuaries, gymnasia, theaters and baths) and the rest in private houses and graves. In general, the presence of sundials in public places became common from the 2nd cent. B.C. onward with their peak in the 1st cent. A.D., while in the private sphere the practice of decorating with sundials starts at the end of the 1st cent. B.C.

On portable sundials see our lemma no. 1833. Cf. also J.Bonnin, 'Les horloges au quotidien dans l'Antiquité romain' in C.Hoët-Van Cauwenberghe (ed.), *Le Temps chez les Romains. Dossiers d'Archeologie* 354 (2012) 70-75; J.Bonnin, *La mesure du temps dans l'Antiquité* (Paris 2015); M.T.Olszewski, 'Les cadrans solaires dans les mosaïques romaines et byzantines (Ier siècle ap. J.-C.-IV siècle ap. J.-C.)' in A.Tomas (ed.), *Ad fines imperii Romani. Studia Thaddaeo Sarnowski septuagenario ab amicis, collegis discipulisque dedicata* (Warsaw 2015) 449-468; A.R.Jones (ed.), *Time and Cosmos in Greek Antiquity* (Princeton 2016), esp. the article by K.Schaldach, 'Measuring the Hours: Sundials, Water Clocks, and Portable Sundials', 63-94.

1875. Vocabulary. Διάθεσις. P.Lombardi, in *Parole in Movimento* 263-281, attempts to sketch the semantic development of the word διάθεσις from the Classical to the Hellenistic-Roman period. In an Appendix on 275-281 she presents 43 testimonia; 37 of them are inscriptions (succinct bibliography and translations of crucial passages). In the article itself she discusses in some detail *SEG* XXXVII 859 (LIV 1071); XXXIX 1285; XLI 1004; *I.Didyma* 493 (*SEG* XLI 953); *I.Iasos* 1 (*Syll.*³ 169; *SEG* LIV 1074; cf. also LX 111); *I.Ilion* 32 (*OGIS* 219; cf. *SEG* LV 1320); *Coll.Froehner* pp. 97-101 (*SEG* XXXVII 873, XLI 950). The semantic development according to L. is the following: **Classical period:** 'cose o idee posizionate in un preciso ordine'; **Hellenistic period:** 'condizione (di salute) stato' or '(buona) disposizione d'animo/mentale, disponibilità'; **Imperial period:** the same as in the Hellenistic period plus 'cose disposte/organizzate in un certa ordine'. [See still *LSJ* s.v. διάθεσις for the general, and not chronologically specific, sense of any 'order', 'state', 'disposition', or 'representation'. For the term denoting physical (and artistic) 'representation', cf. L.Gawlinski, *The Sacred Law of Andania* (Berlin/Boston 2012; summarized in *SEG* LIX 403) on *SEG* V.1390 L. 24, Carbon.]

1876. **Vocabulary. Grave terminology.** A.Avram, in *Thrakika Zetemata* II, 271-287 [brief presented in *SEG* LXII 1955], discusses various terms used in epitaphs in Thrace and Moesia Inferior showing that they have been imported into the Balkan provinces from Bithynia (especially Nikomedeia and Nikaia) through immigants from these regions. In this context, A. adduces evidence for exchanges between Bithynia, Thrace, Moesia Inferior, and the North Shore of the Black Sea and for the transfer of words (e.g. τελαμών, δημοφίλητος, δημοσώστης, κοινοσώστης; 278/279), and epigraphic practices as a result of these exchanges.

1) The term ἀνεξοδίαστος, 'non-alienable' (*IGBulg* III.1.992 – V 5441; III.1.993; *IGBulg* II 600; *IGBulg* III.1.1007), is mainly used in Bithynia (esp. in the area of Nikaia 72-274).

2) A. suspects a Bithynian origin for the terms γράδος (*IG* X.2.1.573; *IG* XII Suppl. 413; *IGBulg* I² 688 = III.1.992 = V 5441; III.1.993/994; *MAMA* IV 341, 343; *IGR* IV 737, 744, 746) and γραδικός [or τὸ γραδικ-, Chaniotis] (*I.Pessinous* 83 = *SEG* LXII 1102; our lemmata no. 460). These terms designate the steps that made up a platform on which an altar or sarcophagus was placed (274-282; cf. also T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki* (Ruhpolding 2014) 9/10, 13, 95, Sverkos]).

3) The term καμάρα (vaulted room), used in Asia Minor, is also found in Bizye (our lemma no. 482) and Thessalonike (*IG* X.2.1.829) in epitaps of people probably originating in Bithynia or Mysia (282).

4) The term κρηπίδωμα, a stepped base of a sarcophagus, is occasionally used in Asia Minor. The only attestation in the Balkans is in the epitaph of a woman from Sidon (*I.Tomis* 290).

5) The designation of a sarcophagus as πύελος, πύαλος, and πυαλίς is common in Asia Minor especially in Nikomedeia and its vicinity. It is from Nikomedeia that the term came to Moesia and Thrace. The only large group of attestation outside of Asia Minor is to be found in Tomis (πύελος/πύαλος: *I.Tomis* 204, 230, 255, 316, 321, 359, 363; πυαλίς: *I.Tomis* 205: cf. *I.Tomis* 168: *in pyalidem*), where several Nikomedeian immigrants are attested (*I.Tomis* 129, 204?, 256, 259, 281, 328; *IOSPE* I² 174). The only attestation of πύελος in Thrace is in Philippopolis (*IGBulg* III.1.997 = V 5444), which had close contacts with Bithynia (283/284). A. notes that *ISM* V 120 from Kios must be a pierre errante from Tomis (283).

6) Πυραμίς is attested twice in Nikopolis ad Istrum (*IGBulg* II 688 and V 5234), possibly in epitaphs of people originating in Bithynia (284/285).

7) Στηλίς, more commonly attested in Paphlagonia and the North Shore of the Black Sea than in other areas, is attested several times in Tomis (*I.Tomis* II 238, 246, 256, 276); *ISM* V 78 and 128 as well as *SEG* XXV 808 should also be assigned to Tomis. In one case the term is used in the epitaph of a family from Nikomedeia (*I.Tomis* 256). It is also attested in Markianopolis (*IGBulg* V 5352) and Beroia (*I.Beroia* 388). Since some of the stelai in whose inscriptions στηλίς is used are quite large (1.5 2m) it is doubtful whether the word should be understood as a diminutive (286/287).

1877. **Vocabulary.** Κοινός. L.Porciani, in *Parole in Movimento* 375-383, analyzes the changes in the significance of κοινός between the 4th and 1st cent. B.C. by adducing epigraphic and literary evidence. P. argues that in the 4th cent. B.C. the term connoted (social and political) 'distribution' (*SEG* XLVIII 96, LII 57* [Athens: Agyrrhios' law on the grain tax of 374/3 B.C.]; *I.Iasos* 244 [public subscription for a grain fund]) as well as 'plurality and co-participation' (Argos: *IG* IV 556 = *Syll.* 182; *SEG* XLI 277 bis*; κοινὴ εἰρήνη); only from the 2nd cent. B.C. onward does it take the meaning of common, general' (cf. κοινὸς εὐεργέτης [Teos: *SEG* XLI 1003 (LVII 1133*) LL. 6-8] and κοινοὶ εὐεργέται Ῥωμαῖοι κοινοὶ εὐεργέται: discussed by C.Wehrli in *SEG* XXVIII 1658]). In contrast to D.S. (κοιναὶ τοξεῖαι, κοινὴ ἱστορία), Polybios did not use κοινός in the sense of 'common, general', preferring instead the terms ὅλος, καθολικός, καθόλου.

1878. **Vocabulary. Ναυαρχίς.** Cf. *SEG* LIX 1957. E.Guerber, in *Gens de mer* 41-54, examines the epithet ναυαρχίς in the titles of cities in Syria (Sidon, Tyre, Laodikeia, Tripolis, Dora), Cilicia (Sebaste-Elaioussa, Korykos, Aigeai) and Pamphylia (Side). The title is on record on coins (most cases) and in some inscriptions (chronological table on 47). G. argues that ναυαρχίς refers to 'une cité portuaire capable d'accueillir sur la durée (parfois jusqu'à plusieurs règnes) des éléments de la flotte de guerre romaine' (53).

1879. **Vocabulary. Χαλκοῦς.** Cf. *SEG* LII 1910. M.-C.Marcellesi, *REG* 126 (2013) 391-419, argues that the Greek words which have been interpreted to express a fraction of the χαλκοῦς in fact denote 'small change' in general. The χαλκοῦς itself was the smallest denomination of bronze coinage. M. discusses the following inscriptions in some detail: *I.Didyma* 40 (in L. 20 X = 1 chalkous; in L. 31 a zeta on top of a chi = 7 chalkoi); *SEG* LVII 452 (Face I LL. 5, 18 and 28: XC = six chalkoi; Face III LL. 5-6, 9, 11, 14 and 16: XH = 8 chalkoi rather than half a chalkous (H = ἡ(μι)χαλκοῦς)); *CID* II 68 (cf. *SEG* XXXVI 494: on the stone there is no XK, interpreted by Tod, *NC* [1945] 114 as χαλκοῦς κόλλυβος = half a chalkous, but rather XX = 2 chalkoi); *IG* V.1.1532 (*SEG* LX 423; see our lemma no. 287). On 409-413 analysis of the words κόλλυβος [cf. now P Burkhalter, *BCH* 138 (2014) 511-595, Pleket], κέρμα and λεπτός, with brief comment on *I.Magnesia* 164 (*OGIS* 485) L. 13 (ἐπὶ τῆς χαράξεως τοῦ λεπτοῦ χαλκοῦ: 'la frappe du menu bronze'; M. refers to *IGR* IV 352 (*OGIS* 484; *SEG* LX 1330 bis) LL. 9 and 21: λεπτὸν χαλκόν = 'le monnayage de bronze dans son ensemble') and *OGIS* 629 (*IGR* III 1056; *CIS* 3913; *SEG* LI 1972*; Palmyra, fiscal law) LL. 153-158 (πρὸς κέρμα refers to local bronze coinage in general, not to a specific denomination). On 413-417 discussion of inscriptions testifying to the absence of fractions of the χαλκοῦς: a series of abacus-inscriptions (*IG* II² 2777/2778 [*SEG* XVII 62]; *I.Oropos* 762 and 765; *IG* IX.1².362; *IG* XII.9.894 [*SEG* XXXVIII 258, LI 314]; cf. *SEG* LI 2282 and LVIII 32; cf. also our lemma no. 470 and *I.Priene* 174 (*I.Priene* (2014) 144; *LSAM* 37) LL. 35-38.

1880. **Weights in Istanbul, Archaeological Museum, 4th cent. B.C.-Byzantine period.** Cf. *SEG* LXII 1959. O.Tekin, G.Baran Çelik, *Istanbul Archaeological Museums. Greek, Roman, Byzantine and Islamic Weights in the Department of Metal Objects* (*Corpus Ponderum Antiquorum et Islamicorum. Turkey* 2; Istanbul 2013), present a catalogue of 455 weights (ph.), arranged chronologically (Greek and Roman, Byzantine, Islamic), the provenance of which is often unknown; many of them are inscribed. For some comments cf. M.Sève, *BE* (2014) no. 54. [For more weights see our lemmata nos 961-970 (Magnesia on the Maeander), 1008 (Alexandreia Troas), 1101/1102 (Kyzikos) and 1131 (Bursa Museum), 1134 (Kalchedon), 1351 (Teion/Tios), 1392 (Anemurium), and 1881, Corsten.] In our summary of the texts, we do not depict monograms and some unusal forms; υ written on top of ο is printed ῳ.

A. 4th cent. B.C.-Imperial period:

Athens, 4th-1st cent. B.C.: no. 2: δ-ε-μ-ό(σιον); no. 5: δ-ε-μ-ό(σιον) and ἡμ-ίτ(ριτον) retrograde; no. 13 (or imitation of an Athenian weight?): μ-νᾶ - **Byzantion**: no. 25 (Hellenistic): ΠΥ; no. 26 (Hellenistic): [Π]Υ | στά(τηρον); no. 27 (late Hellenistic/early Imperial): Βυ(ζάντιον) | δι(στάτηρον) **Lysimacheia**, late 4th/3rd cent. B.C.: nos. 21/22, 24: Λ-υ-σ-ι(μαχέων); no. 23: Λ-υ-σ-ι(μαχέων), Τ[Α - τέταρτον) between Σ and Ι **Perinthos**, Imperial period: no. 79: on one face μνᾶ |Περι|νθία, on the other πεντ|άλιτ ρον δι|κεον – **Kallatis?**, Hellenistic: no. 17: ἡμί- and A or M, and A or Λ (for μνᾶ?). | **Kyme**, Hellenistic: no. 34: K - [Y]. – **Miletos**, Hellenistic: no. 35: monogram for Μιλησίων – Smyrna Imperial period: no. 78: ἀγοραν(όμων) διμόσ(ιον) Σμυρν(αίων) Υ (cf. J.-Y.Empereur, *BCH* 105 [1981] 534/544 no. 10 [now *I.Smyrna* 796, Scheibelreiter-Gail]). – **Kyzikos**, Hellenistic: no. 28: Κυζι(κηνῶν) δίμνουν; no. 29: Κυζι(κηνῶν) | τριστ(άτηρον); no. 30: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 31: Κυζι(κηνῶν) διστ(άτηρον); no. 32: Κυ-ζ(ικηνῶν) σ(τάτηρον); no. 33 (or early Imperial): Κυζ(ικηνῶν) ΙΓ | ΤΘΟ ΓΡΑΜ (ΙΓ (= 13) Kyzikene staters, which roughly equals ΤΘΟ (= 379) grammaria (Roman scripulus?); **Nikomedeia**, 176/177 A.D.: no. 73: hexagonal lead weight, inscribed on both sides; republished and dated by R. Haensch, P.Weiss, *Chiron* 44 (2014) 514-518 no. 21 (ph.), whose text we give; A: ἔτους ζ ἀγορανο μοῦ[ν]τος [Α]ὐ ρηλ[ίου] Δρυ |κ[ι]α[νοῦ - - -]|ρωνος, λείτρα. B: ὑπατεύ(οντος) | τῆς ἐπαρχ(ειας) Κ(οΐντου) Αὐρη[λ]ίου Πό|λου π[ρεσβ(ευτοῦ) κα]ὶ ἀ||ν[τιστρατ]ήγ(ου) | Σ[εβαστοῦ/ὧν κ]α λ[ογι]στ[εύ]ον(τος) ' τῆς μητρο|πόλεως | [ἀγ]ο[ρ]α[ίας?] (Q. Aur. Polus, most probably the father of Q. Aur. Polus Terentianus, cos. ca. 189/190 A.D., H.-W.). – **Tieion/Tios**, Imperial period: no. 76: medallion with handle and recessed field with moulded rim; illegible inscription on the inner rim, perhaps including ἀγαθῇ τύχῃ and the ethnic. – **Herakleia Pontike?**, Hellenistic: no. 16: HPA E (for Ἡρα(κλεία) Ε(ὔξεινος)?) ('restitution bien douteuse', Sève), below δίμ(νουν), two circular countermarks with identical monograms. – **'Aegean-Anatolia'**, Hellenistic/early Imperial: no. 48 monogram.

Eastern Mediterranean/Aegean: 4th-1st cent. B.C.: no. 6: M, ON(?) and illegible letters; no. illegible letters?; no. 9: [δε]μό(σιον)?; no. 15 (or later): Φ, in the outer corners δ|ε|μ ό(σιον). 4th-3rd cent. B.C.: no. 53: Π Ꝼ Ꝼ Ꝼ (= 8 drachms). – Hellenistic: no. 19: Α-ΠΑ|Α-ΠΑ; no. 20: [.]ΜΦΑ?, ἡ(μι-; no. 36: τ(έταρτον); no. 37: τέ(ταρτον) retrograde; no. 39: τέ(ταρτον); no. 44: δι(στάτηρον)?; no. 45: ΔΩ; no. 47: ΣΣΣ (= τριστάτηρον?); no. 49: ἡ(μιστάτηρον)?; nos. 50/51: E; no. 70 (Ionia?): Ἀριστό bust of Artemis νικος; no. 74: ἔτους σ' μηνὸ ς Δύστρ(ο) υ [another υ after the month name?; cf. above no. 78 from Smyrna Corsten]. – Hellenistic/Imperial: nos. 40/41: ὄ(γδοον)?; nos. 42/43: Δ; no. 54: sign for 2 drachms? no 77: on the surface Χ | ἔτους β' ἀγροραν|ομοῦντος | Ν[. .]αιου | τέταρτον [we read from the ph Scheibelreiter-Gail; ΑΓΟΡΑ|ΜΥΝΤΟΣ. ed.pr.]; on the bottom δη(μόσιον); no. 80: NEPNI (incised). - Late Hellenistic/(early) Imperial: no. 52: B; no. 71: HMI; no. 75: inscription of 5 or 6 lines originally [...]ΜΕ(?)|ΝΕΔΗ|ΜΟ[.]Β Ο[Υ]ΛΒΗC|[Κ]ΟΔ|[...] [perhaps [...] Με|νεδή|μο[υ] β|ο[υ]λεύσ|ντ]ος [...]ν Corsten – Imperial period: no. 46: Ω; no. 72: six inscribed lines, of which only the first two are legible in part [?]ΥÇ? ΛΩΟΥ Η|- - - (the month Λῷος?); no. 82: λεί τρα α'; no. 83: λίτρα; no. 84: λ[εί] τ[ρα]; no. 85 reversed S in relief [or flat N?, Corsten]; no. 86: Γ; no. 89: on one face B, on the other Α Σ; no. 90 punched O, incised B; no. 91: on one face A, on the other ΕΝ[Β]|ΠΠΚ; no. 92: on one face ς, on the other face Λ[.]. Late Imperial period: no. 94: on one face ΑΞ (or ΑΖ) |ΤΕΡΠ|ΩΝΟC Β ℔ (for denarius?), on the other face T. 3rd-4th cent. A.D.: no. 88: ΙΑΟΠΑϽΗΙ?; no. 93: retrograde S on one face, on the other Λ[...]|ΙΟC|[...]; no. 98: denominational mark QY Γ; no. 99: denominational mark QY Γ, on the bottom M; nos. 100/101: denominational mark QY B; nos. 104-106: denominational mark QY A; no. 108: denominational mark I B (retrograde); nos. 109/110: denominational mark I B; no. 111 denominational mark ς. - 3rd-5th cent. A.D.: no. 103: on top denominational mark H, on the bottom Χ - 4th-6th cent. A.D.: no. 107: denominational mark M Λ I.

B. **Byzantine period (4th-7th cent. A.D.), from the Eastern Mediterranean/Aegean:**

Coin weights: no. 112 (from the province of Kütahya): denominational mark N I H; nos. 113, 115 from Samsun), 116: denominational mark N I B; no. 114: N ° I B; no. 117 (from Samsun): denominational mark N I; no. 118: denominational mark N H; nos. 119/120: denominational mark N H; nos. 121, 123, 125: denominational mark N° S; nos. 122, 124: denominational mark N S; no. 126: X, below A, above Ω; no. 127: denominational mark N E; no. 128: denominational mark H E; no. 129: denominational mark N Δ; no. 130: denominational mark Δ; no. 131: denominational mark N° Δ; nos. 132/133: denominational mark N and Δ; no. 135: denominational mark [N] Δ; nos. 136-138, 139 (excavated in Istanbul), 140/141, 143/144, 146: denominational mark N Γ; no. 142: denominational mark N° Γ; nos. 147, 148 (from Diyarbakır), 149, 150?, 151, 153: denominational mark N B; no. 152: denominational mark N° B; no. 154: denominational mark N° A; nos. 155, 157, 159: denominational mark N° ; nos. 158, 160-162: denominational mark N; no. 163: denominational mark S; nos. 183/184: denominational mark I B; no. 185: Δ on both faces; nos. 186-189: denominational mark H; no. 192: denominational mark N Λ S, on the bottom K or K-like motif; no. 193: denominational mark C Λ E; no. 194 (from Syria): denominational mark N° I H, monogram; no. 195: Christogram-like motif; no. 196: denominational mark N B; no. 198 (excavated in Istanbul): denominational mark N° S; nos. 199-201: denominational mark N S; no. 202: denominational mark N° Δ; nos. 204 (from Samsun?), 205 from Diyarbakır), 206, 208 (excavated in Istanbul): denominational mark N Γ; no. 207 (from Konya): denominational mark N° Γ; nos. 212-214, 215 (from Diyarbakır), 216/217: denominational mark N B; no. 219 (from Thrace?): denominational mark N°; nos. 220-226, 228/229, 231-233, 234 (from near Balıkesir?), 235: denominational mark N; no. 230: denominational mark N°; no. 236: X; nos. 238/239: denominational mark H; nos. 240/241: denominational mark N Δ; no. 242: denominational mark N Γ.

Commercial weights (5th-7th cent. A.D.): no. 243: denominational mark Λ Γ, in the outer zone Θεοῦ χάρις; no. 244 (excavated in Istanbul): denominational mark Λ [Α]; no. 245: denominational mark Λ Α; no. 246 (from Samsun): denominational mark Γ S; no. 247 (excavated in Istanbul): denominational mark Γ Γ; no. 248 (from Samsun): denominational mark Γ Γ; on the bottom a cruciform monogram, the bars of which end in H, QY, Θ, A, Δ; nos. 249, 251: denominational mark Γ Γ cross above; no. 250: denominational mark Γ Γ, cross above, X X below, between the borders Θεοῦ χάρις; on the bottom a cross with X above the denominational mark Γο Γ; no. 252 (from Magnesia ad Sipylum): discoid with inscription around the profile [...]ΩΝΘΕΙΑΝ Ρ Γ[...]; no. 253 (from Niğde): denominational mark Γ Β and Latin legend around it (Mauricius 584/585 A.D.); nos. 254, 255 (from Diyarbakır), 256/257: denominational mark Γ Β; nos. 258/259, 261/262, 268: denominational mark Γο Α; no. 260: denominational mark Γ Α; nos. 263/264, 266/267; Latin cross, flanked by denominational mark Γ Α; no. 265: on the upper surface a Latin cross, flanked by denominational mark Γο Α; on the bottom a cruciform monogram, the bars of which end in N, QY, K [rather KP, Corsten] and A Νικολάου? [in view of KP unlikely, Corsten]); no. 269: Latin cross, flanked by denominational mark Γ S; X in every corner of the square frame; no. 270: Latin cross, flanked by denominational mark Γ S; no. 271: denominational mark Γ Γ, cross above; no. 272: Latin cross, flanked by denominational mark Γ Γ; no. 273: Latin cross, flanked by denominational mark Γ Γ, Θεοῦ [χ]άρις dispersed above; no. 274: denominational mark Γ Β, cross above, in the outer margin Θεοῦ χάρις; no. 275: Latin cross, flanked

by denominational mark Γο Β; no. 276: Latin cross, flanked by denominational mark Γ [Β?]; no. 2[illegible] (excavated in Istanbul, perhaps from the Propontis Region): Β; no. 278: denominational mark Γ Α; nos. 279, 280 (perhaps from Samsun): denominational mark Γο Α; no. 281: Latin cross, flanked by denominational mark Γ Α; no. 282: Latin cross, flanked by denominational mark Γο Α; nos. 283-284, 285 (from 'Balkans-Thrace-Anatolia'): denominational mark Γο Α; nos. 286, 288: denominational mark Γο Α; no. 287: denominational mark QY Α; nos. 289/290: denominational mark Γ Α; nos. 291-293: illegible denominational mark; no. 294: denominational mark Γ [Γ]; no. 295: denominational mark Γο Β; no. 296: denominational mark Γ Α; no. 298: monogram.

1881. **Weights in Istanbul, Pera Museum, 4th cent. B.C.-Late Antiquity.** Cf. *SEG* LXII 1959. O.Tekin, *Suna and İnan Kıraç Foundation Collection at the Pera Museum. Part 1. Greek and Roman Weights* (*Corpus Ponderum Antiquorum et Islamicorum. Turkey* 3; Istanbul 2013) presents a catalogue of 635 weights (ph.), arranged chronologically and grouped according to the Greek and the Roman system respectively; their provenance is often unknown. Many of them are inscribed. We arrange them here in *SEG*'s geographical order (where possible) and do not try to reproduce monograms nor letters written in unusual forms. [For more weights see our lemma no. 1880 with further references, Corsten.]

A. Greek system, weights with ethnic or civic badge: Athens (or imitation), 4th cent. B.C. or Hellenistic: no. 1: M N A scattered in field (μνᾶ) – **Lysimacheia:** no. 2 (late 4th/3rd cent. B.C.): on the obverse Λ-υ(σιμαχέων), on the reverse a scratched monogram (M+N+A = μνᾶ); no. 3 (**Lysimacheia?** Hellenistic): Λυ(σιμαχέων)? – **Byzantion?**, 4th-3rd cent. B.C.: nos. 4/5: Y inscribed within Π – **Hephaisteia on Lemnos?**, Hellenistic/Imperial: no. 71: ΗΦΑ – **Ephesos**, Hellenistic: no. 53: μ-ν[ᾶ]; no. 54: μ(νᾶ) between a monogram above and a bee below; no. 55: ἡ(μί-); no. 56: τρ(ίτον); no. 57: τ(έταρτον); no. 60: τέ(ταρτον); no. 61: ἑ(κτημόριον) – **Ephesos?**, Hellenistic/Imperial: no. 58: τέ(ταρτον) retrograde; no. 59: τέ(ταρτον); no. 62: ἑ(κτημόριον), monogram. – **Kolophon?**, Hellenistic: no. 52: μ(νᾶ) – **Miletos**, Hellenistic: nos. 63-69: monogram Μι(λησίων); no. 70: monogram Μι(λησίων). ΓΤ Ε – **Smyrna**, Hellenistic: no. 51: Ζμυρ(ναίων) – **Kyme**, Hellenistic: no. 38: Κ-υ(μαίων), ἡ(μί-); nos. 39-40: Κ-υ(μαίων). – **Myrina**, Hellenistic: no. 41: Μ-υ(ριναίων), Γ; nos. 42, 44/45, 48/49: Μ-υ(ριναίων); no. 43: on the obverse Μ-υ(ριναίων), on the reverse μ[ν]ᾶ?; no. 46: [Μ-υ](ριναίων); no. 47: Μ [υ](ριναίων τ(έταρτον?) – **Abydos**, Hellenistic: no. 33: Ἀβυ(δηνῶν) – **Alexandreia Troas, Hellenistic:** no. 35: Ἀλε(ξανδρέων) τα[ρ](τημόριον?); no. 36: Ἀλε(ξανδρέων) **Antandros?, Hellenistic:** no. 37: ΑΝΤΑΝ **Lampsakos or Adramyttion**, Hellenistic: no. 29: ἡ(μί-); hippalectryon with a circular countermark a rectangular object (a sling?) and Κ; no. 30: four letters, only Ο and Δ legible (ὅ[γ]δ[οον]?). – **Kebren?** Hellenistic: no. 32: Κ-Ε **Kyzikos**, Hellenistic/early Imperial: no. 6: Κυζι(κηνῶν) | μνᾶ; no. 7: Κυζι(κηνῶν) | ἡμί(μναιον); no. 8: δημό(σιον); no. 9: denominational mark τ(ρίτον)?; no. 10 (Kyzikos? τρ(ίτον) or τρ(ιτημόριον); no. 12 (Kyzikos?): Τ or Τ[Ε] for τέταρτον; no. 13: τρισ(τάτηρον) | Κυζι(κηνῶν); no. 14: Κυζι(κηνῶν) ' διστ(άτηρον); no. 15: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 16: δι[σ]τά|τηρο(ν); no. 17 (Hellenistic): Κ[υ]ζ(ικηνῶν), below δύο (στατῆρες); no. 18: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 19: Κυζ(ικηνῶν) | στα(τήρ); no. 20: Κυζ(ικηνῶν), below illegible inscription (CTA? retrograde); no. 21: Κυζ(ικηνῶν) | στα(τήρ); nos. 22/23: Κυζι(κηνῶν) | ἡμι(στάτηρον); no. 24: Κυζ(ικῆνων) | ἡμ(ιστάτηρον); nos. 25/26: Κυζι(κηνῶν) | ἡμισ(τάτηρον); no. 27: Κυζ(ικηνῶν) ' ἡμι(στάτηρον); no. 28: Κυζ(ικηνῶν ἡμισ(τάτηρον) – **Unknown city**, Hellenistic: no. 34: [δ] ε(μόσιον)

B. Greek system, weights without ethnic: Athens, 5th/4th cent. B.C.: no. 83 (or imitation or fake?): on the obverse hε(μιστάτηρον), on two edges δεμόσι ον. – **Aegean**, Hellenistic: nos. 85/86: ἑ κ τημόριον); no. 100: Δ, illegible letters in the other corners, perhaps δεμό(σιον)?; Μ?, [Η(εμί)]? Athens?); no. 102: δ-ε-μ-ό(σιον), ἡμ[ί-τ]·ρι(τον) (Ionia or Athens?); no. 103: (δ)[εμό(σιον)]. **Eastern Mediterranean/Aegean**, Hellenistic: no. 89: ἡμι(μναῖον) and monogram; no. 91: Β (Bargylia, Bargasa?); no. 110: ἡμ[ι(μναῖον)?]; no. 163: σ(τατήρ); no. 168: Α Δ (for Adramyttion?) – **Eastern Mediterranean/Aegean**, Hellenistic/Imperial: no. 131: Λ; no. 150: τ(έταρτον) or τ(εταρτημόριον); no. 151: ογι δοον); no. 152: Μ?; no. 158: ἡ[μισ(τάτηρον)?]; no. 162: retrograde Z for 7 or 6; no. 167: τέταρτον (retrograde). – **Eastern Mediterranean**, Hellenistic: no. 157: [.]ΑΠΙΑC

C. Greek system, weights with unit marks only: Aegean-Thrace-Anatolia, Hellenistic/Imperial: no. 244: Κ Δ – **Eastern Mediterranean/Aegean**, 4th cent. B.C.-Hellenistic: no. 180: Γ; no. 182: μ[ν]ᾶ; no. 233: ΕΚ (Kebren?). – **Eastern Mediterranean/Aegean**, Hellenistic: no. 197: (τέ)ταρτον; nos. 338/339: -[illegible] (1 drachm); no. 345: Η (for hemisyhemitetarton, i.e. one sixteenth of a stater?); no. 356: σ(τατήρ?); no. 357: στα(τήρ) | below ΒΝ; no. 360: ΕΤ-Η (year eight? or ΕΤ refers to an ethnic, Η to a unit?). – **Eastern Mediterranean/Aegean**, Hellenistic/Imperial: no. 181: μ(νᾶ); no. 183: Μ for μ(νᾶ) or monogram Μ+Ι for Μιλησίων; no. 184: μ(νᾶ), three circular countermarks with identical monograms; nos. 185-187: μ(νᾶ); no. 188: [Τ+]Μ-Ρ [or Μ only, the other traces originating in a flawed stamp?, Corsten]; no. 189: τρί(τον); no. 190: τέ(ταρτον), circular countermark with monogram; no. 191: τέ(ταρτον); no. 192: retrograde ΤΡ τρ(ίτον)?); nos. 193/194: τ(ριτημόριον) or τ(ρίτον); no. 195: τ-ρ(ιτημόριον) or τ-ρ(ίτον); no. 196: retrograde τέ(ταρτον), monogram; nos. 198-203: ἡ(μιμναῖον); no. 204: on the obverse τέ(ταρτον) in relief. CY incised later, on the reverse an incised Δ; no. 205: τ(έταρτον); nos. 206-208, 211, 214, 216: τε ταρτον); no. 209: [τ]έ(ταρτον); no. 210: on the obverse τέ(ταρτον), on the reverse incised Χ; no. 212: ΕΙΡ or ΓΑΡ; no. 213: ΕΤ (retrograde); no. 215: τ-ρ for τ(έτα)ρ(τον) or τ(ετα)ρ(τημόριον); no. 217: τε ταρτον); no. 218: τ(έταρτον); no. 219: monogram ΤΡΟ (for τέταρτον?); no. 220: on the obverse ΑΡ|ΤΕ Αρτε(μις) or an ethnic or ΑΡ (abbreviated ethnic) | τέ(ταρτον)), on the reverse traces of letters; no. 221: τα(ρτημόριον); nos. 222, 224/225: π(εμπταῖον) or π(εμπταῖον μόριον); no. 223: πε(μπταῖον) or πε μπταῖον μόριον); nos. 226-231: ἑ(κτημόριον); no. 232: Ε or ΚΕ; no. 234: ἑκ(τημόριον); no. 235: ΗΡ (= 108 or year or ethnic?); no. 236: γο-οδ (– ὄγ·δο(ον)); no. 237: ὄγδ(οον); nos. 238-240: ὄγ(δοον); nos. 241/242: Κ; no. 243: Λ; no. 245: Δ Δ; no. 246: Κ; nos. 247/248: Ι Γ; no. 249: ΔΗ ΜΗ for 'public', cf. δεμόσιον; no. 250: Δ for δ(ημόσιον) or '4'; nos. 251-269: Δ for δ(ημόσιον) or δ(εκάτη); nos. 271-281: Δ for δ(ημόσιον) or δ(εκάτη) or δ(εκάδραχμον); no. 282: ΔΙ for δ(ραχμαί) ι' or δι(στάτηρον); nos. 284-291: Η; nos. 292-294, 316/317: Δ (– tetradrachm); nos. 295-298, 308-313, 323-327: Β (= didrachm); no. 299: Η (– 8 drachmai); nos. 300-303: π(εντάδραχμον); nos. 304-307: Ε (– 5 drachms); no. 314: τ(ετράδραχμον); no. 315: Ι for one tetradrachm; nos. 318-320: Γ (= tridrachm); no. 321: ΔΓ (= tridrachm); no. 328: monograms on both sides; below one of these, ΧΒ (– 2 chalkoi?); no. 329: δ(ίδραχμον); nos. 330, 331: on both faces δ(ίδραχμον); nos. 340-343: Α (1 drachm); no. 344: Κ (20 obols); nos. 346-348, 350-352: τρι στατηρον); no. 349: τρ(ιστάτηρον); nos. 353-355: τ(ριστάτηρον); nos. 358/359: ἡ(μί-?).

D. Greek system, weights with monogram stamps, Eastern Mediterranean/Aegean, Hellenistic/Imperial: no. 361: semicircular punchmarks with illegible letters (Μ?); nos. 362-369: monograms.

E. Greek system, miscellaneous bronze weights, Eastern Mediterranean/Aegean, Hellenistic/Imperial: no. 372: ΑΥ; no. 376: Πολι|άδος; no. 380: on the obverse ΙΦ or ΦΙ, on the reverse CIA.

F. Greek system, plain lead weight, Eastern Mediterranean/Aegean, Hellenistic/Imperial: no. 407: incised I and A.

G. Roman system, litra and its multiples/subunits: Ephesos, Imperial period: no. 423: on the obverse λεί|τρα, on the reverse Ἐφε(σίων) – **Smyrna?, Imperial period: no. 409,** republished by P.Weiß, *ZPE* 200 (2016) 259 no. 3 (ph.), whose reading we follow: on the obverse ἱππά|ρχο|[υ]; below a control stamp inscribed M(ᾶρκος) Βελ[ή]|νιος Ἀν|τισθέν(ης)| ἵππ(αρχος), on the reverse M(ᾶρκου) Βελ(ηνίου) | Ἀντισ|θένο|υ[ς]; no. 415, republished by P.Weiß, *ibid.* 261/262 no. 6 (ph.), whose reading we follow: on the obverse M(ᾶρκου) Βει(βίου?) | Ῥουφε[ῖ]νου, in the lower right corner a square control stamp inscribed Μά(ρκου) Βει(βίου?) | Ῥουφεί|[ν]ου [ιππ|άρχου], on the reverse ἱπ|πάρ|χου; no. 510, republished by P.Weiß, *ibid.* 262 no. 7 (ph.): square stamp with Οὐλπί|ου Ἀγα|θία | ἱππάρ|χου. **Thyateira, ca. 150-250 A.D.: no. 417,** republished by P.Weiß, *ibid.* 263/264 no. 8, whose reading we follow: on the obverse λί(τρα) α', on the reverse Αὐρ(ηλίου) Ἑρ|μαγ[ό]ρου | ἱππάρ|χου – **Nikomedeia Imperial period: no. 408 (250 A.D.): *SEG* LV 1386; no. 413 (270-275 A.D.),** republished by R.Haensch P.Weiß, *Chiron* 44 (2014) 522-524 no. 23, whose reading we follow: on the obverse [ἔ]του(ς) | δ' τοῦ κυρ|ίου ἡμῶ|ν Α(ὐκίου) Δομ(ιτίου) Α|ὐρηλιανοῦ, on the reverse ὑ|πα(τεύοντος) | Λ(ουκίου) Οὐ|αλ(ερίου) Α|[μ]ιλιαν||οῦ, ἀγ(ορανομοῦντος) ΚΟ[Κ (or ΚΟΡ) | Χρήστου; no. 418 (255/256 A.D.): *SEG* LV 1387; no. 419, republished by R.Haensch, P.Weiß, *ibid.* 518-522 no. 22, whose reading we follow: on the obverse ἔτους β' | Αὐτοκράτ|ορος Κ[αίσ]αρος Μ(άρκου) | Αὐ[ρηλίου] Ἀντω||νίνου Εὐσεβοῦ(ς) | Εὐτυχοῦς Σεβα|στοῦ, ἀγορα|[α, on the reverse ὑπατεύοντο|ς τῆς ἐπαρχείας | Κ(υΐντου) Ἰουνίου Δεκίμου Κ υντιανου ἀγ(ο)|ρανομοῦντο(ς) Μ(άρκου) Κειωνίου | Ποντίου Λαι|λιανοῦ, λείτρα; no. 438 (193-197 A.D.): *SEG* LV 1385. – **Eastern Mediterranean/Aegean, Imperial period: no. 410:** on the obverse λ[εί]|τρ|α, on the tab a circular stamp inscribed Μη|τρο|δώρου; **no. 411:** on the obverse ἡμί[λει]|τρον, on the reverse [...]ΝΟ'ΟΥ ΕΙ[Κ|Ε']|ΣΙΟΥ|[Α]ΓΟΡΑ|[.]ΟΜ [[...]νο|ου Εἰ[κ|ε]|σίου | [ἀ]γορα|[ν]ομ(οῦντος), Scheibelreiter Gail]; no. 414: on the obverse A (?), on the reverse ἐπὶ Α[.]ΕΡ|[..]ΙΔΟΥ Ἑ|ρ[μίου] ἀ|γορανό|μου; **no. 416:** on the obverse λεί|τρα; no. 420: on the obverse λε|[τρα, on the reverse Αὐρ(ηλίου) [.....|....]ΚΑ Γ[...]C[ἀγο[ρ]α|νομο[ῦ(ντος)], [from the majuscule text, Scheibelreiter-Gail]; **no. 421: on the obverse** in the upper part ΑΥΡ ΧΡΥCΟΠΑΙ[C] | ΑΓΟΡΑ[Ν]ΟΜΟ[.], in the lower part [ΑΥΡ] ΧΡΥCΟΠΑΙ[C] ΑΓ[ΟΡΑ]ΝΟΜΟ [the name Χρυσόπαις seems to be known only from Phrygia (*MAMA* IX 109; Aizanoi?; cf. als Χρυσοπαΐος in Termessos (*TAM* III.1.220); here perhaps rather in the genitive: Αὐρ. Χρυσόπαι[δ(ος)] ἀγορα ν|ομ or ἀγορα[ν]ομοῦντος on the obverse, and sim. on the reverse, Corsten]; nos. 422, 424: λε|[τρα | α'; no. 425: λε τρα no. 428: A (ι?) above P and Ω; no. 430: λίτρα; nos. 435/436: λείτρα; no. 437: [λ]εί[τ]ρα; no. 441 (180-192 A.D.): on the obverse ἡμί λει|[τ]ρον, on the reverse κυρί|ου Κο|μόδου; **no. 442:** on the obverse ἡμίλι|τρον, on the reverse [..]ΛΠ [.]ΟΥΜ ΝΟC ἀ'[γ]ορα(νόμος)]; no. 443: [ἡ]μίλιτρο(ν); no. 444 ἡμίλ|ειτρ(ον); no. 445: ἡμίλ[ι]|τρα; no. 446: ἡμι|λείτρι(ον); no. 447: ἡμ[ί]|λε[ι]τ|ρ[ον]; no. 448. [Ἡ]γο[υμεν]|ός, Πολ[υ] χρόνιο[ς], | Δύνατο[ς] ἀγορανο[ό]||μοι (Ephesos? cf. *SEG* XXXI 967); no. 449: on the obverse ἡμ[ί]|λε[ι] τρον, on the reverse [.].Κ|ΟΔΕ[...|.]ΤΟΥ; no. 450: on the obverse [ἡ]μίλι[τρ]ον, on the reverse [.]ΦΛ|ΚΛΗ[.]|ΔΩ; no. 454: E (= 5); no. 455: on the obverse Δ (= 4), on the reverse ΤΙΒ ΔΑC; no. 456: Δ? (4); no. 457: on the obverse Δ, on the reverse [...]|ΥΑΓ; nos. 461, 463/464. I (=3); no. 462: on the obverse Γ, on the edge a stamp with bearded head and [...]ΑΚ, on the reverse ΑΤ[...]|ΜΟΥ; no. 465: on the obverse Γ (= 3), on the reverse [.]Ι|ΙΟΥΛ|ΓΑΜΙΚΩ [[Τ]ι(βερίου) Ἰουλ τοῦ Γαμικ(ῶ)?; cf. a man with this name in Selinda (Kaisareia Troketta) in the reign of Antoninus Pius (*IGR* IV 1347; Corsten]; no. 466: on the obverse Γ (– 3), on the reverse ΔΙΟΓ|CΤΟΥ (?); **no. 467: on the obverse** Γ (3 on the reverse ΛΟΥΚΙ | ϹΑΔΒΙ [.]ΩΝ ΑΓΟΡΑ|ΝΟΜΟ[Ι] [rather ἀγορα|νόμο[ς], if ΛΟΥΚΙ is Λουκίτ[ος and the reading is correct, Corsten]; no. 468: on the obverse Γ (– 3), on the reverse [...]ΙΥΙΟΥ; nos. 469-471, 483, 486-490, 493: Β (– 2); no. 472: on the obverse Β, on the reverse ΑΥΔ|.ΑΤ; no. 473: on the obverse ΟΠ|Η or ΟΝ|Β?, on the reverse ΑΓΟ [obviously a form of ἀγορανόμος, Corsten]; no. 474: on the obverse ΟΠ|Η or ΟΝ|Β(?); no. 475: on the obverse Β (= 2), on the reverse Ο; nos. 476/477: on the obverse Β (– 2); no. 481: on the obverse Β, on the reverse ΑΤΙΑ.|ΥCΕΒ.|.....; cf. *SEG* XXXI 1629 [perhaps [Τ]ατιαγι[ο]ῦ κτλ.?, Corsten]; no. 482: on the obverse Β (= 2) and a circular stamp with monogram, on the reverse ΠΕ|ΛΟΥ; no. 484: on the obverse Β (= 2), on the reverse ΑΠΟΛ|ΛΩΝ ΟΥ (or Ἀπολίλων|ίου) [certainly Ἀπολ[λων[[ι]ου, Corsten]; no. 485: on the obverse Β (– 2), on the reverse ..Α|Υ • Τ|Ο[..] [L. 1: .ΑΔ; L. 3: clearly ΟΥ, Corsten]; no. 491: on the obverse Β (= 2), on the reverse [.]ΥΝ|[Μ]ΑΙ; no. 492: on the obverse Β (= 2), on the reverse ΠΙΚΑ|ΒΑ|ΡΟΥ; no. 494: on the obverse Β (= 2), on the reverse Γ; no. 495: Β̣ (= 2); no. 496: οὐ(νκία) β'; nos. 499-502: Λ (= 30); no. 503: on the obverse οὐν-, on the reverse -κία; nos. 504/505: Α (= 1); no. 506: on the obverse Α (= 1), on the reverse Τ; no. 507: Α? (= 1); no. 508: Α̣ overstamped with a square stamp with an illegible inscription; no. 509: on the obverse Α (= 1), to the right a stamp with stag and star inscribed [Μαρ]κέλλου ἀγ(ορανόμου) or ἀγ(ορανομοῦντος) ΠΑ, on the reverse ΠΑ (Ephesos?); no. 511: Χ; nos. 512-525, 527, 529-534, 536/537, 539, 541, 545, 547-549, 551, 553, 555-562: Α (= 1); no. 526: on the obverse Α (= 1), on the reverse Αὐρ(ηλίου) Ἰερ|λ(ίου) Στρα|τονεί'κου [the same person as the archiereus in *I.Magnesia* 197?, Stavrianopoulou]; no. 528: on the obverse Α (= 1), on the reverse Μ'Α|ΕΡΑ|ΥΦΙ; no. 535: on the obverse Α (= 1), on the reverse ΑΡΚΟ|ΟΥΛΚΙ; no. 538: on the obverse Χ, on the reverse Α (= 1); no. 540: on the obverse Α (= 1) and to its right a stamp with [ΦΙΛ?]ΟCΕΒ|ΑΝΟ|ΝΑC, on the reverse [...]Π[.]|ΝΑC|[...]; no. 542: on the obverse Α (= 1), on the reverse [.]C; no. 543: on the obverse Α (= 1), on the stamp on the tab ΑΥΡ ΜΟΣΧΙΟ[...] [a form of Αὐρ. Μόσχιος?, Corsten], to left and right M-A (for Magnesia?); no. 544: on the obverse Α (= 1), on the tab a stamp [.]Λ|ΓΟ, on the reverse ΠΛΑ|Υ•Τ.; no. 546: N with small inscribed ο, Α (= 1); no. 550: on the obverse Α (= 1), on the reverse ΕΦ (Ephesos?); no. 552: on the obverse Α (= 1), on the reverse Μ; no. 554: on the obverse Α (= 1), on the reverse ΑΛΦ|ΥΚΕ; no. 563: on the tab a stamp with [..]'ΜΕΛΙ.|ΝΟ; no. 564: on the obverse a stamp inscribed Μ|ΑΙΦΙ ΠΑΥ; on the reverse Μ; no. 565: on the obverse an obscure letter (S?) and a stamp with stag and obscure letters (OVIN[..]), on the reverse obscure letters (ΑΘ|ΙΕ?); no. 567: on the obverse a circular stamp with a bee in the center, around it Ἀπολ|ωνίο[υ] Βάρου Ἑρμ[ί|π]πο[υ], on the reverse Ρ; no. 568: on the obverse S (– semis), on the reverse ΣΚ; no. 569: on the obverse S, on the reverse ΑΡ; no. 570: on the obverse S, on the reverse Δ.φαν|του; no. 571: on the obverse S, on the reverse ΒΕ|Υ; no. 572: on the obverse S, on the reverse ΠΟ. no. 575: on the obverse S, on the reverse ΑΤ; no. 576: on the obverse S, on the reverse [.]Α; no. 578 on the obverse S and a stamp with obscure inscription, on the reverse ΑΙ; no. 579: on the obverse S, on the reverse ΥΛΟ|ΑΡΚ; no. 580: on the obverse S, on the tab a stamp with illegible inscription, on the reverse Φ or Ρ or Ο and Α; no. 582: on the obverse S, on the reverse ΤΕ; no. 583: on the obverse S, on the reverse ΦΑΝ ΤΙΩ'[...]; no. 584: on the obverse S, on the reverse [...]|ΑΥΡ [...]; no. 585: on the obverse S, on the reverse ΚΛ|ΛΗ; no. 586: on the obverse S, on the reverse [.]Κ; no. 588 on the obverse S, on the reverse Β•Κ; no. 591: on the obverse S, on the reverse Α (- 1); no. 592: on the obverse S, on the reverse ΑΤ; nos. 593-602: Λ (for 30 obols or for 'half'); no. 603: on the obverse Γο (semiuncia); no. 604: on the obverse Η (– 8 or ἡμιουνκία), on the reverse Π; nos. 605-608: on the obverse Η (– 8 or ἡμί-); no. 609: ΧΗ (8 χαλκοῖ?); no. 610: V or Λ; no. 611: Γ (- 3); no. 613: S (– half-nomisma?); no. 614: lunate E (– 5?); nos. 615-617, 624/625: Α; no. 618: V?; no. 619: on the obverse ⳩ and Β; no. 620: on the obverse Ж Β, on the edge ΤΗC? ΝΕΡΩΝ CΕΒ; no. 622: on the obverse illegible

letter or inscription, on the tab a stamp ΑΠΚ?|ΗΡΑ?; no. 623: on the obverse N with small inscribed o, B.

H. Roman system, weights made from coins, Eastern Mediterranean/Aegean, Imperial period: no 631: square weight, cut from a coin, with illegible legend; no. 633: square weight, cut from a coin of Elagabalus, on the obverse [Ἀντ]ωνεῖνος, on the reverse Athena standing to left, Θ[υατειρ]ηνῶν; no 634: round weight, punched with the reverse die of a coin of Silandus of the Severan period: Σιλανδέων.

1882. **Women. Hellenistic queens and royal couples.** S.G.Caneva, in M.A.Harder, R.F.Regtuit G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven-Paris-Walpole MA 2014) 25-58, discusses the position of Hellenistic queens based on poetry (Apollonios, Theokritos) and epigraphic evidence (Laodike: *SEG* XXXIX 1284 [Sardis]; LI 1003 [Teos]; *OGIS* 224; *I.Iasos* 4). C. argues that the trend of personalization of politics in the Hellenistic period enabled monarchic power for kings and queens 'to be represented as if it was founded on widely acknowledged values of reciprocity and moral commitment between the rulers and their subjects' (47). The introduction of female royal titles starting at the end of the 4th cent. B.C. did not mark a significant change in the representation of the queen's role within the royal couple, but marked the formalization of court protocol (for the larger argument that, during the early Hellenistic period the title βασίλισσα can refer to all female members of the royal house, see id., in V.Sebillotte Cuchet, S.Boehringer (edd.), *Des femmes en action. L'individu et la fonction en Grèce antique* [Paris/Athens 2013] 133-151, esp. 138/139). Third century queens were still mostly portrayed in poetry and even more so in inscriptions 'as acting in the field of personal diplomatic commitment and mediation between the king and his subjects, and/or as the embodied source of the legitimation and continuity of the royal house'. See also our lemma no. 1838.

ADDENDA ET CORRIGENDA

1883. **Corrections to *SEG* LI, LIV, LV, LVIII, LIX, LX, LXII, and LXIII.**

SEG LI, p. 897: *IG* II² 3114 is *SEG* LI 203, not *SEG* LI 20.

SEG LIV, p. 865 (concordances): read *IG* II² 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443 instead of *IG* I³ 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443.

SEG LV 1593(5): J.-S.Balzat points out to us that this inscription appears to be the same as the one printed in *SEG* LII 1594.

SEG LVIII 1451: This inscription (Prusa ad Olympum) is the same as *SEG* LIX 1416 (Apollonia on the Rhyndakos). Cf. now S.Aybek, B.Dreyer (edd.), *Der Archäologische Survey von Apollonia am Rhyndakos beim Uluabat-See und der Umgebung Mysiens in der Nordwest-Türkei 2006-2010* (*Orient & Occident in Antiquity / Orient & Okzident in der Antike*, vol. 2; Berlin 2016) 38/39 no. 2.1.4 (found in Hasanağa), who assign it to Apollonia on the Rhyndakos.

SEG LIX 1416: For this text see *SEG* LVIII 1451 (Prusa ad Olympum). The inscription has now been republished in S.Aybek, B.Dreyer (edd.), *Der Archäologische Survey von Apollonia am Rhyndakos beim Uluabat-See und der Umgebung Mysiens in der Nordwest-Türkei 2006-2010* (Berlin 2016) 38/39 no. 2.1.4, who assign it to Apollonia on the Rhyndakos.

SEG LX 987: The article summarized here was published in *Cuadernos de Filología Clásica* 20 (2010), not in J.Calero Secall, in *Homenaje -- López Eire*.

SEG LXII: *Civic Priests* (used in lemmata nos. 26/27, 70, 109/110) = M.Horster, A.Klöckner (edd.), *Civic Priests: Cult Personnel in Athens from the Hellenistic Period to Late Antiquity* (Berlin 2012).

SEG LXII 1940: Instead of (see *SEG* 1883), read (see *SEG* LIV 1883).

SEG LXIII pp. 523/524: The lemmata nos. 554/555 (Gadara) are not in correct alphabetical order. Their position is between the lemmata nos. 1548 (Dor) and 1549 (Gazara). Also the lemma no. 556 (Hebron) is not in correct alphabetical order. Its position is betwen the lemmata nos. 1550/1551 (Gischala) and 1552 (Hippos).

I.A. NAMES OF MEN AND WOMEN

Α-- 715.13; 1036 app.cr.; 1230.2; 1336 E.II.10; Αὐρηλία Α-- 1258.1
Αβα 561, 1216
Ἄβαβος 549
Ἀβάσκαντος 1319
Αββικας 1186
Αβδαιος 665
Αβδας 1615
Αβεζεινας 509
Ἀβέρκιος 1242
Ἀβρουλεία 414 bis
Ἀγα-- 940
Ἀγαθάγητος 699
Ἀγαθαμερίς 339
Ἀγαθαρχίδης 571 app.cr.
Ἀγάθαρχος 571 app.cr.
Ἀγάθεια 195
Ἀγαθήμερος: Αὐρ. Πακιδιανὸς Ἀ. 1099.10
Ἀγαθήνωρ 522
Ἀγαθίας: Οὔλπ. Ἀ. 1881
Ἀγαθοκλείδης 704
Ἀγαθοκλῆς 629, 781, 818, 1336 C.3; 1382
Ἀγαθόπους 994, 1356
Ἀγαθός: Τ. Φλ. Ἀθηναγόρας Ἀ. 971
Ἀγάθων 288 B5; 308.3; 459 A.48/49; 818, 1873; Λεύκ. Κουσών. Ἀ. 467
Ἀγαπητός 800.4
Ἀγασίας 765
Ἀγγε-- 601(1/2)
Ἀγέλαος 459 A.24
Ἀγέμαχος 529
Ἀγέμων 529
Ἀγέπολις 560.23; Φλ. Ἀ. 560.21
Ἀγέστρατος 529, 818, 1003
Ἀγησίλαος 1357
Ἄγησις 529
Ἀγήτωρ 662.3
Ἀγίας 314
Ἀγλαΐς 1374(10) (Αὐρηλιανὴ Ἀ.)
Ἀγλούμβροτος 529
Ἀγνίας 165
Ἄγνων 137 A.29; 715.20
Ἀγορᾶναξ 529, 818
Αγουζακος (gen.) 570 B.4
Ἀγρεοφῶν 1821
Ἄγριος 529
Ἀγρίππας: Μ. Ἀ. 1334
Ἀγριππεινίλλα 807
Ἀγριππῖνα: Μινδία Ἀ. 938 app.cr.
Ἀγριππῖνος: Τιβ. Κλ. Ἀ. 1315 app.cr.
Ἀγρόθεος 1821
Ἀγροίτας 1821, 1873
Αδα 1166
Ἀδάμας 1824
Ἀδίστα 740
Αδουδας 1566 app.cr.
Αδουθα 1566
Ἄδραστος 841
Αεδδος 1621
Αεδος 1621 app.cr.
Ἀέροπος 459 A.41; 512 app.cr.
Αζεακος 570
Αζεος 1584
Ἀθαναγόρας 898.4; 902, 1336 A.11
Ἀθανάδωρος 898.3
Ἀθάναιος 663.45
Ἀθανασία 1539
Ἀθανόδοτος 529, 818, 1514
Ἀθάνων 339
Ἀθηναγόρας 855, 1238, 1336 C.7, E.I app.cr.; Τ. Φλ. Ἀ. 971; Τ. Φλ. Ἀ. Ἀγαθός 971; Τ. Φλ. Ἀ. Αἰλιανός 971; Τ. Φλ. Ἀ. Κορνηλιανός 971; Τ. Φλ. Ἀ. Κορνηλιανὸς Φουριανός 971
Ἀθήναιος 560.23; 1106, 1336 E.I.18; Οὔλπ. Ἀ. 1147 app.cr.
Ἀθηναΐς 882.6; Οὐλπία Ἀ. 1147.15; Οὐλπία Εὐφροσύνη Ἀ. 1147 app.cr.
Ἀθηνίων 73, 1596
Ἀθηνόβιος 9
Ἀθηνόδοτος 986
Ἀθηνόδωρος 572.4/5; 613, 631, 795, 1457 app.cr.; 1689

[illegible] 721
[illegible] Τεμέλλα
[illegible]
[illegible]
[illegible] Ἀρσινόη, Κάλη
Αἰλιανή: Φλ. Ἀτταλὶς Αἰ. 971
Αἰλιανός: Αἰ. Ἀσκληπιάδης Πολίτης 974 app.cr.; Αἰ. Πολίτης 974.15; Τ. Φλ. Ἀθηναγόρας Αἰ. [illegible] Φλ. Αἰ. Σωκράτης 1412
[illegible] 1602, 1778; cf. s.vv. Κάρπος, Νικη--, Νικηρατος, Νικηφόρος, Νικίας, Ὀνήσιμος, Πόπλιος
Αἰμιλιανός: Λ. Οὐαλέρ. Αἰμ. 1811
Αἰνίας 715.37; 1873
[illegible]
[illegible] 529
[illegible] 818
[illegible] 529
[illegible]
[illegible] 1216
[illegible] 1873
[illegible] 522
[illegible] Ῥοῦφος
[illegible] 411, 461
[illegible] 765
[illegible] 1132
[illegible] 529
[illegible] 601.3; 705
[illegible] 705
[illegible] 529
[illegible] 755
[illegible] 1336 B.I.7
[illegible] 715.23
[illegible] 1311.2
[illegible] 1873
[illegible] 1195 app.cr.
[illegible] 547
[illegible] 547
[illegible] 914
[illegible] 1563
[illegible] 1176, 1178 app.cr.; 1195
[illegible] 1631
[illegible] 1096
[illegible] 1077
Ἀλέξανδρος 138?, 194, 430, 444, 459 A.23; 467, 512, 572.7; 602, 672, 1059, 1097, 1176, 1188, 1196, 1270, 1302, 1336 C.13; Αὐρ. Ἀ. 1258.6; Μ. Ἀ. 1457 app.cr.; 1487, 1490, 1507, 1522, 1558, 1649, 1873; Μ. Ἄμπ. Ἀ. 418 A.3/4; Τ. Φλ. Ἀ. 369
Ἀλεξιάδας 529, 818
Ἀλεξίμαχος 529, 818
Ἀλεξίμβροτος 547
Ἀλεξῖνος 547
Ἀλέξιος 1742.7
Ἀλέσανδρος 1784
Ἀλικίδας 775
Ἀλκ-- 1336 E.II.17
Ἀλκείδης 522
Ἀλκέτας 602
Ἀλκιμέδων 1336 C.17
Ἀλκιμιάδη 1359 A.16 (ἡ καὶ Ἰασονίς)
Ἄλκιμος 459 A.23; 1119, 1359 A.2, 5, 9/10, 16
Ἀλκισθένης 164, 324 (Ἀλκισθένες)
Ἀλλήιος cf. s.v. Ἐπίκτητος
Ἄλλιος 1742.3/4
Αλλυ-- 1047
Ἀλπαλῆ 914
hάλτιμος 226
Ἀλυπία 1299 app.cr.
Ἀλυπίδης 1299
Ἀλύπιος 1299 app.cr.
Ἀλυπίων 1299 app.cr.
Ἄλυπος 1299 app.cr.
Ἀλφηνή cf. s.v. Κλεοπάτρα
Ἀμάνιτος 775
Ἀμβικάτος 459 B, app.cr.
Ἀμέθυστος 1824
Ἀμεινίας 1873
Ἀμια 1203
Αμιαζενις 509
Ἀμιάτωρ 439
ΑΜΙΛΛΙΟ- : Ἰουν. Α. 1108.4
Ἀμίλλιον?: Ἰουν. Ἀ. 1108 app.cr.
Ἀμινοκ-- 360
Ἀμμαρους 1374(10) (ἡ καὶ Παύσιλλα)
Ἀμμία 1122, 1212

Ἀμμιανός 1229.10; M. Αὐρ. Ἀ. 1229.10; M. Αὐρ. Ἀ. Μενισκιανός 1237.5
Ἀμμιάς 997.3
Ἄμμιον: Ἰουν. Ἀ. 1108 app.cr.
Ἀμμώνιος 1336 B.II/D.11
Ἄμπιος cf. s.v. Ἀλέξανδρος
Ἀμυμόνη 1299
Ἀμύντας 397, 459 A.33; 1336 B.II/D; 1873
Ἄμφανδρος 705
Ἀμφιτέκτων 142 app.cr.
Ἀμφιτρίτη? 1019 app.cr.
Ἀμφίων 571 app.cr.
Αν-- 708.7; 997.1
Ἀναξαγόρας 529, 746.3; Αὐρ. Ἀ. 961
Ἀναξανδρίδης 69
Ἀνάξανδρος 529, 1873
Ἀνάξαρχος 1633
Ἀναξίβουλος 529
Ἀναξίλεως 709.6; 710.6
Ἀναξίπολις 986
Ἀναξίστρατος 663.64
Ἀναξίων 172
Ἄνασσα: Κλ. Ἄ. 1341.4; 1342.1; 1344.28; 1355.6
Ἀναστασία 1198
Ἀναστάσιος 1198 app.cr.; 1499, 1615 app.cr.
Ἀνδρ. 401
Ἀνδρεανός 439
Ἀνδρέας 439 app.cr.; 1337
Ἀνδρίας 278
Ἀνδρίσκος 461
Ἀνδρόβιος 1336 B.II/D.13, E.II.3
Ἀνδροκλῆς 1140
Ἀνδρόλας 1873
Ἀνδρόμαχος 997.2?, 6; 1383; Σεπτίμιος Ἀ. 1554
Ἀνδρόνικος 80, 387, 1318, 1341.3; 1342.1; 1355.6/7; Τιβ. Κλ. Ἀ. 1343(6); 1355.5; Φλ. Ἀ. 801
Ἀνδροσθένης 275
Ἄνδρων 818, 847, 1873
Ανεμος 1597
Ἀνθεστιανός: Κλ. Ἀ. 1074; M. Ἰούν. Ἀ. 1108.6
Ἀνθέστιος 1108 app.cr.
Ἀνθοῦσα 1195 app.cr.
Ἀνθράκιον 1824
Ἄνναια 459 B
Ἀννιανός: M. Οὐμμίδ. Ἀ. Κουαδρατιανός 1439
Ἄννιος 1174; cf. s.v. Μᾶρκος
Ἀννίων 609 app.cr.
Ἀνταγορίδης 711.6
Ἄνταλλος 761
Ἀντήνωρ 647.1/2
Ἀντιάναξ 705, 709.1; 710.1
Ἀντιγένης 137 A.6, 7
Ἀντίγονος 459 D; 1374(3, 10)
Ἀντίδωρος 1873
Ἀντικλῆς 120 app.cr.?
Ἀντικράτης 132.5
Ἀντίλοχος 560.26, 28
Ἀντίμαχος 818, 986, 1336 E.II.11; 1873; K. Οὐε λ. Ἀ. 1360.3
Ἀντιμένης 746.1
Ἀντίοχος 1156, 1597
Ἀντίπατρος 357 app.cr.; 529, 1333.4; 1336 E.II.5
Ἀντισθένης: M. Βελήν. Ἀ. 1881
Ἀντίστιος cf. s.v. Οὔνυστος
Ἀντιφάτης 692.3
Ἀντίφιλος 1873
Ἀντωνῖνος: Ἀ. Πυθόδωρος 254
Ἀντώνιος 1125, 1181 app.cr.; cf. s.vv. Ἀριστοκράτ; Ἄτταλος, Διογένης, Ἰδαγρας, Ἰουλιανός, Ρουφεῖνος, Ῥοῦφος
Ἀξιδαρις 638.5/6
Ἀπ-- 1336 E.II.25
Ἄπακος 411
Ἀπελλ--: Κλ. --ος Ἀ. 1425
Ἀπελλᾶς 755
Ἀπελλῆς 940
Ἄπερ: Φλ. Ἄ. 1364.10
Ἀπήμαντος 69, 715.31
Ἀπιάδας 775
Ἀπολ-- 898.1; 1029.3
Ἀπόλαυστος 1053
Ἀπόληξις 138
Ἀπολλᾶς 569, 1735
Ἀπολλόδοτος 947, 1336 C.9
Ἀπολλόδωρος 137 A.6; 709.6; 710.6; 765, 818
Ἀπολλοφάνης 1048, 1598
Ἀπολλω. 547
Ἀπολλω-- 1331.4
Ἀπολλων-- 1331.6
Ἀπολλωνίδας 1873
Ἀπολλωνίδης 547, 560.24; 929, 949.33; 1108.2; 1231 app.cr.; 1336 B.II/D.13/14; 1784
Ἀπολλώνιος 48? (Ἀπολ(λ)ώνιος); 397, 560.23, 26; 571 app.cr.; 602, 607, 761, 795, 841, 855, 890, 928, 957.2, 11; 964, 994, 1017.4, 10; 1028.7; 1029.3; 1044, 1120, 1229.8; 1231?, 1271, 1274, 1331.14; 1336 A.4, 11, B.II/D.8, 20-22, C.11, E.I.2, 9, II.13; 1350, 1380, 1413, 1424.8; 1873, 1881; Ἀπολώνιος Βάρος Ἑρμιππος 1881; Αὐρ. Ἀ. 997.13; Γ. Ἰούλ. Ἀ. 478; M. Αὐρ. Ἀ. 964, 1229.8
Ἀπολλῶς 1490, 1657/1658
ΑΠΠ.ΜΥΟΥΣ--? 1336 B.II/D.3
Ἀπφία 1078; Αὐρ. Ἀ. 1082
Ἀπφιας 843 B; 844, 846
Ἀπφιον 847, 849
Ἀπφιος? 858 app.cr.
Ἀπφους 1141
Ἀραενος 1336 C app.cr.
Ἀρατος 161?
Ἀρατοφανης 529
Ἀραγδα 1750.2/3
Ἀρ ειος 602
Ἀρε - 1336 E.II.16
Ἀρεδουσα 1195
Ἀρεσβινδος 1778
Ἀρεσκουσα 1195 app.cr.
Ἀρ κλειδας 314
Ἀρ ος 638 app.cr.
Ἀρ ς 818
Ἀρ σταγόρας 600 app.cr.; 663.48, 56, 58, 64, 74; 715.4
Ἀρ σταιος 816
Ἀρ στάναξ 529
Ἀρ στανδρος 650, 818
Ἀρ σταρχος 529, 940
Ἀρ στεας 678, 1336 B.II/D.3
Ἀρ στειδας 529
Ἀρ στείδης 66, 420(3); 1093
Ἀρίστιος 69
Ἀριστίων 312, 529, 818; Αὐρ. Ἀσκληπιάδης Ἀ.? 1088
Ἀριστο-- 88
Ἀριστόβουλος 882.7; 1336 C.13; 1374(4)
Ἀριστόγειτος 529
Ἀριστόδαμος 529
Ἀριστόδημος 1249, 1784
Ἀριστόθεμις 663.51, 55, 58, 73
Ἀριστοκάρτα 739
Ἀριστοκλείδας 902
Ἀριστοκλῆς 602, 695, 1249
Ἀριστοκλίδας 1873
Ἀριστοκράτη 1434
Ἀριστοκράτης 1047; M. Ἀντ. Ἀ. 172
Ἀριστόμαχος 69, 88, 529
Ἀριστομένης 180, 529, 663.64, 70; 711.2
Ἀριστομήδης 709.2; 710.2
Ἀριστονίκη 870.16
Ἀριστόνικος 1880
Ἀριστονόη 1327/1328.1 (ἡ καὶ Λυκία)
Ἀριστόνους 1311.7, 15
Ἄριστος 161
Ἀριστοτέλης 69, 715.38
Ἀριστοφάνης 715.39; 717, 896, 1330
Ἀριστόφιλος 663.51
Ἀριστοφῶν 132.13; 547, 711.1; 715.18
Ἀριστω-- 663.8
Ἀρίστων 3, 90.3; 529, 560.25, 28; 596(6); 602, 1336 C.10, E.I.8; 1589; Τ. Φλ. Ἀ. 560.22; Φλ. Ἀ. 560.21
Ἀριστώνυμος 625
Ἀρκαῖος 1728 app.cr.
Ἄρκαπος 411
Ἀρκάπους 411
Ἀρκεσίλαος 385(6/7); 1336 C.7, E.II.23
Ἀρκεσίλας 715.24
Ἄρκτος 1472
Αρμαις 1336 E.I.14; 1379
Ἄρμαλος 1825
Ἀρμένιος: Τιβ. Πωλλήν. Ἀ. Περεγρῖνος 1362/1363
Αρμενος 1336 C.19
Αρμοας 1297

Ἁρμόδιος 1331.16
Ἁρμονανις 1301
Ἁρνείων 355
Ἁρνίας 1873
Ἄρνιππος 130 app.cr.
Ἅρπαλος 422
Αρπιδοβας 1336 E.I app.cr.
Αρπουλας? 1309 app.cr.
Ἀρρενείδης 586.5
Ἀρριανός: Φλ. Οὔλπ. Ἀ. 1147.7
Ἀρρίφρων 66
Ἀρρουντιανός: Μ. Αὐρηλιανὸς Ἀ. 1229.13
Ἀρσάκιος 1566
Ἀρσένιος 1538
Ἀρσινόη: Αἰλία Ἀ. 1418 app.cr.
Ἀρταπάτης 1336 B.II/D.16, C.21, E.II.17; 1351, 1383
Ἀρτειμας 1262, 1731
Ἀρτείμης 882 app.cr.; 1336 B.II/D.8
Ἀρτεμ-- 1322.8
Ἀρτεμᾶς 1231
Ἀρτεμεις 1274, 1301
Ἀρτεμῆς 882.5; 1300, 1322 app.cr.
Ἀρτεμιδώρα 1057, 1651
Ἀρτεμίδωρος 397, 589, 795, 1054.3; 1077, 1336 B.II/D.7; Τιβ. Κλ. Ἀ. 795; Τ. Φλ. Ἀ. 795
Ἄρτεμις 1176
Ἀρτεμισία 676, 1235?
Ἀρτέμων 959, 1176, 1254, 1336 B.II/D.7, C.2, E.I.10; 1784, 1825
Ἀρτικάκονας 808 C app.cr.
Ἀρτώνδας 602
Ἄρτωριος cf. s.v. Μαρκιανός
Ἁρυασσις 911 app.cr.
Ἀρύββας 253
Αρυωθης 1691
Ἀρχ[...]ος 1873
Ἀρχαῖος 593, 1728
Ἀρχέδαμος 289.40; 290.15
Ἀρχέδημος 708.5
Ἀρχεκράτης 547
Ἀρχέλαος 417 bis; 459 A.24; 607
Ἀρχέλας 602
Ἀρχέμαχος 547
Ἀρχέμβροτος 529
Ἀρχέπολις 459 A.27
Ἀρχέστρατος 602
Ἀρχέτιμος 940
Ἀρχῆναξ 420(1)
Ἀρχίας 1408
Ἀρχίβιος 529
Ἀρχίδαμος 529, 883, 1873
Ἀρχιδίκη 397
Ἀρχίης 1873
Ἀρχῖνος 529
Ἄρχιππος 406
Ἀρχοκράτης 529
Ἄρχων 1873
Ἄσανδρος 635.9
Αση 1292
Ἀσίνα 546
Ἀσκλᾶς 1044, 1178 app.cr.; 1186
Ἀσκληπᾶς 1019
Ἀσκληπιάδης 167, 560.27; 684, 1026.5; 1027.2; 1137, 1797; Αἰλιανὸς Ἀ. Πολίτης 974 app.cr.; Αὐρ. Ἀ. Ἀριστίων? 1088; Μίνδιος Ἀ. 938 app.cr.
Ἀσκληπίδης 990.1; 1036, 1046
Ἀσκληπιός 990 app.cr.?; 1209
Ἀσσκληπιόδωρος 1873
Ἀστίη 695
Ἀστυάναξ 645
Ἀστυκρέων 711.4
Ἀστυμήδης 529, 645, 940
Ἀσυνκρίτιος 455
Ἀσώπιχος 331
Ἀσωπόδωρος 331
Ἀσωπόλαος 331
Ἀσώπων 331
Αταρυβης/-ος 1166
Ατας 1216
Ατατας 1216
Ατης 1216
Ἀτίμητος 1117
Ἀτροσώκης 1468

Ατταλίς 847-849; Αὐρ. Ἀ. 858.4; Φλ. Ἀ. Αἰλιανή 971
Ἄτταλος 459 A.24; 847-849, 1265; Τιβ. Κλ. Ἀντ. Ἀ. 858 app.cr.; Τιβ. Κλ. Ἀ. Ἰουλιανός 858.20
Ἄττας 522
Αττις 1166
Αττ.κός 1190
Αττ.νας 1873
Αττυα 411
Αὐγεατας 459 A.23
Αὐγουστάλις: Γ. Ἰούλ. Αὐγοστ. 1364.8
Αὐ.ιος cf. s.vv. Κέλερ, Λοῦππος, Φίρμος, Celer
Αὖλος 1613; Αὖ. Ἀφράνιος 888
Αὐξανουσα 1259
Αὐξενία 1194
Αὐξονις 1194 app.cr.
Αὐρηλια 997.11; 1257 app.cr.; cf. s.vv. Α--, Ἀπφία, Ἀτταλίς, Δόμνα, Ζώη, Ζωτική, Ἰασονίς, Λουκιανή, Μαξίμα, Μαρκία, Μαρκιανή, Μελιτίνη, Μηνοδώρα, Στρατονίκη, Τρυφω--, Χρύσιον
Αὐρηλιανή 1374(10) (Αὐ. Ἀγλαΐς)
Αὐρηλιανός: --ος? Αὐ. 1230.6; Μ. Αὐ. Ἀρρουντιανός 1229.12
Αὐρήλιος 1022 app.cr.; 1881; Ἰούλ. Αὐρ. 1509; cf. s.vv. Ἀγαθήμερος, Ἀλέξανδρος, Ἀμμιανός, Αν--, Ἀναξαγόρας, Ἀπολλώνιος, Ἀριστίων, Ἀσκληπιάδης, Ἀχιλλείδης, Γοῦρδος, Γρήγορος, Δάφνος, Δημήτριος, Διογένης, Διονύσιος, Δοῦλος, Ἐλπιδηφόρος, Ἐπάγαθος, Ἐπίκτητος, Ἑρμαγόρας, Ἑρμαῖος, Ἑρμόδωρος, Ἑρμόξενος, Εὔκαρπος, Εὔτυχος, Εὔφημος, Ζωτικός, Ἡρακλείδης, Θειρ--, Θρασέας, Θρασυλλάνιος, Ιμαν, Κολλήγας, Κράτερος, Λεύκιος, Λουκιανός, Μαρκιανός, Μᾶρκος, Μάρων, Μένανδρος, Μενισκιανός, Μῆνις, Μηνόδοτος, Μόσχιος, Νίκων, Π--, Πλουτίων, Σκοπελλιανός, Στρατόνικος, Στράτων, Τατιανός, Τρόφιμος, Τρύφων, Φρουγιανός, Χρυσόπαις
Αυτιας 318
Αὐτοκλῆς 184
Αὐτοκρατης 818
Αὐφίδις: Αὐ. Εἰρηναῖος 181
Αφεινιος 1006 bis; cf. s.v. Λούκιος
Αφθόνις 1461 app.cr.
Αφράνιος 1006 bis; cf. s.vv. Αὖλος, Λούκιος
Ἀφροδίσιος 443
Αφφια 1326
Ἄφφιον 997.14; 1048
Ἀχαιός 459 A.34
Ἀχιλλείδης: Λ. Σεπτίμ. Αὐρ. Ἀ. 944
Ἀχιλλεύς 1742.2
Ἀχόλιος 1240
Ἀχταλίων 571 app.cr.
Αψωβονιος 1507

Βαβεις 1254, 1256
Βάβιος 1657 app.cr.
Βαβίων 1657 app.cr.
Βαβου 1246
Βαβύρτας 1873
Βάβων 914
Βάκης 523
Βάλλαρος 914
Βαλλᾶς 914
Βαλλικῶν 914
Βάλλις 914
Βαλλίων 914
Βαναβηλος 1216
Βάρος: Ἀπολώνιος Β. Ἑρμιππος 1881
Βάρσυμος 1461 app.cr.
Βασιλείδης 964; Τ. Φλ. Β. 1345 A-C
Βασκίλας 445
Βάσος 1500
Βάσσος 964, 1176, 1825; Φλ. Β. 536.11
Βαστᾶς 914
Βάταλος 914
Βατιάς 914
Βατίνα 914
Βάτιον 914
Βατίς 914
Βατος 509
Βατύλη 914
Βατυλλίς 914
Βάτυλον 914
Βατώ 914
Βάτων 602
Βαύας 914
Βαῦς 914

Βδελλιανός 1824
Βείβιος cf. s.vv. Κρίσπος, Ῥουφεῖνος
Βειθυς 519
Βείριος cf. s.v. Φίρμος
Βειτᾶλις 482
Βελήνιος cf. s.v. Ἀντισθένης
Βελισάριος cf. s.v. Βιλισάριος
Βε(ν)νιος 1216
Βερίων 1436.30
Βηλιαβος 1500
Βηρυλλιανός 1824
Βήρυλλος 1824
Βιαλας 596(2)
Βίατος 715.41
Βιδις 1374(11)
Βίθυς 986
Βίκτωρ 1679
Βιλισάριος 1184
Βιλλᾶς 914
Βισανός 602
Βισθᾶς 914
Βίτι(ν)να 914
Βίτιον 914
Βίτταλος 914
Βιττάρη (or -ος) 914
Βίττη 914
Βίττων 914
Βι(τ)τώ 914
Βίων 69, 705, 715.36; 818, 1873
Βλαους? 1200
Βλαρθαρ 1750.1/2
Βλάσθος 602
Βλόσσιος 232
Βλόσων 232
Βόα 914
Βόας 914
Βοᾶς: Τιβ. Κλ. Ζωτικὸς Β. 1229 app.cr.
Βοΐσκος 560.25, 30; 1336 E.I.14; 1873
Βολλίων 687 app.cr.
Βοονγιων 1152.5
Βοστᾶς 69
Βο(τ)τᾶς 914
Βόταχος 602
Βοτῆς 914
Βοτίας 914
Βότιλλα 914
Βότων 914
Βουλαγόρας 895.2
Βουλακράτης 904
Βουλήκριτος 705
Βουλλίων 687 app.cr.
Βουταλῖνος 914
Βουτᾶς 914
Βόων 1152 app.cr.
Βρέτων 1825
Βρίθων 195
Βριχκων 1216
Βρισηΐανός 1142
Βρισηΐς: Ὀστιλία Β. 1142
Βρισίς 923 app.cr.
Βρόμιος 818
Βροτάχας 459 A.31
Βῦβις 775, 785
Βύβων 785 app.cr.
Βύτιος 244.3
Βωδορις 1216
Βωλλίων 687

Γαϊανή: Φλ. Γ. 1275 app.cr.
Γαϊανός 1203, 1585
Γάϊος 332. 612, 629, 1106, 1178, 1244, 1259 app.cr.
Γ. Ἑτρείλιος Ῥήγιλλος Λαβέριος Πρίσκος 1397.8; Γ. Ἰούλιος 1232; Γ. Ἰούλ. Ἀπολλώνιος 478; Γ. Ἰούλ. Αὐγουστάλις 1364.8; Γ. Ἰουλ. Δημοσθένης 1338.2; Γ. Ἰούλ. Ποῦλχερ 971; Γ. Ἰούλ. Ποῦλχερ Ποταμωνιανός 971; Γ. Ἰούλ. Σέλευκος 1099.3, 9; Γ. Ἰούλ. Σευῆρος 1174; Γ. Λικίνν. Μουκιανός 133; Γ. Μάρκιος 290.15; Γ. Ὀκ. Ῥοῦφος 289.39; Γ. Σαλλούστ. Κρίσπος Πασσιῆνος 664
Γαλάτης: Τ. Φλ. Ἡρακλείδης ὁ καὶ Γ. 795
Γάλλιος cf. s.v. Ποῦλχερ
Γαμικός: Τ. Ἰούλ. Γ. 1811
Γάμος 1428
Γελλίας 914
Γέμελλα: Ἀΐα Γ. 1352 app.cr.

Γεμίνιος 565; cf. s.v. Μαρκιανός
Γενθε-- 409
Γενθέας 409
Γένθεις 409
Γένθιος 409 app.cr.
Γερμανός 1590
Γεράντιος 1240
Γεώργιος 1200, 1545, 1778
Γη 1302
Γιελος? 1811
Γίνας 1873
Γλ-- 715.10
Γλαύκα 437
Γλαυκίας 1873
Γλαῦκος 709.4; 710.4; 1336 B.II/D.16, C.21; 1383
Γλαύκων 562, 1733
Γλιαλή: Φλ. Γ. 1275 app.cr.
Γλυκέα 1152.1
Γλύκων 1083 A/B; 1229.11
Γνᾶθις 775
Γναῖφα 771(2)
Γναῖος: Γν. Αὐίδ. Κέλερ (Ῥουτίλιος Λοῦππος) Φισκίλιος Φίρμος 889, 1314, 1316
Γνίφων 775
Γόκων 1166
Γοργίας 385(4); 618, 1788, 1873
Γόργιον 178
Γοργόνιος 1092.4
Γοργος 161?, 715.39
Γορνων 529, 818, 1742.1/2
Γοῦρδος: Αὐρ. Γ. 1387 app.cr
Γοατία: Σαλιηνὴ Γ. 922 app.cr.
Γραψας 698
Γρηγορος: Αὐρ. Γ. 1409
Γρῦττος 914
Γύγης 621 B
Γυγητος (gen.) 621 B

Δ– 1336 E.II.24
Δα - 738
Δαβυβας 1374(15)
Δαζιμος 755
Δαζος 755, 771(6/7)
Δαίδαλος 1374(5)
Δαϊμένης 513/514, 1873
Δαίσιμος 66
Δαλητράλις 523
Δάλιος 940
Δαμαίνετος 529
Δαμαρ-- 266
Δαμάτριος 663.46
Δαμο-- 601(4)
Δαμογένης 708.6
Δαμοθάλης 302
Δαμόθεμις 529
Δαμοκλῆς 529, 1873
Δαμοκράτης 143 app.cr.?; 529, 560.24; 1514
Δαμόκριτος 143 app.cr.?
Δαμόν(ε)ικος 1336 C.18; Σέξτος Δ. 466 bis
Δαμόστρατος 300
Δαμοφῶν 602, 682.2
Δᾶμυς 1873
Δάμων 529, 604 app.cr.
Δαος 1166
Δαστιδία cf. s.v. Σωσιπάτρα
Δαυοκᾶς 1825
Δάφνος: Αὐρ. Δ. 245, 1785
Δαχ-- 738
Δαψεμμας/ος 1378
Δαψυμος/ας 1378 app.cr.
Δειθράσης 715.42
Δεικ-- 1322.7
Δεικα-- 1322.8
Δείκανδρος 1322 app.cr.
Δειναίλας 502
Δείνιππος 163
Δεινόμαχος 602
Δείνων 704
Δεισδαζις 509
Δέκιμος: Κ. Ἰούν. Δέκ. Κυντιανός 1881
Δελφός 600 app.cr
Δεμ-- 481 B III
Δεξίδαμος 318
Δεξίερος 205
Δεξίλεως 8
Δέρδας 415.1-3

Δερκα-- 404 bis
Δερκίμαρος 459 C
Δη - 1336 E.II.7
Δηϊέταρος 1180
Δηϊόταρος 1216; cf. s.vv. Δηιέταρος, Δήταρος
Δημάδης 1221
Δημανθίς 1292/1293
Δήμαρχος 1336 A.9, E.I.4
Δημᾶς 839 app.cr.; 1120
Δημέας 715.47
Δημητρ-- 692.1
Δημήτρηος 1784; cf. s.v. Δημήτριος
Δημητρία 681, 1118
Δημήτριος 80, 428 app.cr.; 522, 795, 883, 1003, 1047?, 1119, 1259, 1262, 1336 A app.cr., B.II/D.14, 19, C.8, 10, 15, E.II.16; 1598, 1758, 1873; Αὐρ. Δ. 1257.1; cf. Δημήτρηος
Δημίβουλος 709.8; 710.8
Δημοκλῆς 183, 1873
Δημοκράτης 132.3; 137 A.18; 560.25
Δημόκριτος: Φλ. Οὔλπ. Δ. 1147.4
Δημοσθένης: Γ. Ἰούλ. Δ. 1338.2
Δημοστρατίδης 694 app.cr.
Δημόστρατος 694, 709.9; 710.9
Δημόφιλος 137 A.28; 183
Δημοφῶν 522, 708.3; 1643
Δημώ 924
Δήμων 77.11
Δημῶναξ 625, 715.37
Δήταρος 1203
Δι-- 1062
Διαγόρας 705, 1336 B.II/D app.cr.
Διαδουμενός: Κλ. Δ. 1236 A.7
Διδύμη 1667 (ἡ καὶ Θατρης)
Διδύμων 1873
Δικαίαρχος 1336 E.I.8 (Δικέ); 1873
Δικεβαλις 509
Δικήναις 509
Διλιπορις 1166
Διογᾶς 997.13
Διογείτων 8
Διογένης 397, 400 A; 400 B; 400 app.cr.; 560.23; 848, 1092.4; 1155, 1303, 1324.3; 1325.3; 1326, 1349, 1410; Αὐρ. Λεύκιος ὁ καὶ Δ. 1325 app.cr.; Κλ. Δ. 337; Τιβ. Κλ. Ἀντ. Δ. 858 app.cr.; Τιβ. Κλ. Δ. 848
Διόδοτος 66, 197, 1295, 1336 E.II.19; 1414
Διόδωρος 357, 522, 606 app.cr.; 1065, 1336 C.8, E.I.10, II.14; T. Φλ. Δ. 1239
Διοκ-- 316
Διοκλέδας 818
Διόκλεια 1021 app.cr.
Διοκλῆς 1021 app.cr.
Διομέδων 1873
Διομήδης 691, 1244
Διόνικος 1279, 1652
Διον[υσ--] 429
Διονυ-- 1367
Διονύσερμος 589
Διονυσία 1736
Διονυσίδωρος 1402 app.cr.
Διονυσίη 597
Διονύσιος 9, 194, 281, 385(5); 602, 683, 870.14-16, 1029.4; 1324 app.cr.; 1325.2; 1331.20; 1336 C.19; 1346.4; 1359 A.5, 17; 1367 app.cr.; 1426, 1641, 1687, 1873; Αὐρ. Δ. 997.5; Δ. Πάθας 222; Ἰάσων ὁ καὶ Διονύσις 1359 A.10; Κλ. Δ. 1357; Κορνήλιος Δ. 1363.9; M. Αὐρ. Δ. 1325.2; 1349
Διονυσόδ-- 137 A.35
Διονυσόδοτος 818
Διονυσόδωρος 587.3; 1402.9, 18
Διόνυσος 1641
Δῖος 1552
Διόσκορος 1783
Διοσκουρίδης 560.28, 30; 1057, 1336 A.10, B.I.4, E.II.4
Διότιμος 564, 1261, 1288.4-6; 1289/1290, 1294/1295, 1377
Διοτρέφης 1171
Διουρπανας 509
Διουρπος 509
Διοφάνης 1029.7; 1089
Διόφαντος 572.9; 818, 936.2; 1075, 1097, 1279, 1315.9-11
Δίυλλος 98.2
Δίων 101, 290.16; 818, 940, 957.3?, 11?

Δωξις 180
Δοκκαλος 1825
Δομέττιος 1544
Δομιτιανός: Κλ. Δ. Εὐάρεστος 545
Δομνα: Αὐρ. Δ. 1258.7
Δομνέκλειος 1176
Δομνη 1566
Δομνίλαος 1176
Δορκυλίδας 529
Δορκων 418 quater
Δοῦλος: Αὐρ. Δ. 1259
Δραβων 1825
Δρακόντιος 1472
Δρακων 1472
Δραλης 502
Δραπέτης 66
Δρομας 1873
Δυνατος 1881
Δωκευς 1825
Δωκίδας 1825
Δωκος 1825
Δωμάτερρος 1003
Δων.υσ-- 1204
Δωρ-- 98.9
Δώρητος: T. Δ. 1163
Δωριγένης 547
Δωρόθεος 418 bis; 459 A.23; 1666
Δωτειμη 695 app.cr.

Εβρος 1873
Εγνατιος 753 B, D
Εβδολίδας 745
Εθελων 1873
Ε αμενος 1825
Ε δοκριτος 689
Ε θ α 509
Ε καδιος 134 app.cr.
Ε κεσιος 1881
Ειρηνα 800.1
Εἰρηναῖος 1354; Αὐφίδις Εἰ. 181
Εἰσκύλαξ 1249
Εκατ-- 587.6
Εκαταία 721
Ἑκαταίη 718
Ἑκαταῖος 711.5; 721, 838, 879.3; 1374(15)
Ἑκατοκλῆς 596(3)
Ἑκατόμνως 838
Ελ - 940
ΕΛΑΙΙΝΑ 747.3
Ἑλένη: Σουλπικία Ἑ. 363
Ἕλενος 662.2'Ελευθέρα 1374(11)?
Ἐλουστρία 1200
Ἐλπιδηφόρος 456; Ἰούλ. Αὐρ. Ἑ. 1124
Ἐλπίδιος 440
Ἐλπίδις 284
Ἐλπίς 1357
Ἐμπέδης 929?
Ἐνβολίδας 745
Ενδαδις 1285
Ἔνδοξος 1751 A.4/5
Ἔντιμος 1751 A.4/5
Ἐντρέχι(ο)ς 1052
Ἐξακέστας 1370
Ἐξακεστίδας 746.2
Ἐξάκηστος 547
Ἐξάλλαξις 715.50
Ἐοήνιον 1825; cf. s.v. Εὐήνιον
Ἐπάγαθος 858.2; M. Αὐρ. Ἑ. 858.1, 3
Ἐπαίνετος 137 A.17
Ἐπάμων 602
Ἐπαφρᾶς 338
Ἐπαφρόδιτος 883, 1336 B.II/D.19; Τιβ. Κλ. Ἑ. 1342.13
Ἐπιγένης 899
Ἐπίδρομος 765
Ἐπίζηλος 137 A.34
Ἐπιθύμητος 1028.8; 1047
Ἐπικαρπία 1095
Ἐπικράτης 715.26; 773
Ἐπικρατίδας 1873
Ἐπικρίτα 1723
Ἐπίκτητος: Αὐρ. Ἑ. 577 B; Κύιντος Ἀλλήιος Ἑ. 222
Ἐπιμένων 1331.5
Ἐπίνικος 1336 E.I.11
Ἐπιτίμα 736

Ἐπιτιμίδης 695
Ἐπιφάνιος 1200
Ἐπίχαρμος 529
Ἐπίων 905
Επορηδοριξ 1176
Ἐρασίστρατος 1042
Ἔραστος 1821
Ἐράτων 522, 705
Ἐργοτέλης 1788
Ἐργόφιλος 1873
Ἐρεννία 1043
Ἐρκούλιος 173
Ἑρμαγόρας: Αὐρ. Ἑ. 1881
Ερμαδανας 1336 B.I.8
Ερμαδαπιμις 1336 E.I.17, II.6
Ἑρμάδας 1318
Ἑρμαδίων 1041 app.cr.
Ερμαδορτας 1336 B.II/D app.cr.
Ἑρμαῖος 1301, 1336 B.I.2; Αὐρ.? Ἑ. 1307.9; 1731 app.cr.
Ερμανδας 1336 A.4
Ερμανδειμις 1336 A.6
Ερμανδυβερις 1322 app.cr.
Ερμαπις 835
Ερμασορτας 1336 B.II/D.10, C.5, E.II.12
Ἑρμάφιλος 1379
Ερμενδαδις 1285
Ερμενηνις 1336 A.3, B.II/D.6
Ἑρμῆς 1042, 1226
Ἑρμησιανός 457
Ἑρμίας 427, 1318, 1336 B.II/D.18 app.cr.; 1873, 1881
Ἑρμῖνος 632 app.cr.
Ἑρμιόνη 809
Ἑρμιππος 712, 1229.12; Ἀπολώνιος Βάρος Ἑ. 1881
Ἑρμο-- 1037
Ερμοας 1336 E.I.2; 1350
Ἑρμογένης 795, 809, 818, 929, 1038, ; Τ. Φλ. Ἑ. 795
Ἑρμόδικος 253
Ἑρμόδωρος 1410
Ἑρμόκαϊκος 820
Ἑρμοκλῆς 560.23
Ἑρμοκράτεια 673
Ἑρμοκράτης 62, 704, 1256, 1336 E.I.12
Ἑρμόκριτος 704
Ἑρμόλυκος 1380
Ἑρμόξενος: Αὐρ. Ἑ. 1258.2, 6
Ερμοπλατας 1336 E.I.13
Ἑρμων 1297, 1335 app.cr.
Ἑρμώναξ 1336 B.II/D.2
Ερπιας: Ἰάσων ὁ καὶ Ερπιας 1327/1328.10
Ερπιδοβας 1336 E.I.13
Ἔρως 457, 572.6/7
Ἐρωτίων 794.2
Ἕσπερος 460.5/6
Ἑσφάνερος 1873
Ἑτρίλιος cf. s.vv. Πρίσκος, Ῥήγιλλος
Εὐάγγελος 137 A.9
Εὐάγριος 1201?; 1336 C app.cr.
Εὐαλκίδης 715.5
Εὐάμας 265
Εὐάμερος 305
Εὐανδρία 179
Εὔανδρος 1052
Εὐαρεστος: Κλ. Δομιτιανὸς Εὐ. 545
Εὐάρης 775
Εὔαρχος 602
Εὐβάμερος 276
Εὔβιος 8, 609
Εὐβούλα 1192
Εὐβουλίδας 1873
Εὔβουλος 1043
Εὐγειτονίδης 137 A.11
Εὔγειτος 1873
Εὐγνώμων 1082 (-ον)
Εὐδαίμων 205, 276
Εὔδαμος 529, 773
Εὐδάμων 773
Εὔδημος 1336 C.24; 1343(5); 1344.1; 1355.3, 13; Κλ. (Φλαουϊανὸς) Εὔδημος 1341.5, 18; 1342.2 11; 1343, 1344.2; 1355.4
Εὐδόξιος 1506
Εὐείδης 134 app.cr.?
Εὐέλθων 1336 C.5

Εὐήρατος 333
Εὐηθίδας 1873
Εὐηθίδης 459 A.40
Εὐήνιον 1825; cf. s.v. Ἑοήνιον
Εὔθοινος 137 A.16
Εὐθύδημος 210
Εὐθυδίκη 116, 117
Εὔθυδικος 49
Εὔθυκλῆς 210
Εὐθυκράτης 328
Εὐθυλλα 1192 app.cr.
Εὐθυμίδης 765
Εὔθυμος 276
Εὔθυμος 1043 app.cr.
Εὐθυμοῦς 1566
Εὔκαρπος: M. Αὐρ. Εὔκ. 1377
Εὐκλείδας 273
Εὐκλειων 602
Εὔκλεια 333
Εὐκλῆς 898.7
Εὐκρατᾶς 1200
Εὐκράτης 266, 489(1-3); 1200 app cr.
Εὐκρατίδας 529
Εὔκριτος 66
Εὐκτήμων: Λεύκ. Κουσών. Εὐ. 467
Εὐλάμων 808 B.1
Εὐλόγιος 1628
Εὐμένης 586.6-9; Τιβ. Κλ. Εὐ. 1109
Εὐμήδης 406
Εὔμηλος 1336 B.II/D.17
Εὐνάστα 344?
Εὔνεως 1070 app.cr.
Εὔνικος 843 B; 844-846
Εὔνομος 459 A.51; 1336 C.7
Εὔξας 162
Εὐπάλιος 1204 app.cr.
Εὐπόλεμος 601(4); 986
Εὐρυλλα 1192 app.cr.
Εὐρυσια 684, 1036
Εὐρησίβιος 586.1, 4, 7
Εὐρι- 375
Εὐρύδαμος 602
Εὐρυκλῆς 268
Εὐρύμαχος 1873
Εὔρυτος 736
Εὐσεβής 843 B; 844-846
Εὐστόγις 1566
Εὐτέρπων 403
Εὐτυχᾶς 276
Εὐτύχης 1200 app.cr.; 1386, 1567 app cr.
Εὐτυχία 1214, 1433
Εὐτυχιανός 1089
Εὐτύχιος 1200 app.cr.
Εὐτυχίς 276, 1200 app.cr.
Εὐτύχις 1200 app.cr.
Εὔτυχος 276, 1214, 1273; Αὐρ. Εὔ. 1214, 1273
Εὐτύχων 438
Εὔφημος: [Αὐρ./Κόϊντος?] Κόρτιος Εὔ. 934
Εὐφίλητος 90.2
Εὐφραγόρας 818
Εὐφραίνουσα 891
Εὐφράνωρ 8, 529, 746.3
Εὐφρίλλιος 708.4
Εὔφριλλος 715.48; 722
Εὐφρόνιος 602
Εὐφροσύνη 1734; Οὐλπία Εὐ. Ἀθηναῖς 1147 app.cr.
Εὐφρόσυνος 418 A.4, 7; 1358
Εὔφρων 905
Εὔφυλα 1192 app.cr.
Εὐχαρίδας 1873
Ἔφαλος 692.4
Ἔφεβος 997.11
Ἐχ-- 715.12
Ἐχέβουλος 529
Ἐχέδωρος 253
Ἐχεσθένης 688
Ἐχι– 940

Ϝαναξίδαμος 336

Ζάβαργος 612
Ζαβδεαθης 1621
Ζαιδος 1758
Ζαχχεος 1507
Ζερμουνδις 1336 A.8, E.II.21
Ζεῦξις 1311.22

Ζῆθος 560.19, 22, 27, 31
Ζηνοβία 671 app.cr.
Ζηνόδοτος 897, 986
Ζηνόδωρος 1505
Ζηνοφάνης 1400
Ζήνων 762; Φλ. Ζ. 801
Ζιουρις 509
Ζογολαβις 1166
Ζουκηγεσκος? 524
Ζουρας 509
Ζώη: Αὐρ. Ζόη 1299
Ζωΐλος 337, 458, 481 B V; 940, 1582, 1873
Ζώϊππος 818
Ζωΐς 930
Ζώσιμος 309, 1097, 1620 B
Ζῶσυς 1566
Ζωτᾶς 1153
Ζωτική 997.14; 1151; Αὐρ. Ζ. 923.7
Ζωτικός 997.15; Αὐρ. Ζ. 1257.2; Τιβ. Κλ. Ζ. Βοᾶς 1229 app.cr.
Ζώτιχος 986

Ἡγέας 715.42
Ἡγεμονίδης 1045 app.cr.
Ἡγησαγόρης 631
Ἡγησάνδρα 397, 400 B
Ἡγήσανδρος 397
Ἡγησίας 708.1
Ἡγησίπολις 709.5; 710.5
Ἡγησιππίδης 715.32
Ἡγήσιππος 715.36
Ἡγητορίδης 715.35
Ἡγίας 139
Ἡγουμενός 1881; Μίνδιος Ἡ. 938 app.cr.
Ἤγυλλος 877.5
Ἡδέα 397
Ἡδόνη 1568 app.cr.
Ἡδονικός 1568 app.cr
Ἡδόνιν 1568 app.cr.
Ἡδοῦς 1568 app.cr.
Ἡδύλος 560.29
Ἤλεις 1416
Ἡλιάδης 810
Ἡλιανός 1123 app.cr.
Ἡλίας 1582
Ἡλιόδωρος 606 app.cr.; 1315.9-11
Ἥλιος 1641
Ἡλλόυστριος 1200 app.cr.; cf. s.v. Ἰλλούστριος
Ἤπιος 1354
Ἥρα - 715.15
Ἡραγόρας 529, 714
Ἡραγόρης 586.4
Ἡράκης 285
Ἡρακλᾶς: Κλ. Ἡ. 1179
Ἡρακλείδας 602, 746.2; 1758, 1873
Ἡρακλείδης 625, 705, 709.9; 710.9; 715.28; 721. 932; Αὐρ. Ἡ. 1153, 1674; Τ. Φλ. Ἡ. 795; Τ Φλ. Ἡ. ὁ καὶ Γαλάτης 795
Ἡράκλειτος 715.50; 1353, 1655
Ἡρακλέων 560.4, 11; 1176; Τ. Φλ. Ἡ. 1228.5; 1731 app.cr.
Ἡρᾶς 715.29; 931
Ἡρίας 619
Ἡρόδωρος 596 app.cr.; 1353, 1784
Ἡροΐδας 560.19, 29, 31
Ἡρόστρατος 1336 E.II app.cr.
Ἡροφῶν 708.5; 709.1; 710.1
Ἡρῴδης 697, 721, 994, 1106, 1337
Ἡρωΐδας 571(4)
Ἡρωΐδης 1643
Ἡσυχία 1608
Ἡσύχιος 1172
Ἡφ– 571(7)
Ἡφαίστιος 599
Ἡφαστίων 1331.20

Θαάμαστος 635 app.cr.
Θαιμος 1614
Θάλ(λ)ασσο(ς) 547
Θάλεια 930
Θάλις 137 A.2
Θαλλεία 1209
Θαρσαγόρας 973
Θάρυψ 1873
Θατρης: Διδύμη ἡ καὶ Θ. 1667
Θεαγένης 1402.9, 19
Θεαγενίς 1153 (νν)
Θεαγκελος 137 A.9
Θεαγόρας 663.47, 54
Θεαρίς 1067 app.cr.
Θεαρος 1873
Θεάφιλος 1132
Θειβ– 503 app.cr.
Θειόδοτος 1545
Θειότιμος 623
Θειρ–: Αὐρ. Θ. 496
Θεῖτος 397
Θεμισ. 602
Θεμιστᾶς 1322 app.cr.
Θεογένης 522
Θεοδᾶς 722
Θεόδωρος 708.7
Θεοδόσι(ο)ς 1194
Θεοδοτος 400 app.cr.; 630, 877.2; 1873
Θεόδουλος 669
Θεοδώρα 1190
Θεοδωρητος 1163 app.cr.
Θεοδωρος 90.3; 722, 755, 877.5; 1204, 1582, 1778, 1873
Θεοκλῆς 549, 1336 B.II/D.9
Θεοκτίστα 1569
Θεομνάστα 344?
Θεοξενος 602
Θεοπεμπτος 1189 (Θεώπενπτος)
Θεοπομπος 522, 837
Θεόφιλος 602, 990.2; 1132, 1387
Θεοφόβιος 1154
Θεοχάρης 1045
Θερσαγόρας 1873
Θέρσανδρος 818, 1336 B.II/D app.cr.
Θερσυλῆς 1336 A.7, B.II/D.20, app.cr., E.II.24
Θερσιππος 1336 B.II/D app.cr.
Θεσπων 715.25
Θεσσαλός 1331.16
Θεστορίδας 775
Θεστων 755
Θεστωρ 1336 C app.cr.
Θευνειτος 620
Θευδοτος 1758
Θευδώρη 748
Θεύδωρος 773
Θευκλῆς 547
Θεύξενος 870.17 app.cr.
Θεύφιλος 1555
Θεωνίς 883
Θηρωνίδης 1336 E.II.10, 25; 1821
Θησεύς 1069; Κ. Οὐηρήν. Θ. 1069
Θίερος 403
Θιθι 509
Θιομνάστα 344?
Θοη 1660
Θουκυδίδης 105.6/7
Θρακίδης 604 app.cr.
Θρασέας 1336 C.16; 1873; Αὐρ. Θ. Θρασυλλάνιος 1230.3
Θρασύβουλος 1873
Θρασυδάμας 1873
Θρασύδαμος 529
Θράσυλλα: Φλ. Θ. Τατία 1228.6
Θρασυλλάνιος: Αὐρ. Θρασέας Θ. 1230.4
Θρασυμένης 396
Θρασύξενος 396
Θρέπτη 307
Θυς 1166
Θωμᾶς 1195 app.cr.; 1507, 1538

Ι-- 1322.7
Ιλη 1209
Ια 1044
Ἰαμαρας 1374(7, 9)
Ἰάνις 1198
Ιαννης 1557 app.cr.
Ἰασικράτης 529
Ἰασονίς: Ἀλκιμιάδη ἡ καὶ Ἰ. 1359 A.16; Κλ. Ἰ. ἡ καὶ Τατα 1315.2; Μαρκία Αὐρ. Χρύσιον ἡ καὶ Ἰ. 1359 A.2
Ἰάσων 175, 662.3; 818, 1327/1328.2; 1336 A.5, B.II/D.4/5, 12, 18, C.22, app.cr., E.I.5, II.9; 1346.3; 1380, 1415, 1561; Ἰ. ὁ καὶ Διονύσις 1359 A.10; Ἰ. ὁ καὶ Ερπιας 1327/1328.9; Τιβ. Κλ. Ἰ. 1315.1
Ιαυδας 1500?

Ἰδαγρας: M. Ἀντ. I. 1333.4
Ἰδαγροας 1333 app.cr.
Ἰδδούας 1825
Ἴδες 622
Ἰδησου (gen.) 622
Ιεννυς 1557.10, 19
Ἱέραξ 1472
Ἱερᾶς 1873
Ἱερεμίας 632 app.cr.
Ἱεροκλῆς 8, 940, 1336 E.I.6
Ἷερος 403
Ἱέρων 499, 529, 818, 1299
Ἷθαρος 1087
Ἰκαδίων 1633
Ἰκάριν 267
Ἰκέσιος 560.29, 30; cf. s.v. Εἰκέσιος
Ἴλάριος 1052
Ἷλαρος 560.26, 30
Ἰλλουστρία 1200 app.cr.; cf. s.v. Ἑλουστρία
Ἰλλούστριος 1200 app.cr.; cf. s.v. Ἡλλούστριος
Ιμαν 1216; Αὐρ. I. 1257.1, 3
Ἰμᾶς 818
Ιμβρασσις 911 app.cr.
Ιμενεια 1216
Ιμμα 1166
Ἰνγένους 365
Ἰνδός 975
Ιοανος 1482
Ιοεζαρος 1569 app.cr.
Ἰόλη 1209 app.cr.
Ἰόλλας 1263
Ἰουλία cf. s.v. Τραπάλη
Ἰουλιανή 1056 app.cr.; 1566, 1783
Ἰουλιανός 460.12/13; 1507, 1523, 1778; Σουλπίκιος Ἰ. 1631; Τιβ. Κλ. Ἀντ. Δισγένης Ἰουλιανός 858 app.cr.; Τιβ. Κλ. Ἄτταλος Ἰ. 858.20
Ἰουλιάς 1273
Ἰούλιος 460.4/5; 494, 1416; Αὐρ. Ἰούλ. Στρατόνεικος 1811; Τιβ. Ἰούλ. Γαμικός 1811; cf. s.vv. Αὐγουστάλις, Αὐρήλιος, Γάϊος, Δημοσθένης, Ἐλπιδηφόρος, Ποταμωνιανός, Ποντικός, Ποῦλχερ, Σέλευκος. Σεουῆρος. Τρόφιμος, Φίλος, Φρόντων
Ἰούλις 1742.5
Ἰουλίττη 1420 app.cr.
Ἰουνία cf. s.vv. ΑΜΙΛΛΙΟ–, Ἀμίλλιον, Ἄμμιον
Ἰούνιος: K. Ἰούν. Δέκιμος Κυντιανός 1881; cf. s.v Ἀνθεστιανός
Ἰούστη 482
Ἰουστῖνα 632 app.cr.
Ἰουστινιανός 632 app.cr.
Ἰοῦστος 482
Ἰπ(π.) 421 bis app.cr.
Ἵππαρχος 289.40/41; 715.44; 1873
Ἱππίας 1374(6)
Ἱπποκράτης 586 app.cr.; 818, 879.5
Ἱππόλοχος 1336 E.II.23
Ἱππομάχα 450 A
Ἱππόμαχος 177, 1336 C.6
Ἱππόνικος 1873
Ἱππόστρατος 422, 1873
Ιρ-- 1201
Ἱρμίας 1336 B.II/D.18
Ἰσαγόρης 715.33
Ἰσάκ 1697
Ἰσάκιος 1507
Ἴσακος 884.4
Ἰσίδωρος 1413; 1434, 1499 app.cr.; 1653
Ἰσκοπελλιανός 1218
Ἴσουος 638 app.cr.
Ἰστιεῖος 755
Ἰσχόλαος 458
Ἰσῶς 1664 app.cr.
Ἰταῖος 547
Ἰφικλῆς 1336 C.20
Ἰφικράτης 1311.2
Ἰωάννης 667, 906, 1187, 1189, 1310, 1420 (Ἰ{ε}οάνης); 1442 app.cr.; 1443.5; 1444.1; 1445. 1446 B.28; 1482 app.cr.; 1492, 1507, 1706; cf s.vv. Ἰάνις, Ιαννης
Ιωαννιος 1507
Ιωεζαρος 1569
Ιωναθας 1591
Ιωσηπος 1584

Κ– 715.11
Κ–λοι– 1336 B.II/D.19
Κάζικας 1382 app.cr.
Καικιλία: K. Λαμπρίς 337
Καικίλιος 337
Καικινιάδας 775
Καίλιος cf s v. Ὀνωράτος
Καλ– 1336 E.II.13
Καλαμυθίδας 195?
Κάλας 489(4-6); 1873
Κάλη 1209 app.cr.; Αἰλ. K. 1366
Καλλ– 74.3
Καλλιάδης 137 A.10; 895.7
Καλλιᾶναξ 529, 760 app.cr.
Καλλίας 418 bis; 596(4); 729
Καλλίγειτος 709.7; 710.7
Καλλικλῆς 288 A.4; 560.29; 1308
Καλλικράτης 275, 314, 529, 760 app.cr.; 1336 E.I.1; 1873
Καλλικρατίδας 529
Καλλίκρατις 282
Καλλίμαχος 163?
Καλλινόη 924
Καλλίξενος 760 app.cr.
Καλλιπ-- 137 A.26
Καλλιπίδης 137 A.17
Καλλίπολις 691
Καλλίππα 422
Καλλιππος 422, 1298, 1383
Κάλλιστος 376, 379
Καλλίστρατος 1873
Καλλιτέλης 895.1
Καλλιφῶν 459 A.46
Καλλίχα 1674
Καλλίχη 1674
Καλλιχος 1674
Καλλιχώ 1674
Καλλόας 1825
Καλος 1873
Καλπουρνιανός 1585
Καλῶν 746 app.cr.
Καμαρος 1200 app.cr.
Καμβαλᾶς 1825
Καμβαλος 1825
Καμπανός 1723
Κάνθαρος 1873
Καννωνός 137 A.36
Καπάρων 775, 1825
Κάππαρις 1825
Κάρανος 342
Καρδάμα 1825
Καρδαμίων 1825
Κᾶρος 1245 app.cr.
Κάρπος 161?, 1221; T. Αἰλ. K. 1366
Καρταδις 1336 B.I.5
Κασ. 451
Κασία cf. s.v. Μαξίμα
Κάσικας 1382 app.cr.
Κάσιος 1144 app.cr.; 1615 app.cr.
Κασμαιος 665, 1758
Κάστωρ 1336 C app.cr.; 1354
Κατίλιος 1784
Καύδιος cf. s.v. Τιβέριος
Καῦστριος 820
Καφισόδωρος 1873
Κειώνιος: M. K. Πόντιος Λαιλιανός 1881
Κέλερ: Γν. Αὐίδ. K. (Ῥουτίλιος Λοῦππος) Φισκίλιος Φίρμος 889, 1314, 1316; cf. s.v. Celer
Κερελλαῖος 1286 app.cr.
Κερκίνος 602
Κερμους 1303
Κέφαλος 205 app.cr.?
Κεφάλων 216
Κήρικος 1420 app.cr.
Κηφισόδωρος 1633
Κηφισοφῶν 137.A3
Κιδραμουης 1216
Κικᾶς 698
Κιλλάρα 914
Κίλλαρον 914
Κιλλᾶς 914
Κίλλης 914
Κιλλίων 914
Κίλλος 914
Κιλλώ 914
Κίλλων 914
Κιμμέριος 1281 (or ethnic?)
Κινέας 157

Κινναμίς 1824
Κίνναμος 1824
Κίρων 914
Κισσοφάνης 1110
Κιτιεύς 86?
Κλ--κ--δης 137 A.7
Κλάδος 1181
Κλαυδι-- 1062
Κλαυδία cf. s.vv. Ἄνασσα, Ἰασονίς, Τατα
Κλαυδιανός: Τιβ. Κλ. Κ. 1437 A
Κλαύδιος cf. s.vv. Ἀγριππῖνος, Ἀνδρόνικος, Ἀνθεστιανός, Ἀπελλ--, Ἀρτεμίδωρος, Ἄτταλος, Βοᾶς, Διαδουμενός, Διογένης, Διονύσιος, Δομιτιανός, Ἐπαφρόδιτος, Εὐάρεστος, Εὔδημος, Εὐμένης, Ζωτικός, Ἡρακλᾶς, Ἰάσων, Ἰουλιανός, Κλαυδιανός, Μάξιμος, Μάρκελλος, Μητρόδωρος, Παπείριος , Τιβέριος, Φιλοκύριος
Κλεάναξ 272?
Κλέανδρος 547, 1028.2; 1873
Κλῆβις 49
Κλεινώ 398
Κλειόνα 411
Κλεισιμβροτίδας 663.45
Κλεισιππίδας 899
Κλεισίς 899
Κλείταρχος 1176
Κλειτέκτων 142 app.cr.?
Κλειτόμαχος 529, 818
Κλεῖτος 602
Κλειτοφῶν 904
Κλεο. 705
Κλεόβουλος 1873
Κλεόμαχος 783 app.cr.; 953, 1873
Κλεόμβροτος 547
Κλεομένης 273
Κλεόνικος 1336 B.II/D.11; 1873
Κλεοπᾶς 1650
Κλεοπάτρα 1176; Ἀλφηνὴ Σεπτιμ. Κ. 1554
Κλεοπάτρη 794.3/4
Κλεόστρατος 305
Κλεωμέδων 694 app.cr.
Κλέων 389, 1301, 1336 C.23; 1873
Κλεώνυμος 529, 940
Κλήμης 1218; M. Σεμπρών. Κ. 912
Κλουβᾶς: Λεόντιος ὁ Κ. 1591
Κοας 1166
Κόγνιτος 1094
Κοίης 1825
Κοῖντα 430
Κόϊντος: Κ. Βείβ. Κρίσπος 167; Κ. Γάλλ. Πούλχερ 1174; Κ. Καίλ. Ὀνωράτος 198; Κ.? Κόρτ. Εὔφημος 934; Κ. Οὐείλ. Ἀντίμαχος 1360.2; Κ. Οὐείλ. Τιτιανός 1339.6, 9; 1360.1, cf. s.v. Κυντος
Κόκκαλος 1825
Κοκκηία: Φλ. Κ. 543
Κοκονακος 583
Κολάλημις 1370
Κόλοιος 318
Κολλήγας 1257.7; Αὐρ. Κ. 1257.2, 6
Κολλυβᾶς 914
Κολλύρα 775
Κονναρίων 914
Κόνναρος 914
Κοννᾶς 914
Κόννις 914
Κοννίων 914
Κονος 572.8
Κοπρίων 775
Κοράλλης 1824
Κορι. 401
Κορινθᾶς 222
Κορμίς 1825
Κόρμος 1825
Κορνηλιανός: Τ. Φλ. Ἀθηναγόρας Κ. 971; Τ. Φλ. Ἀθηναγόρας Κ. Φουριανός 971
Κορνήλιος 1641; cf. s.vv. Διονύσιος, Πρόκλος, Πωλλίων, Σκιπίων
Κόρτιος cf. s.v. Εὔφημος
Κόσμος 818
Κοσπίννιος 937
Κοσσούτιος cf. s.v. Φρόντων
Κόσσυρος 775
Κόστος 1824
Κοταις 1336 B.I.2
Κοτασις 1336 B.I app.cr.
Κοτης 1336 B.I app.cr.
Κοτυσις 1263 app.cr.

Κουαδρατιανός: Μ. Οὐμμίδ. Ἀννιανὸς Κ. 1439
Κουαδρουνια 816
Κουσώνιος cf. s.vv. Ἀγάθων, Εὐκτήμων
Κράσσος: Μ. Σουλπίκ. Κ. 1223
Κράτερος: Αὐρ. Κ. 1307.7
Κρατίδας 529, 1873
Κρατῖνος 1336 C app.cr.
Κράτιπ(π)ος 1336 C.16
κρατων 290.15; 986
κρισπος 1544 app.cr.; Γ. Σαλλούστ. Κ. Πασσιήνος 664; Κο. Βείβ. Κ. 167
Κριτόβουλος 459 A.45
κροκος 1824
κροκύδας 782
κρυσταλλος 1824
κτεσβασις 1374(4)
κτεσωνιος 602
κτησων 679
κτητος 675
κυντος: Κ. Ἰούν. Δέκιμος Κυντιανός 1881; Κ. Οὐηρήν. Θησεύς 1069; cf. s.vv. Ἐπίκτητος, Κοντος
κυκλιάδης 991
κυνανα 423
κυπαρη 1042
κυρα 1566
κυρανάϊος 266
Κυρι-- 1417
κυριακός 1620 app.cr
κυρικος (saint) 1420/1421; 1620 app.cr.; 1628, 1715
κυρίλλα 1412, 1416, 1417 app.cr.; 1557.17
Κύριλλος 1414, 1417 app.cr.
Κύρις: Μαρκιανὸς Κ. 1480/1481, 1485
Κυρίων 800.1
Κῦρος 602, 620, 1556
Κωκαρος 914, 1245
κωκᾶς 914
κωκίων 914
κωκος 914
κωλωτης 914
κωλωτίων 914
κωμαῖος 596(5)
κωνσταντῖνος 1387
Κωτυσευς 1263 app.cr.
Κωτυσις 1263

Λ-- 586.5
Λ..Ε-- 1336 B.II/D.15
Λαβέριος cf. s.vv. Πρίσκος, Ῥήγιλλος
Λαγίσκος 775
Λάδας 1279
Λάζαρος 1665
Λαιλιανός: Μ. Κειών. Πόντιος Λ. 1881
Λαΐσποδίας 765
Λάκριτος 1873
Λάκων 263?; 268; Φλ. Λ. 263
Λαλα 1211
Λαλλα 1288.5; 1289-1292, 1359 A.16
Λάμαχος 602
Λαμπαδίων 1041 app.cr.
Λάμπιτος 879.4
Λαμπρίς: Καικιλ. Λ. 337
Λάμπων 161
Λαρεισαῖος 928
Λατίνιος 1176
Λαυθιακος 570
Λαφειδεύς 818
Λεαίνας: Σέργιος Λ. Ποντιανός 974.17
Λεάναξ 272?
Λειμόδωρος 1741.2/3
Λείμων 1825
Λεμνόνιος: Παῦλος ὁ καὶ Λ. 1507
Λεοννᾶτος 459 A.44
Λεοντίδας 529, 818
Λεοντῖνος 69
Λεόντιος: Λ. ὁ Κλουβᾶς 1591
Λεοντίσκος 1336 C.15, E.II.8
Λεπτῖνας 746.2/3
Λεύκιος 888, 1336 E.I.7; Αὐρ. Λ. ὁ καὶ Διογένης 1325 app.cr.; Λ. Κουσών. Ἀγάθων 467; Λ. Κουσσών. Εὐκτήμων 467; Λ. Φαβρίκ. 477 B
Λεῦκος 1106
Λεωδάμας 940
Λεωκράτης 586.3-10
Λεωμέδων 694 app.cr.; 705
Λεωμήδης 694 app.cr.

Λεωμήστωρ 694 app.cr.
Λέων 975, 1472
Λεωνίδας 1336 C.21
Λεωπρέπης 586.6, 8
Λεώστρατος 137 A.5
Λεωχάρης 137 A.14; 172
Λεωχάριδης 137 A.5
Ληναῖος 587.3/4
Λιβάνιος 1824
Λίβανος 1163
Λιεις 923 app.cr.
Λικίννιος cf. s.v. Μουκιανός
Λίκκυρος 411
Λιμναῖος 1507 app.cr.
Λιπόδωρος 1873
Λογγῖνος 1499
Λολλιανός 1296
Λουκιανή: Αὐρ. Λ. 1238
Λουκιανός: Αὐρ. Λ. 1880; cf. s.v. Λωκιανός
Λούκιος 753 B, D; 936.6; 1025, 1122, 1811; Λ. Ἀντών. Ῥοῦφος 560.25; Λ. Ἀρτώρ. Μαρκει(ανός) 1389; Λ. Ἀφείν. 1006 bis; Λ. Ἀφράν. 1006 bis; Λ. Μαίκ. Φαυστεῖνος 222; Λ. Οὐαλέρ. 1316; Λ. Οὐαλέρ. Αἰμιλιανός 1881; Λ. Πόντ. Οὐαρρώνιος Σενέκας 1206.4; Λ. Σεπτίμ. Αὐρ. Ἀχιλλείδης 944
Λούκων 360
Λουλιανή 1056
Λοῦππος: Γν. Αὐίδ. Κέλερ Ῥουτίλιος Λ. Φισκίλιος Φίρμος 889
Λόφιος 737
Λύγδαμις 503
Λυκία 1345 B; Ἀριστονόη ἡ καὶ Λ. 1327/1328.2
Λυκίδας 396
Λυκῖνος 178
Λύκιος 1735
Λυκόφρων 137 A.32; 1873
Λύκων 602
Λύσανδρος 138, 391 B.13; 529
Λυσανίας 74.4; 459 A.31; 1336 C.14
Λυσίας 1873
Λυσίμαχος 137 A.27; 1336 C.3, E.II.18
Λύσιππος 328
Λῦσις 765, 1531
Λυσιστράτη 185
Λυσίστρατος 711.3; 715.19
Λυσιφῶν 185
Λωκιανός 1191
Λωτείμη 695

Μ-- 708.6
Μα-- 671
Μάγνος 1599 app.cr.
Μάγων 818
Μαθιας 1216
Μαι-- 898.2?
Μαιεις 923 app.cr.
Μαίκιος cf. s.v. Φαυστεῖνος
Μαίνιος cf. s.v. Φιλ–
Μακεδών 467
Μαλαβαθρίνη 1824
Μάλης 619
Μαλίας 602
Μαμας 1211
Μαμία 467
Μαμμόθρεπτος? 1307.8
Μανγοριος: Οὔλπις Μ. 1588
Μανης 1166; 1873
Μαντικλῆς 120 app.cr.?
Μαξίμα: Αὐρ. Μ. 1124; Κασία Μ. 1144.2; Φαβρικ. Μ. 477 B
Μάξιμος 1271, 1496, 1784; Κλ. Μ. 1176; Τ. Φλ. Μ. 1546
Μαρα 1562
Μαραμοτης 1301
Μαργαρείτης 1824
Μαρεῖνος: Πετρών. Μ. 560.28
Μαρία 119, 483 app.cr.; 671 app.cr.; 1507, 1695
Μαριαμ 1562
Μαριαμη 1562
Μαριαμηνου 1562
Μαριανός 1049 app.cr.
Μάρις 1459.2
Μαρκελλῖνα 993
Μάρκελλος 1415, 1811; Κλ. Μ. 959

Μαρκία 1030, 1245, 1457 app.cr.; Αὐρ. Μ. 1409; Μ. Αὐρ. Χρύσιον 1377; Μ. Αὐρ. Χρύσιον ἡ καὶ Ἰασονίς 1359 A.2; cf. s.v. Πία
Μαρκιανή: Αὐρ. Μ. 1151, 1237.1, 4
Μαρκιανός: Αὐρ. Μ. 998 app.cr.; Γεμίνιος Μ. 1596; Λ. Ἀρτώρ. Μαρκει(ανός) 1389; cf. s.v. Κύριος
Μάρκιος: Γ. Μ. 290.14
Μάρκος 993, 995; Μ. Ἀγρίππας 1334; Μ. Ἀλέξανδρος 1457 app.cr.; Μ. Ἄμπ. Ἀλέξανδρος 418 A.3/4; Μ. Ἄννιος 332; Μ. Ἀντ. Ἀριστοκράτης 172; Μ. Ἀντ. Ἰδαγρας 1333.3; Μ. Ἀντ. Ῥουφῖνος 974.18; Μ. Αὐρηλιανὸς Ἀρρουντιανός 1229.12; Μ. Αὐρ. 432; Μ. Αὐρ. Ἀμμιανός 1229.9; Μ. Αὐρ. Ἀμμιανὸς Μενισκιανός 1237.5; Μ. Αὐρ. Ἀπολλώνιος 964, 1229.8; Μ. Αὐρ. Διονύσιος 1325.2; 1349; Μ. Αὐρ. Ἐπάγαθος 858.1; Μ. Αὐρ. Εὔκαρπος 1377; Μ. Αὐρ. Τρύφων 935; Μ. Αὐρ. Φρουγιανός 935; Μ. Βείβ. Ῥουφεῖνος 1881; Μ. Βείρ. Φίρμος 491; Μ. Βελήν. Ἀντισθένης 1881; Μ. Ἰούν. Ἀνθεστιανός 1108.6; Μ. Κειών. Πόντιος Λαιλιανός 1881; Μ. Οὔλπ. 1147 app.cr.; Μ. Οὐμμίδ. Ἀννιανὸς Κουαδρατιανός 1439; Μ. Σεμπρών. Κλήμης 912; Μ. Σουλπίκ. Κράσσος 1223
Μαρμαρίνη 1824
Μαρμάριον 1824
Μαρμάριος 1824
Μαρος 1200
Μάρρις 1459 app.cr.
Μάρρος 1459 app.cr.
Μαρσίας 818
Μαρσύας 818
Μάρων: Αὐρ. Μ. 1546
Μασ-- 940
Μασας 1291, 1328.10
Μασεχος 1472
Ματρ-- 940
Ματρέας 940
Ματρόδωρος 562
Ματρώ 1566
Ματρώνα 1566 app.cr.
Μαυάκων 818
Μαύσωλ(λ)ος 837, 1336 C.24, E.I.1; 1352.3
Μαχάτας 411
Μάχης 1566
Μάχιος 1632
Με--ανος 1259 app.cr.
Μεγακλείδης 715.34
Μεγακρέων 522
Μεγαλίων 547
Μεγέθιος 1582
Μείδων 8
Μεικρά 1457
Μείς 1315.11
Μελανκόμας 795 app.cr.
Μέλας 1873
Μελη-- 1027.2
Μελησαγόρας 1027 app.cr.
Μέλιννα 1374(17)
Μελιτίνη 997.5; 1231; cf. s.v. Μελτίνη
Μελίτις 1087
Μελίττη 1472
Μελίτων 995
Μελτίνη 994; cf. s.v. Μελιτίνη
Μελτινιανός: Νώνιος Μ. 923.5
Μεμνονίδης 1045 app.cr.
Μένανδρος 138?, 397, 398, 400 A; 400 app.cr.; 400 bis; 754.8; 843 B; 844-847, 1017.4, 10; 1331.11; Αὐρ. Μ. 1117
Μένας 754.1/2, 7/8
Μενέας 1254, 1873; cf. s.v. Μεννέας
Μενέδημος 1259 (intro.); 1880
Μενεκλῆς 193, 1267, 1331.22
Μενεκράτης 459 A.23; 715.6; 847
Μενεκρατίδας 302
Μενέλαος 459 A.22; 1115
Μενέμαχος 385(2/3); 1106, 1336 B.II/D app.cr.
Μενεσθεύς 773, 1140
Μενεστικλῆς 265
Μενέστρατος 572.10
Μένης 818, 898.1
Μένιος 1873
Μένιππος 580(1); 839, 897, 1071, 1784
Μενισκιανός: Μ. Αὐρ. Ἀμμιανὸς Μ. 1237.5

Μενίσκος 1220.3, 21
Μεννέας 1259, 1271; cf. s.v. Μενέας
Μενοίτας 1873
Μέντωρ 986
Μένων 354
Μερκούριος 1494
Μεταβόλη 1298
Μετάγονος 715.25, 41
Μήδειος 138
Μηκία 1702
Μηνᾶς 400 bis C
Μῆνις: Αὐρ.? M. 1307.8
Μηνογένης 932, 1220.3, 21
Μηνόδοτος 858.1-3; 1336 E.II.2; Αὐρ. M. 187.1
Μηνοδώρα: Αὐρ. M. 1248
Μηνόδωρος 835, 936.12; 1336 B.II/D.21, E.I.5
Μηνοφάνης 1315 app.cr.
Μηνόφαντος 940
Μηνόφιλος 940
Μῆτις 689
Μητρᾶς 1075
Μητρόβιος 940
Μητροδωράς 1096 app.cr.
Μητρόδωρος 161, 560.28; 986, 1324.4; 1325.3; 1326, 1336 C.25; 1881; Τιβ. Κλ. M. 960.1
Μητροφάνης 1083 A/B
Μίδας 930
Μιθραδάτης 1216
Μίθρης 1216
Μίκη 508(2)
Μικία 1702 app.cr.
Μικίνας 1873
Μικίων 715.49
Μικκίων 1202 B app.cr.; 1873
Μῖκος 599
Μίκυθος 1873
Μικυλ-- 328
Μικύλος 304
Μίκων 244.8; 663.8
Μιλτιάδης 116/117
Μίλων 499
Μινδία cf. s.vv. Ἀγριππῖνα, Χαρίτιον
Μίνδιος 938; cf. s.vv. Ἀσκληπιάδης, Ἡγουμενός
Μίννακος 914
Μίνναρος 914
Μιννᾶς 914
Μίννη 914
Μιννίς 914
Μιννίων 877.1; 914
Μίννος 914
Μιννώ 914
Μιτύλος 914
Μῖτυς 914
Μιχαηλ 1482
Μιχαήλ 1482 app.cr.; 1692
Μιχαηλ(ης) 1216
Μιχαιλιος 1216
Μνασέας 691
Μνασίθεος 602
Μνάσων 940
Μνησ-- 41
Μνησίθεος 715.45
Μνησίμαχος 1000
Μογαιρος 1588 app.cr.
Μοιρᾶς 1596
Μολοσσός 696 app.cr.
Μολυβᾶς 1240
Μονιδαβη 1318 app.cr.
Μονινδα 1318
Μονις 1318 app.cr.
Μόνων 818
Μόρκος 771(2)
Μορμυθίδης 195 app.cr.
Μορυξίας 137 A.30
Μοσχ-- 1336 E.II.15
Μοσχαῖνα 1234
Μοσχᾶς 218
Μόσχιον 928, 1075, 1087
Μόσχιος: Αὐρ. M. 1811
Μοσχίων 547, 1336 E.I.12; 1784
Μόσχος 526, 882.3 (Μόσσχος); 1106, 1331.22; 1336 E.I.3; 1472
Μουεχος 1263 app.cr.
Μουκιανός: Γ. Λικίνν. M. 1335
Μουσαῖος 1263
Μύνδος 1311.2

Μύρισμος 1547
Μυρσίνη 1068
Μυρτώ 771(4)
Μύρων 1023
Μῦς 144 app.cr.; 522, 1166
Μυσχῆς 914
Μυσχίδης 914
Μύσχων 914
Μυτᾶς 914
Μυτίων 529
Μυττῆς 914
Μύττιον 914
Μωσῆς 1615

Νᾶ 1044 app.cr.
Ναῖς 1825
Νανα 1166, 1216, 1308
Ναννα 1296, 1378, 1380?
Ναννάριον 914
Νανναῖς 914
Ναννη 1380?
Νάννιχος 914
Ναννώ 914
Νανους 1166
Ναόδωρος 1825
Νάρατος 1784
Ναρδίνη 1824
Νάρδιον 1824
Νάρδος 1824
Νάσων: Τ. Φλ. N. 560.18
Ναύπλιος 715.30
Ναυσικύδης 711.1
Ναύσιππος 529
Ναυσίστρατος 711 app.cr.
Ναύσων 711.3/4; 715.18
Νε- 715.8
Νεαῖος 105.1?, 7
Νέαρχος 1873
Νεικαγόρας 560.24
Νεικηφόρος 222
Νεικύλος: Φλ. N. 543
Νελλις 1374(17)
Νεμεσώ 1359 A.16
Νεοκλ-- 137 A.24
Νεοκλῆς 572.3
Νεομήνιος 561
Νεοπτόλεμος 1299
Νεόστρατος 73
Νεόφυτος 1286.3 (Νιο-)
Νέστωρ 1336 C app.cr.
Νέων 359, 1081 app.cr.; 1399
Νι- 516
Νίγερ: Π. Ἄϊος N. 1352.7
Νικαγόρας 650, 663.52, 55, 58, 73/74
Νικάδας 1336 E.I.9
Νικάναξ 663.52
Νίκανδρος 940, 1095, 1336 A.10; 1873
Νικάνωρ 403, 418 A.4, 7; 1784
Νικάρης 1276
Νικάς 1096 app.cr.
Νικασαγόρας 529, 818
Νικάσιππος 418 quater
Νικασίων 1873
Νικατόριος 1045
Νικατόρις 1045 app.cr.
Νίκη 819, 1076
Νικη--: Αἴλ. Νικη--? 1202 A/B app.cr.
Νικήνωρ 715.29
Νικήρατος: 190; Αἴλ. N.? 1202 B app.cr.
Νικήτης 9, 1231
Νικηφόρος 1036, 1052; Αἴλ. N.? 1202 B app.cr.; cf. s.v. Νεικηφόρος
Νικίας 59, 397, 400 app.cr.; 602, 1873; Αἴλ. N. 1418
Νίκιος 818
Νίκιπος 377
Νικόβωλος 1873
Νικόδαμος 306, 1873
Νικόδημος 708.8
Νικόδρομος 515
Νικόλαος 400 A; 400 B; 404 bis
Νικόμαχος 157, 163?, 529, 818
Νικομήδης 1035
Νικόξενος 137 B.7
Νῖκος 790
Νικοσθενίδας 278

Νικόστρατος 715.16, 21, 45; 1141, 1336 A.6, E.II app.cr.
Νικοτύχη 1089
Νικοφῶν 715.31
Νίκων 306, 529, 1137, 1336 B.II/D.4; Αὐρ. N. 1151
Νινα 1216
No-- 940
Νομῖνος 92.5, 10, 15
Νόμος 1504
Νόοσος 709.8; 710.8
Νόσος 602
Νοσσίκας 709 app.cr.; 914
Νοσσίς 914
Νοσσίων 914
Νόσσος 715.32, 47; 914
Νόσσυλος 914
Νόσσων 914
Νόστος 1106
Νουμήνιος 574, 1336 C.6
Νυμφαγόρας 572.8
Νυμφαῖος 1673?
Νύμφη 1032
Νύμφων 705
Νυσᾶς 755
Νωνία cf. s.v. --ισις
Νώνιος cf. s.v. Μελτινιανός

Ξάνθος 1873; T. Φλ. Ξ. 560.18
Ξεναγόρας 222
Ξένανθος 459 B
Ξενίας 1873
Ξεννίας 324
Ξενόβουλος 1346.4
Ξενόδικος 663.10
Ξενοκλῆς 1873
Ξενοκράτης 1873
Ξενόστρατος 529
Ξενοφάνης 529, 818, 1514
Ξενόφαντος 304, 529, 818, 1514
Ξενόφιλος 237
Ξενοφῶν 169/170, 529, 818, 1514
Ξένων 663 app.cr.
Ξευνα 1216
Ξευνας 1216

Οβας 1318 app.cr.
Οδαιναθος: Σεπτίμ. Ο. 1509
Οερ-- 1336 B.II/D.15
Οἴαξ 1873
Ὀκτάβιος cf. s.v. Ῥοῦφος
Ὀκτάουϊος 1520
Ὀλυμπιανός 380
Ὄλυμπις 789
Ὀλύμπιχος 1873
Ὀμ-- 1030
Ὄμβασις 1374(3)
Ὁμόλων 771(5)
Ὁμολώχιος 336
Ὀνάσιμος 602
Ὄνασος 602
Ονηνοβας 1336 C.23
Ὀνήσιμος 986, 997.16; 1032, 1036; T. Αἴλ. Ὀ. 1265
Ὀνησιφόρος 1097
Ὀνήτωρ 1336 E.I.15
Ὀνόμαρχος 1873
Ὀνωρᾶτος: K. Καίλ. Ὀ. 198
Ὀξηβοάκης 1468
Ὀξύβαζος 1468
Ὄπλων 1336 A.5, B.II/D.1, 5, C.12, 22
Ορ[- -]δας 1873
Ὄρειος 1374(16)
Ορενοβας 1336 C app.cr.
Ὀρθαγόρας 663 app.cr.; 1336 E.I.16
Ὀρνιχᾶς 761
Ὄροβις 1873
Ορομοας 1731
Ὀρόντας 549
Οσσαμας 1336 E.I.3
Ὀστιλία cf. s.v. Βρισηΐς
Ὀστίλιος 1142 app.cr.
Ου-- 459 A.23
Οὐαδέα 417 bis
Οὐάλενς 565
Οὐαλέριος cf. s.vv. Αἰμιλιανός, Λούκιος
Ουαναξος 1216

Ουαναξ(ι)ων 1216
Ουαρυα 1262
Οὐᾶρος: Οὐείβιος Οὐ. 1405
Ουαρρώνιος cf. s.v. Σενέκας
Ουασσας 1288.4
Ουβας 1318
Ουβεσος 1500
Ουεναουιας/ης 1216
Ουεναυια/ης 1216
Ουενιτουτα 816
Οὐενῦστος 349
Ουζάλκης 570
Οὐηρήνιος cf. s.v. Θησεύς
Οὐίβιος cf. s.v. Οὐᾶρος
Οὐικέριος cf. s.v. Φρόνιμος
Οὐιλία cf. s.v. Πρόκλα
Οὐίλιος cf. s.vv. Ἀντίμαχος, Τιτιανός
Οὐλιάδης 835, 839, 877 app.cr.
Οὐλπία cf. s.vv. Ἀθηναΐς, Εὐφροσύνη
Οὔλπιος 604; cf. s.vv. Ἀγαθίας, Ἀθήναιος, Ἀρριανός, Δημόκριτος
Οὔλπις cf. s.v. Μανγοριος
Ουμμίδιος cf. s.vv. Ἀννιανός, Κουαδρατιανός
Οὔνωστος: Π. Ἀντίστ. Οὔ. 349
Ουορωδης: Σεπτίμ. Ο. 1509
Ουρανις 1544
Οὔριος 677
Οφέλτας 1873
Ὄψιος 1873

Π--: Αὐρ. Π-- 916
Παθας: Διονύσιος Π. 222
Παιαλαων 631
Παιέστρατος 709.3; 710.3
Ἰαισθεμίδης 715.2
Ἰαιωνίδας 1873
Παιώνιος 1118
Πακάτα 457
Ἰακιδιανός: Αὐρ. Π. Ἀγαθήμερος 1099.10
Πάκιος 1784
Πακτυμεία cf. s.v. Ποντία
Ἰαλαίμων 1151
Παλαίστας 1873
Παλάμων 343
Παλυγος 1305
Παμφιλίδας 650
Πάμφιλος 459 app.cr.; 1059 (Πάνφ.)
Πάμφυλος 1873
Παναίτιος 1873
Πανακέστωρ 1821
Πανᾶς 1640
Πανθῦς 701
Πανισνηυ 1707
Πανκρατίδης 722
Πανο-- 940
Πανταλέων 572.4/5
Παπᾶς 1026.5; 1265, 1873
Παπείριος: Τιβ. Κλ. Π. 798
Παπιανός 1050
Παπίας 560.4, 10; 841, 855, 990 app.cr.?
Παπνουτε 1662
Παππίων 1296
Παρ. 385(1)
Παράμονος 310
Παράμων 580(2)
Παρασκευή 427
Παρθένιον 870.17; 1379
Παρθένιος 1738 app.cr.
Πάρις 1722
Παρμενίσκα 397
Παρμενίσκος 397, 894
Παρμένων 459 A.35/36
Πάρμις 569
Πασέας 602
Πασικλῆς 595(1)
Πασικράτης 547
Πασιφάνης 137 B.8
Πασίων 564, 731
Πασσιῆνος: Γ. Σαλλούστ. Κρίσπος Π. 664
Παταίκιος 621 B; 914
Παταικίσκος 914
Παταικίων 914
Πάταικος 914
Πάτεις 570, 637
Πατερᾶς 1823; cf. also Πατέρας
Πατέρας 1823; cf. also Πατερᾶς

Πατερήν 1821
Πατερῆς 1821
Πατερῖνος 1821
Πατέριος 1821
Πατερίων 1821
Πατεροῦς 1821
Πατέρων 1821
Πατηρᾶς 1821
Πατης 411, 1166
Πατίας 635.15
Πατρικία 1240
Πάτρων 1336 B.II/D.21
Πάτυλλος 411
Παῦλα 544 B
Παυλάς 1096 app.cr.
Παυλῖνα 1170 app.cr.
Παυλινάς 1096 app.cr.
Παυλῖνος 1155, 1170
Παῦλος 437, 441, 538, 544 B; 1118, 1620 A; 1778; Π. ὁ καὶ Λεμνόνιος 1507
Παυσανίας 529, 547, 602, 818, 882.8; 1873; Στατείλιος Σεπτίμ. Π. 1520
Παύσιλλα 1374(10) (Ἀμμαρους ἡ καὶ Π.)
Παυσίμαχος 547
Παχο-- 940
Πειθένους 973
Πεισίς 923 app.cr.
Πεισιτέλης 692.4
Πελδεμις 874
Περεγρῖνος: Τιβ. Πωλλήν. Ἁρμένιος Π. 1362/1363
Περιγένης 418 A.3/4, 8
Περιγενίς 721
Περίθυμος 547, 708.3
Περικλῆς 66
Περιπόλτας 355
Περιπόντας 355
Περπατος 1374(18)
Περπενδυβεριϲ 1302
Περπέτος 1374(18)
Πέταλος 1873
Πέτρος 825.3/4; 1627, 1635, 1662
Πετρώνιος cf. s.v. Μαρεῖνος
Πία 1274; Μαρκία Π. 1364.12
Πιασου? (gen.) 884.4
Πιατερος 1216
Πιγραμος 1374(16)
Πίγρη 992 app.cr.
Πικαβαρος 1811
Πιννερμα 1295
Πιπερᾶς 1824
Πισανός 602
Πίστος 625, 682.2
Πισωι 1664 app.cr.
Πισως 1664 app.cr.
Πιτθάκης 583
Πκολιος 1682
Πκωλιος 1681
Πλ-- 1058
Πλ--η 1034
Πλαθάνη 183
Πλανγών 1121
Πλαύτα 1716
Πλείσταινος 1873
Πλουτιάδης 1237.1
Πλουτίων: Αὐρ. Π. 997.11
Πο-- 1212
Ποα 1166
Πόδαιθος 1873
Ποθεινός 187.1
Πόθος 572.2/3, 7/8; 1106
Ποθουμενός 403
Ποιμήν 403
Πολεμαῖος 422
Πολέμαρχος 353, 631
Πολεμόκριτος 715.46
Πολέμων 459 A.43; 1163
Πολίτας 1873
Πολίτης: Αἰλιανὸς Ἀσκληπιάδης Π. 974 app.cr.; Αἰλιανὸς Π. 974.15
Πολυαινίς 157
Πολυάρατος 529, 709.2; 710.2; 1873
Πολυάργτος 69
Πολύδημος 586.9
Πολυεύχης 102
Πολυκλῆς 529
Πολυκράτης 529, 586.5; 705
Πολυκρατίδης 356
Πολύκριτος 946
Πολυμέδων 586.10
Πολυμήδης 586.6
Πολύξενος 403
Πολυπείθης 715.3
Πολύστρατος 586.7
Πολύτιμος 705, 711.5
Πολύτροπος 318
Πολύχαρμος 529, 586.3, 7/8
Πολυχρόνιος 1881
Πομπήϊα cf. s.v. Ῥοδόπη
Πομπυλία 1569
Ποντία: Π. Πακτουμεία 1144.3
Ποντιανός: Σέργιος Λεαίνας Π. 974.18
Ποντικός 560.30; Ἰούλ. Π. 1174
Πόντιος: Μ. Κειώνιος Π. Λαιλιανός 1881; cf. s.v. Σενέκας
Πόπλιος: Π. Αἴλιος 1866; Π. Ἅϊος Νίγρος 1352.7; Π. Ἅϊος Ῥοῦφος 1352.1, 8; Π. Ἀντίστ. Οὔνυστος 349; Π. Κορνήλ. Σκιπίων 289.13, 15, 19, 32; 290.12-13; Π. Οὐικέρ. Φρόνιμος 642; cf. s.v. Πούβλιος
Πορίλαος 137 A.14
Ποσείδιππος 459 A.47; 709.4; 710.4
Ποσειδωνία 1748
Ποσειδώνιος 586.10; 681; 863; cf. s.v. Ποσιδώνιος
Ποσθαλίων 914
Ποσθίων 914
Πόσθυλος 914
Πόσθων 914
Ποσίδεος 144 app.cr.
Ποσιδωνᾶς 820
Ποσιδώνιος 679; cf. s.v. Ποσειδώνιος
Πόταμις 1873
Ποτάμων 1078, 1336 E.I.11
Ποταμωνιανός: Γ. Ἰούλ. Ποῦλχερ Π. 971
Πούβλιος 833; cf. s.v. Πόπλιος
Ποῦλις 715.34
Ποῦλχερ: Γ. Ἰούλ. Π. 971; Γ. Ἰούλ. Π. Ποταμωνιανός 971; Κ. Γάλλ. Π. 1174
Πρα-- 385(1); 586.4
Πραξαγόρης 586 app.cr.
Πραξίδημος 1336 E.I.6
Πρατοφάνης 818
Πράτων 755
Πρειβᾶτος 1025
Πρειβις 1216
Πρεῖμος 378
Πρειου(ε)ις 1216
Πρηξαγόρης 717
Πριβις 1216
Πριδοβας 1336 A.9, B.I.3, E.I.4
Πριεις 923 app.cr.; 1216
Πριευς 1216
Πρῖμα 245, 992, 1120
Πρῖμος 1056
Πρίσκος: Γ. Ἐτρείλιος Ῥήγιλλος Λαβέριος Π. 1397.8
Πρόκλα: Οὐειλία Π. 1339.8
Προκλείδας 239
Προκλείδης 137 A.11, 20
Πρόκλη 445
Προκλῆς 1331.11
Πρόκλος 833, 1268; Κορν. Π.? 1268
Προκοπία 1523
Προκόπτων 1050
Πρόμαχος 177?
Προμη-- 940
Πρόσοδος 986
Πρώπινκος 1172
Πρωταγόρης 590.1
Πρωτόμαχος 1873
Πτολεμαῖος 1336 A.13, C.25, E.I.7, II.19; 1579, 1640, 1747 B.4; 1873
Πυθαγόρης 820
Πυθιάς 340?
Πυθίων 1336 E.I.17
Πυθογένης 529
Πυθόδοτος 560.27
Πυθόδωρος 529; Ἀντωνῖνος Π. 254
Πυθόνεικος 704
Πύθων 1336 A.12
Πυθῶναξ 715.14
Πυλωνᾶς 1229.9
Πυρ 789 app.cr.

Πύργων 678
Πύρρα 783 app.cr.
Πυρρᾶς 783 app.cr.
Πύρρας 783 app.cr.
Πωλλήνιος cf. s.vv. Ἁρμένιος, Περεγρῖνος
Πωλλιανός 1080
Πωλλίων: Τ. Κορν. Π. 880.5
Πώνφιλος 459 A.31
Πωσφόρος 390(1)
Πώταλος 1873

Ῥαδαμασις 635 app.cr.
Ῥαδαμειστος 635.15/16
Ῥαδαμοφουρτος 635 app.cr.
Ῥάδιος 785 app.cr.
Ῥαϊδῖνος 785 app.cr.
Ῥαΐδιος 785 app.cr.
Ῥαμία 771(3)
Ῥατο(υ)φάτης 1216
Ῥάων 785
Ῥεστούτα 808 C.8
Ῥεστοῦτος 808 C.8
Ῥέττυλος 1307.7
Ῥήγιλλος: Γ. Ἐτρείλιος Ῥ. Λαβέριος Πρίσκος 1397.8
Ῥηγῖνα 1352.4
Ῥιμαρας 1374(6)
Ῥινέας 767 app.cr.
Ῥίνθων 767 app.cr.
Ῥίνων 767
Ῥόδα 1298
Ῥοδόπη 443, 1069; Πομπ. Ῥ. 1069
Ῥοδώ 443 app.cr.
Ῥόδων 637
Ῥουτίλιος cf. s.vv. Κέλερ, Λοῦππος, Φίρμος
Ῥουφῖνος 784; Μ. Ἀντ. Ῥ. 974.18; Μ. Βείβ. Ῥ. 1881
Ῥοῦφος 753 C; 1035, 1155, 1784; Ἀντ. Ῥ. 1554; Λούκ. Ἀντών. Ῥ. 560.25; Ὀκ. Γάϊος Ῥ. 289.39; Π. Ἄϊος Ῥ. 1352.2; 1566; Σωσίβιος Ῥ. 1726
Ῥώκιος 1730
Ῥωμανός 1525, 1620 A

Σ–ας 1192
Σααριτας 1500
Σαβανος 858 app.cr.
Σαβῖνος 1627
Σαβύττιος 411
Σαθύων 775
Σαιθίδας 288 B.8, 11, 14
Σάϊττα 571 app.cr.
Σαλαμενης 1758
Σάλαρος 914
Σαλιηνή cf. s.v. Γρατία
Σαλιηνός 922 app.cr.
Σάλιος 914
Σάλλιον 914
Σαλλούστιος cf. s.v. Κρίσπος
Σαμαγόρας 746.3
Σαμβᾶς 1701 app.cr.
Σαμιραββος 1635
Σαμμαιος 1722 app.cr.
Σάμος 721
Σαμπαῖος 1722
Σαμπᾶς 1701
Σαμύλος 704
Σανδ– 1417
Σανναῖος 914
Σαννᾶς 914
Σαννιάδης 914
Σάννιος 914
Σαννίων 914
Σαπασις 625
Σαρ–νος (gen.) 1176
Σ.ρ–νος (gen.) 1176
Σαραπάμμων 1661
Σαραπιάς 1641
Σάραπις 1641
Σαρδόνυξ 1171,1824
Σαρμ–νος (gen.) 1176
Σαρμίων 1176
Σαρπηδών 1336 B.II/D.10, E.II.1, 9, 15; 1374(4)
Σασινης 1166
Σατορνεῖλος 961
Σάτυρος 549, 602, 711.6; 715.7, 17, 21/22, 48; 1106
Σαύγας 576
Σαφαρας 1500
Σέγνας 1460 app.cr.
Σειλ– 1336 E.II.14
Σειληνός 1336 E.II app.cr.
Σειμίας 403
Σεῖμις 403
Σεκοῦνδος 397
Σέλευκος 951, 1335, 1336 A.12; 1589; Γ. Ἰούλ. Σ. 1099.3, 9; Τατιανός Σ. 1114
Σεμβρουθης 1595 bis
Σεμπρώνιος cf. s.v. Κλήμης
Σενέκας: Λ. Πόντ. Οὐαρρώνιος Σενέκας 1206.6
Σέξτιος 753 C
Σέξτος 1084; Σ. Δαμόνεικος 466 bis
Σεουήρα 1218
Σεουηριανός 1686
Σεουῆρος 1144.1 (-ἒρ-); Γ. Ἰούλ. Σ. 1174
Σεπτιμία cf. s.v. Κλεοπάτρα
Σεπτίμιος 1509; cf. s.vv. Ἀνδρόμαχος, Ἀχιλλείδης, Οδαινάθος, Ουορωδης, Παυσανίας
Σεραπιάς 400 bis B
Σεράπιος 990 app.cr.?
Σέραπις 1641
Σεραπίων 400 bis B; 823, 1336 B.II/D.8
Σέργιος 1490; cf. s.vv. Λεαίνας, Ποντιανός
Σερεῖνα 1151
Σερσταλλας 1331.17
Σεροτιας 1331 app.cr.
Σεύθης 419
Σήμων 92.1
Σθενέλας 529
Σθέννις 895.7
Σι– 708.4
Σίγνα 1460 app.cr.
Σίγνας 1460 app.cr.
Σιδωνία 1433
Σίκων 765
Σιλανίων 7
Σιλανός 602, 1873
Σιλέας 1308 app.cr.
Σιληνός 522, 571(9)
Σίλλεας 1308
Σιλλεύς 1308
Σιλφόμαχος 258
Σιμαλίων 715.33, 44; 986
Σιμμίας 459 A.42
Σῖμος 625, 1154
Σίμων 1558
Σινούθιος 1682
Σιρβιννας 1356
Σισως 1664 app.cr.
Σκιπίων: Πό. Κορνήλ. Σ. 289.13, 15, 19, 32; 290.12-13
Σκοπελλιανός 1218; Αὐρ. Σκ. 1218
Σκοραδεύς 244.2 (Σφοραδεύς)
Σκύθας 619 app.cr.
Σκυθιανός 578 app.cr.
Σκύλαξ 1249
Σκυλλίων 1331.10
Σκύλων 288 A.3
Σκύμνος 715.17, 38
Σλιφόμαχος 258
Σμάραγδος 1824
Σμόρδος 914
Σμόρδων 914
Σμύρνη 1824
Σόδικος 420(2)
Σοϊξιάδας 271
Σόλειος 765
Σολομών 1197
Σορβαλις 1336 B.II/D app.cr.
Σορταιμις 1336 B.II/D.4
Σορταλις 1336 B.II/D app.cr.
Σορτιας 1336 B.II/D app.cr.
Σουλπικία cf. s.v. Ἑλένη
Σουλπίκιος cf. s.vv. Ἰουλιανός, Κράσσος
Σουσανα 1216
Σουσος 1185
Σοῦσος 1185 app.cr.
Σουσου 1185 app.cr.; 1245
Σουσους 1185 app.cr
Σοῦχος 1641
Σόφων 1665
Σπαρῴδας 1873
Σπένδων 222
Σπίνθαρος 69, 134 app.cr.; 602

Σφοραδεύς 244.2
Στάκτη 1824
Στασίας 737
Στάσιππος 1873
Στατίλιος cf. s.v. Παυσανίας
Στέφανος 27, 790, 1251, 1411, 1507, 1678
Στησίλεως 694 app.cr.
Στήσιππος 1873
Στίβων 747.4
Στλάκιος 482
Στλακκιανός 482
Στολίς 683
Στράβων 1271
Στρατο– 1331.7
Στρατοκλῆς 1331.7?, 9, 15
Στρατόνεικος: Αὐρ. Ἰούλ. Στρ. 1811
Στρατονίκη 1043 app.cr.; 1062; Αὐρ. Σ. 997.16
Στράτων 237, 1336 C.2; Αὐρ. Σ. 997.9?; 1336 B.II/D.13
Στρατῶναξ 503
Στρατωνίδης 1336 A.3, B.II/D.6; 1873
Στύραξ 1824
Στύφων 602
Συλάδας 1873
Συμεωνις 1507
Συμμασις 1378
Σύμμαχος 529, 902
Συρίσκος 586.9; 601(6)
Σύρφαξ 914
Σφαῖρος 715.40
Σώδαμος 529
Σωθένης 1059
Σωκράτης 137 A.15; 529, 818, 1089, 1115; T. Φλ. Αἰλιανὸς Σ. 1412
Σώκριτος 602
Σώπολις 571(6)
Σωπύρα 1021 app.cr.?
Σώπυρος 1021 app.cr ?
Σωσαγόρας 699
Σώσανδρος 1417 app.cr.; 1873
Σωσᾶς 1873
Σωσθένης cf. s.v. Σωθένης
Σωσίας 199, 1873
Σωσίβιος: Σ. Ῥοῦφος 1726
Σωσιγένης 105.1
Σωσίδαμος 301
Σωσικλῆς 529
Σωσικράτης 547, 1873
Σωσίμαχος 1873
Σωσίνικος 1873
Σωσιπάτρα: Δαστιδ. Σ. 466 bis
Σωσίων 715.35
Σῶσος 731
Σώστρατος 8, 163, 529, 715.14
Σωτάδης 721
Σώταιρος 405
Σωτέλης 740, 1633
Σωτήρ 233
Σωτηρία 563
Σωτηρῖς 882.2; 1080
Σωτηρίχα 337
Σωτήριχος 337, 384, 674, 818
Σωτιμίδα 792 app.cr.
Σωτιμίδας 792
Σωτίων 392
Σωφρονίων 1873
Σώφρων 1873
Σώφυτος 1468, 1784

Τ– 708.1
Τ–νιος 318
Τάγος 1244 app.cr.
Ταξι? 1166
Ταρας 509
Τας 1245
Τασκω 1245 app.cr.
Τατα 845/846, 1259; Κλ. Ἰασονὶς ἡ καὶ Τ. 1315.2
Τατας 1732
Τατεις 1186
Τατία 1053, 1222, 1352.3; Φλ. Θράσυλλα Τ. 1228.6
Τατιανός 1151, 1218, 1811; Αὐρ. Τ. 1072; Τ. Σέλευκος 1114
Τατιεις 923 app.cr.
Ταυρῖνος 1472
Ταῦρος 358, 1742.4/5
Τε– 1246 app.cr.

Τειθοης 1660
Τειμ– 1065
Τεισαγόρας 529
Τεισέας 1873
Τεισίς 923 app.cr.
Τελένικος 1873
Τελεσαρχίδης 715.43
Τελεσήνωρ 715.27
Τελεσίστρατος 1069
Τελεσφόρος 1128
Τένων 481 C
Τερεντία 1785
Τερπίχα 292
Τέρπων 403, 1880
Τερτία 1236 A.4, B.2
Τερτυλλιανή 1235
Τεῦκρος 1400
Τηλέμαχος 709.5; 710.5
Τηλεφάνης 715.19
Τημαλλατος 1613, 1758
Τίβειος 1155
Τιβέριος: Τιβ. Ἰούλ. Γαμικός 1881; Τιβ. Καύδιος?/Κλαύδιος? 1145; Τιβ. Κλ. Ἀγριππῖνος 1315 app.cr.; Τιβ. Κλ. Ἀνδρόνικος 1343(6); 1355.5; Τιβ. Κλ. Ἀντ. Ἄτταλος 858 app.cr.; Τιβ. Κλ. Ἀντ. Διογένης Ἰουλιανός 858 app.cr.; Τιβ. Κλ. Ἀρτεμίδωρος 795; Τιβ. Κλ. Ἄτταλος Ἰουλιανός 858.20; Τιβ. Κλ. Διογένης 848; Τιβ. Κλ. Ἐπαφρόδιτος 1342.13; 1343; Τιβ. Κλ. (Φλαουϊανὸς) Εὔδημος 1341.5; 1342.2; 1343, 1344.1; 1355.3; Τιβ. Κλ. Εὐμένης 1109; Τιβ. Κλ. Ζωτικὸς Βοᾶς 1229 app.cr.; Τιβ. Κλ. Ἰάσων 1315.1; T. Κλ. Κλαυδιανός 1437 A; Τιβ. Κλ. Μητρόδωρος 960.1; Τιβ. Κλ. Παπείριος 798; Τιβ. Πωλλήν. Ἀρμένιος Περεγρῖνος 1362/1363
Τίβα 1152.3
Τίβιουρος? 1152.1
Τίβοης 1660
Τίχων 818
Τιμ– 715.16
Τίμαιος 1336 E.II.18
Τιμάρης 776
Τίμαρχος 529, 973, 1288.5; 1289/1290, 1293-1295, 1435
Τιμᾶς 1191?
Τιμασαγόρας 529
Τιμῆς 818
Τιμησίων 940
Τιμόδικος 529, 571
Τιμόθεος 1029.7; 1044, 1054.6; 1065 app.cr.; 1258.8 (-θίος); 1408, 1631
Τιμοκλείδας 529
Τιμοκράτης 1336 C.4
Τιμόστρατος 529
Τιμούρροδος 529
Τίμυλλος 715.20; 765
Τιμώ 818
Τίμων 1873
Τιμῶχος 747.4
Τίσαρχος 677
Τισίας 680
Τίταλος 459 A.23
Τιτιανός: K. Οὐείλ. T. 1339.7, 10; 1360.4; 1361
Τίτος 780; T. Αἰλ. Κάρπος 1366; T. Αἰλ. Ὀνήσιμος 1265; T. Δώρητος 1163; T. Ἰούλ. Τρόφιμος 1138; T. Κορνήλ. Πωλλίων 880.4; T. Φλ. 232; T. Φλ. [--] 1228.1; T. Φλ.? 1248; T. Φλ. Ἀθηναγόρας 971; T. Φλ. Ἀθηναγόρας Ἀγαθός 971; T. Φλ. Ἀθηναγόρας Αἰλιανός 971; T. Φλ. Ἀθηναγόρας Κορνηλιανός 971; T. Φλ. Ἀθηναγόρας Κορνηλιανὸς Φουριανός 971; T. Φλ. Αἰλιανὸς Σωκράτης 1412; T. Φλ. Ἀλέξανδρος 369; T. Φλ. Ἀρίστων 560.22; T. Φλ. Ἀρτεμίδωρος 795; T. Φλ. Βασιλείδης 1345 A-C; T. Φλ. Διόδωρος 1239; T. Φλ. Ἑρμογένης 795; T. Φλ. Ἡρακλείδης 795; T. Φλ. Ἡρακλείδης ὁ καὶ Γαλάτ(ης) 795; T. Φλ. Ἡρακλέων 1228.5; 1500; T. Φλ. Ξάνθος 560.18; cf. s.v. Μάξιμος
Τίτων 768
Τληπόλεμος 1336 C.4, E.I.16; 1351, 1818
Τοθοης 1660
Τόννιος 1825
Τουραμμας 1096 app.cr.
Τουραμως 1096 app.cr.

Τραπάλη: Ἰουλία Τ. 959
Τρέβημις 1276
Τρι-- 738
Τροκονδας 1322.7
Τροκονδειο-- 1336 B.II/D.17
Τρόφιμος 1412; Αὐρ. Τ. 1139; Τ. Ἰούλ. Τ. 1138
Τροχίλος 547
Τρύφαινα 438
Τρυφω--: Αὐρ. Τ. 923.8
Τρύφων 923 app.cr.; Μ. Αὐρ. Τ. 935
Τρυφῶσα 923 app.cr.
Τρυφωσιανή 923.12
Τρωΐλος 1274
Τύνιος 318
Τυραμμς? 1096
Τύραννος 1096, 1387 app.cr.
Τύρβακος 493, 539, 1873
Τωλας 1166

Ὑγιαίνων 1569
Ὕμνος 571(4)
Ὕπατος 1336 B.II/D.12, E.I.4
Ὑπέροχος 571 app.cr.; 746.2
Ὑπερτέλης 266
Ὕπιος 561
Ὑρτακίνα 1319
Ὑσσωλλος 837
Ὑψοκλῆς 765

Φ[- -]δας 1873
Φαβρικία cf. s.v. Μαξίμα
Φαβρίκιος cf. s.v. Λεύκιος
Φαινέας 1873
Φαινίλας 529
Φαίνιππος 715.30
Φαινοκλῆς 547
Φανίας 647.1; 1336 B.II/D.9
Φανισαλ-- 583
Φαννίων 609
Φανόδημος 98.2/3, 5, 7
Φανόδικος 594, 1014
Φανοκλῆς 8
Φανοκράτης 1311.17
Φανόκριτος 705, 709.7; 710.7; 715.17
Φανόλεως 717
Φάραξ 1873
Φαρνάκης 572.6
Φαρνακίων 572.2
Φαῦλλῆς 628
Φαυστεῖνος: Λ. Μαίκ. Φ. 222
Φαῦστος 249
Φείδιππος 715.46
Φειδότιμος 809 app.cr.
Φελλεύς 1825
Φερέκριτος 132.2 app.cr.?
Φερένικος 1873
Φηλείκλα 771(5)
Φιβιων 1667
Φίδιππος 717
Φιλ--: Μαίνιος Φ. 418 A.5
Φιλάγριος 1201?, 1336 C app.cr.
Φιλαῖος 979
Φιλέταιρος 1873
Φιλεωνίδης 715.40
Φιλήμων 1252
Φίλητος 1032, 1056
Φιλῖνος 529, 547
Φίλιος 606, 1336 B.II/D.20
Φιλιππίδης 715.28
Φίλιππος 459 A.37, 41; 467, 708.4; 715.15; 718, 721, 818, 839 app.cr.; 1211, 1270, 1331.18; 1336 E.I.15; 1378
Φιλίσκος 467, 547, 705, 717
Φιλιστίδας 403
Φίλιστος 467
Φιλίτης 945
Φιλλήν 739
Φίλλης 132.6, 9
Φιλο[–] 429
Φιλόδαμος 529
Φιλοδέσποτος 232
Φιλόθεος 1873
Φιλοβῖνος 403
Φιλόθις 403
Φιλοκλῆς 137 A.13; 685
Φιλοκράτης 98.9; 137 A.13; 529, 547, 818
Φιλοκτήμων 157
Φιλοκύριος 1419; Κλ. Φ. 1419
Φιλομένη 200
Φιλόμουσος 560.24; 721
Φιλόξενος 389, 418 A.3, 8
Φιλόπατρις 843 B; 844-846
Φίλος: Ἰούλ. Φ. 1248
Φιλόστρατος 1336 E.II app.cr.
Φίλουμενός 1199
Φιλόφρων 709.3; 710.3; 721
Φίλτατος 547
Φιλτύλιος 663.46
Φίλυκος 785
Φίλων 318, 522, 547, 715.26, 49; 785
Φιλωνίδας 529, 751
Φιλωνίδης 705
Φιλώτας 459 A.37
Φιλωτέρα 467
Φίρμος: 338; Γν. Αὐίδ. Κέλερ (Ῥουτίλιος Λοῦππος) Φισκίλιος Φ. 889, 1314, 1316; Μ. Βείρ. Φ. 491
Φισκίλιος: Γν. Αὐίδ. Κέλερ (Ῥουτίλιος Λοῦππος) Φ. Φίρμος 889, 1314, 1316
Φίττακος 914
Φίτταλος 914
Φιττώ 914
Φλαβία cf. s.v. Φλαουῖα
Φλαβιανός 1047; cf. s.v. Φλαουϊανός
Φλάβιος 519, 536.12; cf. s.vv. Ἀλέξανδρος, Ἀνδρόνικος, Βάσσος, Ζήνων, Λάκων, Φλάουϊος, Φοῖνιξ, Χρυσέρως, –ανός
Φλακ(κ)ία 1463.7
Φλάκκος 1500
Φλάμενος 753 B
Φλαουῖα cf. s.vv. Αἰλιανή, Ἀτταλίς, Γαϊανή, Γλιαλή, Θράσυλλα, Κοκκηία, Τατία
Φλαουϊανός: Τιβ. Κλ. Φλ. Εὔδημος 1343, 1344.2; 1355.3; cf. s.v. Φλαβιανός
Φλάουϊος cf. s.vv. Ἀγαθός, Ἀγέπολις, Ἀθηναγόρας, Αἰλιανός, Ἄπερ, Ἀρίστων, Ἀρριανός, Ἀρτεμίδωρος, Γαλάτης, Δημόκριτος, Διόδωρος, Ἑρμογένης, Ἡρακλείδης, Ἡρακλέων, Κορνηλιανός, Μάξιμος, Νάσων, Νεικύλος, Ξάνθος, Σωκράτης, Τίτος, Φουριανός; cf. also s.vv. Φλάβιος, Φλάυϊος
Φλάυϊος cf. s.v. Βασιλείδης; cf. also s.vv. Φλάβιος, Φλάουϊος
Φορμίων 563
Φόρυς 914
Φορυσκίδης 914
Φορύσκος 914
Φουριανός: Τ. Φλ. Ἀθηναγόρας Κορνηλιανὸς Φ. 971
Φούρτας 612
Φρασιηρίδης 715.23
Φρόνιμος: Πόπλ. Οὐικέρ. Φ. 642
Φρόντων: Ἰούλ. Φ. 1349; Κοσσούτιος Φ. 974.14
Φρουγιανός: Μ. Αὐρ. Φ. 935
Φρύνιχος 163?
Φύλακος 715.43
Φύτιος 102
Φωκᾶς 1195
Φώκιος 1730 app.cr.
Φῶτις 1298

Χααλους 1566
Χάββος 1873
Χαιρέας 1586 app.cr.
Χαιρέστρατος 765
Χαιρεφ-- 137 B.5
Χαιρίας 765
Χαίριππος 765
Χαιρίων 711.2
Χαλκιδεύς 264
Χαλλους 1566 app.cr.
Χαμους 1566 app.cr.
Χαρ-- 137 A.23; 164
Χαρά 623
Χαρίας 137 A.8, 10
Χαρίδας 715.22
Χαρίδημος 1873
Χαρικλείδης 179
Χαρῖνος 137. A12
Χαρίξενος 1873
Χαρίτιν 1214; cf. s.v. Χαρίτιον
Χαριτίνη 1214

Χαρίτιον: Μινδία X. 938 app.cr.; cf. s.v Χαρίτιν
Χαριτώ 818
Χαρίτων 3, 1193
Χαρμίδης 85
Χάρμιππος 663.9
Χαρμοσύνη 438
Χαρμύλος 663.9; 746.2
Χαροπίς 339
Χαρωνίδης 137 A.8, 12
Χαυαν 1758
Χαχρυλίων 765
Χειμεύς 130 app.cr.?
Χείμων 130 app.cr.?
Χελιδών 1472
Χιμυνακης 583
Χιόνας 401
Χιόνης 1608
Χορηγίων 914
Χρήστη 931
Χριστῖνα 1525
Χριστοφόρος 1421 app.cr.; 1507
Χρόμιος 1829
Χρυσάωρ 529
Χρυσέρως: Φλ. X. 801
Χρυσήνιος 1825
Χρύσιον 1025, 1027.5; 1056; M. Αὐρ. X. 1377; M. Αὐρ. X. ἡ καὶ Ἰασονίς 1359 A.2
Χρυσίς 9
Χρυσόγονος 1053
Χρυσόμαλλος 856
Χρυσοπαῖος 1881
Χρυσόπαις: Αὐρ. Χρ. 1881
Χρύσωρος 1825

Ψάρος 1472
Ψαροῦς 1472
Ψοιος 1682
Ψυχάριον 914
Ψυχᾶς 914

Ὠγγης 1166
Ὠριγένης 1784
Ὧρος 1166

--αιος 142
--αχης 583
--άλος 521
--ΑΛΩ.ΟΣ 746.3
--AMON 1331.6
--άναξ 895.1
--ανδρος 635 app.cr.
--ανός 535 B; 1228.2
--απτυις 498
--άρου (gen.) 132.11
--αρχος 1435
--ας 137 A.3, B.8; 290.15
--ατης 1336 A.13
--γόρας 663.8
--δος (gen.) 911.5
--δρου (gen.) 311
--δωρος 572.8
--έας 1873
--είνη: Ποντία Παικτουμεία --είνη 1144.4
--εισίας/--είσιος 1336 B.I.10
--ένης 137 B.10
--ένης/--ενος 1037
--ένου (gen.) 137 B.2
--ίδας/ης 1336 B.I.5
--ικατος 459 D
--ικλείδης 132.12
--ινέτου (gen.) 132.10
--ινεω? 1070
--ιόδωρος 606
--ισις: Νωνία --ισις 923.4
--κίας 162
--κιος 1185
--κόδωρος 98.10
--κων 357, 1331.7
--λας 1178
--λεγκτο (gen.) 137 A.16
--λης 708.7
--λόξενος 481 B III, V
--λος 1873
--ΜΑΝΔΥΒ-- 1322.9
--ΜΙΣΤΑ-- 1322.9
--μοστρα[τ--] 201
--ν--ς 137 B.1

--ναγόρας 1336 E.I.18
--ναστα 344
--νεο--ατ-- 940
--νικος 895.3
--νιππος 481 B III
--νου (gen.) 130
--οβεος 98.11
--οκλῆς 481 B V
--οκράτης 201
--οκριτος 896
--ονίδης 1045
--ξενος 481 B V
--ος 536.13; --ος? Αὐρηλιανός 1230.6
--όστρατος 1336 E.II.20
--οφίλος 218
--ξ--β-- 1336 E.II.2
--πατρος 357
--ραν-- 1336 C.24
--ρατης 137 A.2
--ριάδης 1336 E.II.7
--ριανός 1049
--ριχος 521
--ρου (gen.) 936.4
--ς 1336 C.12, C.17
--Σ-- 1336 C.22
--σιος 1336 C.18
--στωρ 1336 C.14
--σων 631
--τιος 521
--τος 459 E
--τριος 1336 A.14, B.I.9
--υσσωλλος 837
--φάνης 400 bis A
--χος 288.A4
--χρος 260
--ων 1336 C.14
--ωνιος 1336 C.16

MYTHOLOGICAL NAMES AND PERSONIFICATIONS
cf. Index V

Ἀγαύη 854
Ἀγηνορίδης 1516
Ἄιατος 393
Ἄιδης 1286.2
Ἀνδεάδης 864
Ἄνθης 864
Ἄπις 864
Ἀσωπός 331
Ἄτυς 1093 app.cr.

Βελλεροφόντης 864
Βορεης 1286.10

Γεργα 861
Γερουσία 1231
Γῆ 1538
Γοργόνειος 861
Γοργώ 861

Δίκαιος cf. s.v. Ὅσιος
Δίκη 1093 app.cr.

Ἐνδυμίων 864
Ἑρμαφρόδιτος 864

Κηφισός 331
Κράναος 864
Κύζικος 1099.1

Λήθη 1236 B.3

Μαρσύας 861
Μοῖρα 1058, 1236 A.4; 1286.5
Μόλπα 333
Μοῦσα 1081

Νέμεσις 1093 app.cr.; 1114 app.cr.

Ὅσιος καὶ Δίκαιος 1307.4

Πετθαλός 393
Πόλις 1699

Σαλμακις 864
Σαρπηδών 1700

Φαέθων
- νέος Φαέθων Ἑλικώνιος 1545

Χάριτες 1093

Ὧραι 1093

I.B. LATIN NAMES

A--isius 1235 app.cr.
Aelius 476
Afinius: L. Afinius 1006 bis
Afranius: L. Afranius 1006 bis
Anicius cf. s.v. Maximus
Antistius cf. s.v. Venustus
Antius cf. s.vv. Aulus, Quadratus
Antonius cf. s.v. Aristocrates
Aper: Fl. A. 1364.3
Aquila 1176
Aristo: Caecilius A. 1155
Aristocrates: M. Ant. A. 231
Augustalis: C. Iul. Aug. 1364.2
Aulus: C. Antius Au. Iulius Quadratus 1315 app.cr.
Avidius cf. s.v. Celer

Bassus: T. Pomponius B. 1176

Caecilius cf. s.v. Aristo
Calpurnia cf. s.v. Paulina
Caristanius cf. s.vv. Fronto, Paulinus
Celer: Avidius Celer 1376
Claudius 476; cf. s.v. Flavianus

Flavianus: Cl. F. 1338 app.cr.
Flavius 476; cf. s.v. Aper
Frontinus: Sex. Iul. F. 1268
Fronto: C. Caristanius F. 1374(14)

Gaius: C. Antius Aulus Iul. Quadratus 1315 app cr.; C. Caristanius Fronto 1374(14); C. Caristanius Paulinus 1374(14); C. Iul. Augustalis 1364.2; C. Trebonius Proculus Mettius Modestus 1268

Hortensius cf. s.v. Paulinus

Iulius cf. s.vv. Augustalis, Aulus, Frontinus, Quadratus

Lucius: L. Afranius 1006 bis; L. Anicius Maximus 1316 app.cr.; L. Hortensius Paulinus 1248; L. Luscius Ocrea 1376
Luscius cf. s.v. Ocrea

Marcia cf. s.v. Pia
Marcius cf. s.v. Priscus
Marcus: M. Ant. Aristocrates 231
Maximus: L. Anicius M. 1316 app.cr.
Mettius: C. Trebonius Proculus M. Modestus 1268
Modestus: C. Trebonius Proculus Mettius M. 1268

Ocrea: L. Luscius O. 1376

Pactumeius 1144 app.cr.
Paulina: Calpurnia P. 1374(14)
Paulinus: C. Caristanius P. 1374(14); L. Hortensius P. 1248
Pia: M. P. 1364.5
Pomponius cf. s.v. Bassus
Poplius: P. Antistius Venustus 349
Priscus: Sex. Marcius P. 1316 app.cr.
Proculus: C. Trebonius P. Mettius Modestus 1268

Quadratus: C. Antius Aulus Iulius Q. 1315 app.cr.; Q. Vilius Q. 1360 app.cr.
Quintus: Q. Vilius Quadratus 1360 app.cr.

Septimius 476
Sextus: Sex. Iul. Frontinus 1268; Sex. Marcius Priscus 1316 app.cr.

Titus: T. Pomponius Bassus 1176
Trebonius cf. s.v. Mettius, Modestus, Proculus

Ulpius 476

Venustus: P. Antistius V. 349
Vilius cf. s.v. Quadratus

PATRONYMIC ADJECTIVES

Διοδωρεῖοι: οἱ ταμίαι οἱ Διοδωρεῖοι 755

Ἐκατάδης 1200 app.cr.

Περιπόνταιος 355

Σαννεῖος 755

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Ada, wife and sister of Hekatomnos: Ἄβα 878
Ada, dynast of Caria: Ἄδα 876.3 app.cr.; 877 app.cr.;
Alexander the Great: Ἀλέξανδρος 417; βασιλεὺς Ἀλέξανδρος 510/511, 981.1; 1873
Alexander II, king of the Molossoi: βασιλεύοντος Ἀλεξάνδρου 403
Antigonos Gonatas: βασιλεὺς Ἀντίγονος 399 A.1/2
Antiochos II, king of Syria: βασιλεὺς Ἀντίοχος 746.6
Antiochos III, king of Syria: βασιλεὺς Ἀντίοχος 957.4
Antiochos, king of Syria: Ἀντίοχος 1450
Ariobarzanes: Ἀριοβαρζάνης 805
Arsinoe II, sister and wife of Ptolemy II: Ἀρσινόη Φιλάδελφος 1431
Arsinoe III, sister and wife of Ptolemaios IV Philopator: βασίλισσα Ἀρσινόη 927
Artaxerxes III, king of Persia: Ἀρταξέρξης 911.1
Artemisia II, wife of Maussollos: Ἀρτεμισία 886
Asandros, satrap of Caria: Ἄσανδρος 869
Attalos II, king of Pergamon: 990.2

Demetrios Poliorketes: Δημήτριος 80, 214?, 1873; ὁ πατὴρ αὐτοῦ Δημήτριος 399 A.7/8
Demetrios II, king of Macedon: βασιλεὺς Δημήτριος 425; Δημήτριος 214?
Derdas, king of the Elimiotai: Δέρδας 415

Eurydika, mother of Philip II: Εὐρυδίκα 413

Hekatomnos, dynast of Caria: Ἑκατόμνως 876.3 app.cr.; 886
Hypsikrateia, wife of Mithridates VI: Ὑψικράτης (sic) 627
Hyssaldomos, dynast of Caria: Ὑσσάλδωμος 878

Idrieus, dynast of Caria: Ἰδριεύς 876; 877 app.cr.

Kleopatra I, queen of Egypt: Κλεοπάτρα 1650
Kleopatra VII (and VIII?), queen of Egypt: βασίλισσα Κλεοπάτρα 1650
Kossikas, Lycian dynast: Κοσσικας 1281, 1382 app.cr.
Kotys I, king of the Odrysoi: Κότυς 492
Kotys III, king of the Bosporan kingdom: βασιλεὺς Κότυς 574
Kotys VI, king of Thrace: βασιλεὺς Κότυς 478
Kybernis, Lycian dynast: Κύβερνις 1281, 1382

Laodike III: βασίλισσα Λαοδίκη 955.2
Leukon I, king of the Bosporan kingdom: ἄρχοντος Λεύκωνος Βοσπόρο καὶ Θεοδοσίης 559

Maussollos, dynast and satrap of Caria: Μαύ(σ)σωλλος 874, 886, 907, 911.1
Monounios, king of the Dardanians: βασιλεὺς Μονούνιος 410

Philip II, king of Macedonia: βασιλεὺς Φίλιππος 1873
Philipp V, king of Macedonia: βασιλεὺς Φίλιππος βασιλέως Δημητρίου 425; Φίλιππος 416, 1873
Ptolemy II Philadelphos, king of Egypt: βα(σιλεὺς) Πτο(λεμαῖος) 211-213; βασιλεὺς Πτολεμαῖος 1270
Ptolemy IV Philopator, king of Egypt: βασιλεὺς Πτολεμαῖος 927
Ptolemy XIV, king of Egypt: βασιλεὺς Πτολεμαῖος ὁ καὶ Καῖσαρ 1654
Rheskouporis II, dynast of the Odrysoi: Ῥησκούπορις δυνάστης 478
Rhoimetalkes I, king of Thrace: βασιλεὺς Ῥοιμητάλκης 478
Rhoimetalkes III, king of Thrace: βασιλεύοντος Θρᾳκῶν Ῥοιμητάλκου, Ῥησκουπόρεως δυνάστου υἱοῦ, βασιλέως δὲ Κότυος υἱωνοῦ καὶ βασιλέως Ῥοιμητάλκου θυγατριδοῦ 478

Sauromates II, king of the Bosporan kingdom: βασιλεὺς Τιβέριος Ἰούλιος Σαυρομάτης φιλοκαῖσαρ καὶ φιλορώμαιος, εὐσεβής 372
Sauromates III, king of the Bosporan kingdom: ὁ ἐκ προγόνων βασιλεὺς βασιλεων μέγας Τιβέριος Ἰούλιος Σαυρομάτης, υἱὸς βασιλέως Ῥησκουπόριδος, φιλοκαῖσαρ καὶ φιλορώμαιος εὐσεβής 635; βασιλεὺς Σαυρομάτης 574
Seleukos II, king of Syria: βασιλεὺς Σέλευκος 746.4, 8, 10; βασιλεὺς Σέλευκος βασιλέως Ἀντιόχου 746.6
Seleukos, unknown king of Syria: Σελεύκειος μνᾶ 1739

III. ROMAN EMPERORS AND THEIR FAMILIES
(Cf. the remark of the heading of Index II)

Augustus: Καῖσαρ Αὔγουστος 753 A; Σεβαστός 289.7, 18, 38; Καῖσαρ Θεὸς Σεβαστός 1321, 1334; Καῖσαρ Αὐτοκράτωρ Σεβαστός 1683; Καῖσαρ Σεβαστός 531; Σεβαστὸς Αὐτοκράτωρ Καῖσαρ 1436.13, 15; Augustus 1364.4
Livia, wife of Augustus: Σεβαστὴ Ἰουλία 358

Iulia, daughter of Augustus: Ἰουλία 1334; Ἰουλία Σεβαστή 1423
Germanicus: Γερμανίκεια 1782; Θεὸς νέος 652
Agrippina Maior: Θεὰ Αἰολὶς Καρποφόρος 652
Claudius: Κλαύδιος Καῖσαρ 848; Θεός Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ 848 app.cr.
Nero: Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 1335; Νέρων Σεβ(αστός) 1811
Vespasian: Αὐτοκράτωρ Οὐεσπεσιανὸς Καῖσαρ θεὸς Σεβαστός 295; Θεὸς Μεγάλος 294; Αὐτοκράτωρ Σεβαστὸς Καῖσαρ Οὐεσπασιανός 889; Αὐτοκράτωρ Οὐεσπασιανὸς Καῖσαρ Σεβαστός 1206.10; Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς Σεβαστός 1314; Αὐτοκράτωρ Καῖσαρ Σεβαστὸς Οὐεσπασιανός 1316
Titus: Αὐτοκράτωρ Τίτος Καῖσαρ Οὐεσπεσιανὸς Σεβαστὸς Θεοῦ Μεγάλου υἱός 294; Αὐτοκράτωρ Σεβαστὸς Τίτος Καῖσαρ 992
Domitian: Αὐτοκράτωρ Καῖσαρ Θεοῦ Οὐεσπασιανοῦ υἱὸς Δομιτιανὸς Σεβαστὸς Γερμανικὸς 361; Imperator Caesar Divi Vespasiani filius Domitianus Augustus Germanicus 361
Domitia, wife of Domitian: Δομιτία Σεβαστή 297
Trajan 901; Αὐτοκράτωρ Τραγιανὸς Ἀδριανὸς Καῖσαρ 348; Imperator Caesar Nervae filius Nerva Traianus Optimus Augustus Germanicus Dacicus Parthicus 346/347; Αὐτοκράτωρ Κ̀εσαρ Σεβαστὸς Γερμανικὸς Δακικός 1026.1; Αὐτοκράτωρ Τραϊανὸς Ἁδριανὸς Καῖσαρ Σεβαστὸς Ὀλύμπιος 1091; Αὐτοκράτωρ Νέρουα Τραϊανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 1288.1
Hadrian: Ἁδριανός 902; Θεὸς Ἁδριανός 1324.11; 1397.6; Αὐτοκράτωρ Καῖσαρ Ἁδριανὸς Σεβαστὸς Ὀλύμπιος σωτὴρ καὶ κτίστης 719; Αὐτοκράτωρ Καῖσαρ ... Τραιαν[ὸς] Ἁδριανὸς Σεβαστός 974; cf. 1169; Αὐτοκράτωρ Καῖσαρ Τραϊανὸς Ἁδριανὸς Σεβαστός 1339; Αὐτοκράτωρ ... Τραιαν[ὸς] Ἁδριανὸς Καῖσαρ Ὀλύμπιος Σεβαστός 1373
Sabina, wife of Hadrian: Σαβεῖνα νέα Ἥρα Σεβαστή 1371; Σαβεῖνα Σεβαστή 719
Matidia, sister-in-law of Hadrian: Θεὰ Ματιδία Σεβαστή 1372
Antoninus Pius: Αὐτοκράτωρ Καῖσαρ [--] Αἴλιος Ἁδριανός 1164; Αὐτοκράτωρ Καῖσαρ ... Τίτος Αἴλιος Ἁδριανὸς Ἀντωνεῖνος Σεβαστὸς Εὐσεβής 1397.1, 9; Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντωνῖνος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1881
Faustina maior: θεὰ Σεβαστὴ Φαυστείνη 1857
Antoninus Pius and Marcus Aurelius: Αὐτοκράτωρ τὸ β' Καῖσαρ Τ. Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβαστὸς Εὐσεβὴς καὶ Αὐρήλιος Οὖῆρος Καῖσαρ 1024.2; Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Σεβαστὸς Εὐσεβής ... καὶ . Αὐρήλιος Καῖσαρ 1402.3
Marcus Aurelius: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντων(ε)ῖνος Σεβαστὸς Γερμανικὸς Σαρματικός 866
Commodus: κύριος Κόμμοδος 1881
Septimius Severus: Αὐτοκράτωρ Καῖσαρ Σεπτίμιος Σεβῆρος Περτίναξ Σεβαστὸς Ἀραβικὸς Ἀδριαβηνικὸς Παρθικὸς μέγιστος 335; divus Severus pius 1541 A
Septimius Severus, Caracalla and Geta: Αὐτοκράτορες Καίσαρες Λ. Σεπτίμιος Σεουῆρος Περτίναξ καὶ Μ. Αὐρ. Ἀντωνεῖνος Σεβαστοὶ καὶ Π. Σεπτίμιος Γέτας Καῖσαρ 1317
Iulia Domna: Ἰουλία Δόμνα Σεβαστή 1323
Caracalla: divus Antoninus maior pius 1541 A
Elagabalus: imperator Caesar ... Marcus Aurelius Antoninus Pius Felix Augustus 1541
Philippus Arabs: Αὐτοκράτωρ Καῖσαρ Μ. Ἰούλιος Φίλιππος Εὐσεβὴς Εὐτυχὴς Σεβ. ... Καρπικὸς Γερμανικὸς 1202 A.4
Gordianus III: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Ἀντώνιος Γορδιανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1427
Aurelian: κύριος Λ(ούκιος) Δομ(ίτιος) Αὐρηλιανός 1881
Diocletian: Διοκλητιανός 1446 A.8

Diocletian and Maximian: imperatores Caesares fratres Gaius Valerius Diocletianus et Marcus Aurelius Valerius Maximianus pii felices invicti Augusti 1541 B
Maximianus: Gal. Val. Maximianus Caesar 1136
Constantine the Great: ὁ ἅγιος Κωνσταντῖνος 1197
Jovian: Φλ. Ἰοβιανὸς Αὔγουστος 346
Valens: Βάλες Αὔγ. 347
Valentinian: Φλ. Φλ. Βαλλεντινιανός 347
Gratian: Φλάϊος Γρατιανὸς Αὔγ. 347
Theodosius, Arcadius and Honorius 1398
Honorius: Honorius Augustus 347
Arcadius: Arcadius Augustus 347
Justinian II: ὁ γαληνότατος ἡμῶν δεσπότης Φλάουϊος Ἰουστινιανὸς ὁ αἰώνιος Αὔγουστος καὶ Αὐτοκράτωρ 1499 app.cr.; Ἰουστινιανός 485
Phocas: βασιλεὺς Φωκᾶς 1544 app.cr.

Unknown emperors:
- Ἀντωνεῖνος 1092.7; cf. 1235 app.cr.; 1881; θεὸς Ἀντωνεῖνος 1857
- Αὐτοκράτωρ: αὐτοκράτορες 1333.9; Αὐτοκράτωρ Καῖσαρ – Σεβαστός 1634; Αὐτοκράτωρ Καῖσαρ M. Αὐρ. – Εὐσεβὴς Εὐτυχὴς Σεβαστός 1235
- – Εὐσεβὴς – Σεβαστὸς – Ἀδιαβηνικός 1440 D
- Καῖσαρ 982, 1356.8
- κύριοι 1402.1
- Σεβαστή: θεὰ Σεβαστὴ 848 app.cr.
- Σεβαστός: θεὸς Σεβαστός 296, 848 app.cr.; Σεβαστοί 30, 1170, 1312.5; 1324.6; 1325.7; 1326 app.cr.; 1328.7; 1336 A.1; 1338.4; 1344.7; 1346.8; 1360.8, 1361; Σεβαστός/Σεβαστοί 1438, 1880; θεοί Σεβαστοί 843-847, 848 app.cr.; θεοί Σεβαστοὶ Ὀλύμπιοι 845/846
- Augusti 535 A

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Ἀβδηρῖται 43
Ἀβίλα 1473
Ἀβυδηνός 1881
Ἄβυδος 1745.24
Ἀδανεύς 795
Ἀδριανή 1028.3
Αἰανεύς 415
Αἰγύπτιος 973
Αἴγυπτος 1537, 1579, 1745.5
Αἰγῦτις 268
Αἰνιάν 1873
Αἰολίς 652
Ἀκαρνάν 391 A.12, 14/15, B.3
Ἀκαρνανία 391 A.16, 29, B.1
Ἀκραιφιεύς 335
Ἀκτή 911.3
Ἄκτιον 384
Ἀλαβανδεύς 861
Ἀλαιβέος 414
Ἀλαλκομέναιον 348
Ἀλασαρνίτης 662.1
Ἀλεβία 414
Ἀλεξάνδρεια 1591, 1649, 1743 B; 1745.6
Ἀλεξανδρεινός 798 (Ἀλεξανδρεινοῦ στόλου)
Ἀλεξανδρεύς 536 I.12; 795 (Egypt), 1008, 1881 (Alexandreia Troas)
Ἄληξ 775
Ἁλιάς (ἀγρός) 1343
Ἁλμουρηνός 936.11 (κώμη)
Ἀλπηνοί 371
Ἀμαθοῦς 1632
Ἀμαθούσιος 1424.1; 1425-1427, 1429
Ἀμόριον 1104
Ἀμπρακία 391 A.15
Ἀμυκλαῖος 259 (Ἀπόλλων)
Ἀμφιλοχία 391 A.16/17
Ἀμφίλοχος 391 A.11-13, 15
Ἀναίτοι 326
Ἀνακτοριεύς 391 A.9
Ἀντιόχεια 1745.18
Ἀντιοχεύς
- ἀπὸ Κύδνου 357

Ἀντιόχιος 1736 (Ἀντιοχίς)
Ἀνχίαλος 478
Ἄξιος 1332.2
Ἀπάμεια
- Ἀ. Συρίας 1192

Ἀπάτουρον 558
Ἀπολλωνιάτης 408 A.2
Ἀπολλωνιήτης 492
Ἄπτάρα 747.4
Ἀπταραῖος 747.2, 9, 11/12
Ἀραβικός 1538 (θεός)
Ἄράβιος 1538 (θεὸς οὐράνιος)
Ἀράδιος 641
Ἀρακλεώτας 560.11
Ἄραψ 1758 (Ἀ. ἀπὸ τᾶς Σμυρνοφόρου)
Ἄργος 662.7; 1333.13
Αρεμθα 1496 app.cr.
Αρεμθη 1496 app.cr.
Αρεμθηνος 1496 (θεός)
Ἀρμενία 1745.32
Ἀρμένισσα 1190
Ἀρνεάτης 1290, 1295
Ἀρνεᾶτις 1293
Ἄρνη 355
Ἄρυη 911 app.cr.?
Ἀρυκανδεύς 1299
Ἀρυκανδίς 1365
Ἀσία 662.8; 960.14; 1315.6; 1743 B.1745.30
Ἀσκάλων 1541 B
Ἀσπένδιος 1332.4, app.cr.
Ἀσωπός 331
Ἀταβύριος 656
Ἀττεανός 1017.1
Αὐτ - 1032
Ἀφρική 1745.9
Ἀφροδισιεύς 762
Ἀχαεία 1745.15
Ἀχαιός 1873

Βαβυλών 1743 B
Βαλανεύς 1565
Βαλβουρεύς 1325.10?
Βαργυλιήτης 680
Βαττυναῖος 414
Βδελλιανόν (χωρίον) 1824
Βεργαῖοι 43
Βιζυηνός 478
Βιθυνία 1745.23
Βιθυνίς (γαῖη) 1296
Βοιωτός 1639
Βοκερία 414
Βορυσθένης 628
Βόσπορος 559
Βρεττανία 1745.36
Βρικινδάριοι 43
Βυζάντιος 771(1); 1195, 1880
Βωνείτης 923.2 (κατοικία)

Γαβαλιτικός 1502
Γάδαρα
- Συριακῆς Δεκαπόλεως 1473

Γαλλία 1745.29
Γενδερραία 459 A.17, 10, 26
Γενδέρριος 459 E
Γένδερρος 459 A.9, 12, 16
Γερασηνός 665
Γεργακώμη 861
Γερμανικεία 1197
Γερμάνιος 1197 app.cr.
Γερμανός 1361 app.cr. (σπείρη πρώτη Γ-ῶν)
Γερραῖος 665, 1613, 1758
Γερρηνός 1613
Γοργορωμεύς 861

Γοργορώμη 861
Γορδιουτεῖχος 1821
Γρηγορία 1624
Γυθεᾶται 262
Γυρβέα 459 A.13

Δάλιος 658
Δαλματία 1745.25
Δασαρήτιος 414
Δεβ..αῖος 414
Δεβηνός 414
Δεβομαῖος 414
Δεκάπολις
- Συριακὴς Δεκαπόλεως Γάδαρα 1473
Δενθηλιτικὴ στρατηγία 468
Δερρίοπες 414
Δῆλος 641, 814
Διδυμαῖος
- Βασίλεια Διδυμαία 879 app.cr.
Δολίχη 414

Ἐδεσσαῖος 446
Ε.ελεύς 1059
Ἐδρώλιοι 43
Ἐληνιώτης 414
Ἑλικώνιος 1545
Ἑλίμεια 414
Ἕλλαν 289.12, 30; 290.12
Ἕλλην 71, 262, 662.15; 981.3; 1017.2; 1315 app.cr.
Ἑλλησπόντου 535 B.5/6; 536 I.15; 960.6
Ἕλος 270
Ἐμβολείτης 1762
Ἔμβολον 1762
Ἔνδησα 701 A.2/3
Ἑξάπολις
- κοινὸν Ἑξαπόλεως 1724
Ἑορδαία 414
Ἐπίδαμνος 325
Ἐρξαδιεῖς 269
Ἐρυθρά 1670 (θάλασσα)
Ἐρυθραῖος 948, 1332 app.cr.
Εὖια 414
Εὐδοξιάς 1184 app.cr.
Εὐιέστης 414
Εὐιεστικός 414
Εὔλαιον 1784
Ἔφεσία 936.4
Ἐφέσιος 919, 944, 1881
Ἔφεσος 816

ϝαλεῖος 324

Ζακύνθιος 396
Ζμυρναῖος 1881; cf. also Σμυρναῖος
- Θεαὶ Νεμέσεις Ζμυρναῖαι 820

Ἡλιοπολίτης 1495 (Ζεύς)
Ἠπειρώτης 1332.3
Ἡρακλεία Εὔξεινος? 1880
Ἡρακλεώτας 564

Θάσιος 420, 492, 500
Θειβῆοι 353
Θεοδοσίη 559
Θεσσαλοί 662.9
Θεσσαλονίκη 1745.20
Θευρία 270
Θηβαῖς 1745.3
Θράκη 1743 B, 1745.22
Θρᾳκικός 605, 635.10
Θρᾷξ 479, 604.4
Θρόνιον 371
Θυατειρηνός 1811

Ἰασεύς 876.2 app.cr.; 878 (introd.)
Ἰασός 873/874; 884 app.cr.
Ἰδριάς 877 app.cr.
Ἰδυμαῖος 1639
Ἰδύμιος 882.8
Ἱεράπυτνα 746.1; 747.2/3
Ἱεραπύτνιος 746.4-7; 747.1/2, 7, 10/11, 14
Ἰλιάς 1133 (Ἀθηνᾶ)
Ἴλιεύς 536 I.13 (Εἰλιεύς)

Ἰμεραῖος 701 B.3
Ἰνδικός 1670 (θάλασσα)
Ἰνδός 1665
Ἰουδαία 1206.11
Ἰουδαῖος 1639, 1665
Ἰσαυρία 1397.11
Ἰστριανός 190
Ἰταλία 1745.27
Ἰταλικός 535 B.8; 536 I.5/6; 617, 1131
Ἰωνία 355, 393 (Ἀθηνᾶ)
Ἴωνος 393
Ἰωλκιος 399 A.1, 5/6, 10, 399 B.4
Ἰων 949.1, 21, 24
Ἰων 662.10
Ἰωνία 960.6

Καβυληνός 489(7)
Καισαρεύς 649
Καλλατιανός 531 app.cr.
Καππαδοκία 1745.26
Καπρηνός (θεός) 509
Καρ 876.1 app.cr.
Καρδάκοι 1806
Καταρσηνός 460
Κατου 1595 bis
Καῦδος 268
Καυνιος 886, 889 app.cr.
Κελλη 414
Κερκάς 861
Κερκυρα 74-5, 7; 861
Κερκυραῖος 74-7
Κερκυρεύς 401
Κιλικία 1397.11
Κλ.ξ 1639
Κιμμέριος 1281 (or personal name?)
Κιναιδοκολπίτης 1595 bis
Κνιδιεύς 911.3, 6
Κοταυρα 1365
Κλαρια 949.31 (Ἄρτεμις)
Κλάριος 949.4, 23, 27, 30; 951, 955.5; 957.26; 1268 (Ἀπόλλων)
Κλάρος 949.4,10, 15, 24, 29
Κλειτόριος 239
Κλεοννάειον 1104
Κνίδιος 894
Κοδοπα 1365
Κοδοπηνή 1365
Κοίλη (Συρία) cf. s.v. Κούλη
Κολοφώνιος 949.1, 12/13, 15, 26, 32; 955.2; 957.14
Κομβική (Ἄρτεμις) 1298
Κονοhουρέες 275
Κορησός 1762
Κορίνθιος 349
Κόρκυρα 861
Κόσαρα 1365
Κούλη (= Κοίλη (Συρία)) 1745.12
Κουρεύς 1436.29, 36; 1437 B.14
Κράννα 414
Κραννέστης 414
Κρατεανός 1109 app.cr. (Ἀπόλλων)
Κρηταιεῖς 732
Κρήτη 1745.10
Κρωμνίτης 234
Κρῶμνος 234
Κύδνος 357
- Ἀντιοχεὺς ἀπὸ Κ. 357
Κυζικηνός 1101/1102, 1131, 1880/1881
Κύθηρα 268
Κύθνος 30
Κύπριος 405, 1436.21
Κύπρος 1436.18; 1745.11
Κυρραῖος 459 A.7
Κυράνα 266
Κύρρος 459 A.9, 13, 16
Κυρηναῖος 1558
Κῶα 882.2
Κωγαίονον 541
Κωνσταντινόπολις 1745.28
Κῶιος 663 A.3, 6, 13, B.140; 882.5

Λαδβανή 1374(1) (Ἄρτεμις)
Λακεδαιμόνιος 861
Λακεδαίμων 256
Λακωνία 256

λακωνικός 1014
Λαοδίκεια ἡ ἐν Φοινίκῃ 641
Λασζέδδιος 1017 app.cr.
Λεβαία 414
Λειβανός 1027 app.cr.
Λειβήθριον ἄντρον 340-344
Λειβηνός 1027.9
Λέσβιος 653
Λευκανός 957.3, 11
Λιβύη 1743 B; 1745.4
Λιμυρεύς 1311.1
Λινδία 656
Λυδάτης 1314, 1315.12
Λύδιος 1829 (Ζεύς)
Λυκαῖοι 414
Λυκαονία 1397.11
Λυκία 960.15; 1325.5; 1778
Λύκιος 804, 1315.5; 1324.13; 1325.8; 1331.20; 1333.6, 8, 14/15, 18; 1334, 1337, 1338.5; 1341.2; 1344.20, 25; 1347, 1359 A.6; 1360.10; 1361/1362; 1363.7; 1639
Λύρναι 1365
Λυσιμαχεύς 1880/1881

Μαγδαληνή 1693 (Μαρία)
Μαγνησία 966-970
Μάγνης 961, 964/965, 968-970
Μαίανδρος 965-970
Μακεδονικός: λεγιών ... Μ-ική 1360.7; 1361
Μακεδών 662.9/10
Μάκεστος 1072 app.cr.
Μαλιεύς 1873
Μανδραγορείτης 959
Μανταληνός 1180/1181 (Μήν)
Μάνταλος 1181 app.cr
Μαρώνεια 492
Μαρωνίτης 492
Μασικα 1225 app.cr.
Μασικηνός 1225 (Ἀπόλλων)
Μεγάλη Πόλις 290.16
Μεγαλοπυλεῖται 1762
Μεγαρεύς 193
Μεδιολάνιον 1745.35
Μελιβοίσσα 397
Μερόη 1745.1
Μεσσάνιοι 291.3
Μεσσήνη 256
Μεσσηνία 256, 309
Μετάπιοι 326
Μήδαβα 1624
Μιλήσιος 974.7; 1880/1881
Μιλυάς cf. s.v. Μιλιάς
Μναρα 1365
Μναρική 1365
Μουλασσεύς 1267
Μυδονης 835
Μυλασεύς 678, 835, 911.2, com.
Μυλιάς 1365
Μύνδιος 883
Μυρεύς 1316
Μυριναῖος 1881
Μυρσ-- 981.9
Μυρσηλεῖος 981 app.cr.
Μυσία
- Ἄνω M. 1743 B
- Κάτω M. 1743 B

Ναβαταῖος 1758
Νάξιος 692
Νάρυξ 371
Ναύλοχον 981.2
Νέα Πόλις 459 A.17
Νεισεύς 1323/1324.1, 4; 1325.1, 4, app.cr ; 1326/1327, 1328.10
Νεισίς 1327/1328.2
Νεοκαισαρεία 1745.31
Νησιῶται
- κοινὸν τῶν Νησιωτῶν 1831
Νικαία 1136
Νικόπολις 1190
Νινιτηανός? 1038 app.cr.
Νίσυρος 651
No– 1035
Νοβήσιος 536 I.4/5

Ξάνθιος 795

Ὀβλόστιος 414
Οἰᾶται 43
Οἰνόανδα 1305
Ὀκτάπολις 1365
Ὀκωνδιαναί 1184 app.cr.
Ὀλυμπική 327 (βουλή)
Ὀλύμπιος (Ζεύς) 1580/1581, 1840
Ὀλύνθιος 80?
Ὀλυμπία 326 (-νπ-)
Ὀνόβαρα 1365
Οὐεβρεανός 1138 (Ζεύς)
Οὐκωνδιαναί 1184
Οὐσδικησική στρατηγία 468

Παλαιστίνα 1745.7
Παλαιστινός 1538 (Ασταρτη)
Παλληνίς 2 (Ἀθηνᾶ)
Παμφυλία 960.15; 1270, 1277, 1745.14
Παννονία 1745.34
Παταρεύς 1333.1, 5; 1336 A.2; 1338.9; 1341.1, 5; 1342.13; 1343, 1344.3, 24; 1346.1, 5; 1350; 1355.4; 1356/1357, 1363.6, 9
Παταρίς 1315 app.cr.; 1341.4; 1342.1; 1359 A.3
Πεδιῆς 43
Πεδιεύς 981 app.cr.
Πελοπόννησος 1745.19
Πεντάπολις 223, 1745.8
Περγαμηνός 990.2
Περίνθιος 1880 (μνᾶ Περινθία)
Περραιβός 404
Περύσιον 289.38, 40
Πεστινούντιος 1206.6
Πηλούσιος 1538 (θεός)
Πινάρις 1315.3
Πινιτηανός? 1038
Πισπος 492
Πλαρεῖς 1821
Ποταμός 1072 (– Μάκεστος?)
Πρηνεύς 981.7, 14
Προυσαεύς 1026.6; 1147.13
Πυραιβός 404

Ραββαθμοωβ 1572, 1573, 1575
Ραββαθμοωβον 1574
Ῥηγῖνος 751
Ῥόδιος 304, 882.3; 900, 1315.12; 1743 B
Ῥόδος 662.5; 1333.19
Ῥυσική 478
Ῥώμα 289.40
Ῥωμαία 1315.3
Ῥωμαῖος 262, 289.12, 14, 30, 33; 290.12; 298; 873, 1017.1; 1333.4; 1436.17; 1631, 1868, 1877
Ῥώμη 859.5 (Byzantion); 1554 (θεά); 1624, 1743 B; 1745.21

Σανδα 981.8 (Σανδέων λόφος)
Σάνδιος (λόφος) 981 app.cr.
Σάριος 651
Σαρματία 1745.33
Σασου 1595 bis
Σεβαστηνοί 1206.3 (Τολιστοβώγιοι)
Σελευκεὺς 1784
Σελλητική 478
Σιδυμίς 1359 A.3 (Συ-)
Σικανός 701 B.5
Σικελία 1743 B; 1745.13
Σικελός 751
Σικυώνιος 328
Σινωπεύς 620
Σίφνιος 693
Σκάρφεια 371
Σκύθης 619
σκύθιος 578 app.cr.
Σμυρναῖος 1880; cf. Ζμυρναῖος
Σμύρνη 959
Σμυρνοφόρος 1758 (Ἄραψ ἀπὸ τᾶς Σμυρνοφόρου)
Σοαδεηνεύς 1631
Σοήνη 1745.2
Σόλιος 1444.1
Σπανία 1745.17
Στόλιοι 43

Συλανδεύς 1811
Συνέργιον 1762
Συρία 1192, 1743 B
Συριακός
- Συριακῆς Δεκαπόλεως Γάδαρα 1473
Συρακόσιος 898.7
Συριάρχης 1473
Σύρος 544 B; 641

Τάβαι 990 app.cr.
Ταβηνός 802
Τάγαι 1402.8 (Ἀθηνᾶ ἐν Τάγες)
Ταγουν 1402 app.cr.
Ταγων 1402 app.cr.
Ταισῖνος 775
Ταλαγρεύς 911 (Descat)
Ταλαγρή 911.4 (Descat)
Ταρσός 649, 1745.16
Ταυρικά
- Χερσονασεῖται οἱ ποτὰ τᾶι Ταυρικᾶι 560.2
Τέλα
- Ἑλημιώτης ἐκ πόλεως Τέλας 414
Τερμεσσεύς 1305 (πρὸς Οἰνοάνδοις); 1365
Τετραπολεῖται 1762
Τήλιος 663 A.16, 38, 40, B.126
Τιανός 1155
Τλωεύς 1332.5; 1348
Τολιστοβώγιοι 1206.3 (Σεβαστηνοὶ Τ.)
Τράκανα 571
Τραλλιανός 795
Τύλος 1633
Τυπάλλια 1365
Τύριος 679

Φαρίη 859.5 (Alexandreia)
Φασελίτης 1370, 1373
Φοινικάρχης 1473
Φοινίκη 641
Φρύγες
- Ἐπικτητεῖς 1220 app.cr.
Φρυγία 879.10
Φρύξ 1639, 1798

Χαμων 1500
Χαρακμωβα 1576, 1577
Χερσονασεῖται 560.14
- Χ. οἱ ποτὶ Ταυρικᾶι 560.2
Χῖος 1441.5
Χῶμα 1302
χωρίον τοῦ ἁγίου ἀρχαγγέλου Μιχαὴλ καὶ τῆς ἁγίας καὶ θεοτόκου Μαρίας 1708

--ουδεβηνός 414
--ρυθρα? 1332.1
--υνος 1332.6

IV. B. ATTIC TRIBES, DEMES, ETC.

Ἀγκυλῆθεν 137 A.25
Ἀθῆναι 662.11; 1743 B
Ἀθηναία 883
Ἀθηναῖος 39.4, 9; 74.5 ; 81, 85/86, 107, 164, 895.7
Αἰαντίς 132.4
Αἰγῆις 137, 162
Αἰγιλιεύς 8
Ἀλαὶ Ἀραφηνίδες 31
Ἁλαιεύς 137 A.37; 178
Ἀλωπεκῆθεν 134 app.cr.?; 179
Ἀμαξαντεύς 73
Αὐλών 109
Ἀχαρναί 2
Ἀφιδναῖος 123 app.cr.?; 130?; 180, 181

Βακχιάδαι 26, 159
Βατεύς 137 A.31
Βῆσα 205 app.cr.

Βραυρωνία 122 app.cr.? (Ἄρτεμις)

Δειραδιώτης 132.10
Δεκελεεύς 132.5; 183
Διάκριοι 43

Ἐλευσίνιος 123 app.cr.?; 132.13
Ἐλευσίς 123 app.cr.?
Ἐρεχθηῖς 68, 137, 163
Ἐρυσιχθονίδαι 26
Εὐμολπίδαι 30
Εὐπυρίδης 9
Εὐωνυμεύς 137 A.4

Θορίκιος 8, 73, 184
Θυμαιτάδης 98.2; 132.11; 205

Ἰκαριεύς 105.1, 3
Ἱπποθωντίς 74.2; 98.8/9?

Καλαμυθίδας 195?
Κεφαλῆθεν 205 app.cr.?
Κηδῶν: ἐκ Κ. 137 A.19
Κήρυκες 30
Κηφισιεύς 132.12; 157, 210
Κηφισός 331
Κονεῖδαι 52
Κυθήρριος 132.2

Λακιάδης 116/117
Λαμπτρεύς 122 app.cr.?; 124 app.cr.?; 157, 160, 163
Λευκονοιεύς 8

Μαραθώνιος 167
Μαρώνεια 205 app.cr.
Μουνυχία 28 (Ἄρτεμις)
Μυρρινοῦς 90.8; 161, 170
Μυρρινούσιος 8, 156

Οἰνηῖς 133
Οἶον 98.9/10

Πειραιεύς 92.6; 128, 138, 185
Περγασῆθεν 9
Ποτάμιος 8

Ῥαμνούσιος 8, 90.4

Σαλαμίνιος 2
Σιδώνιος 194
Στειριεύς 132.3

Φιλαΐδαι 137 A.33
Φλυεύς 205
Φρεάρριοι 110, 161

--ντίς 123 app.cr.

IV. C. TRIBES, DEMES OUTSIDE ATTICA

Ἀγρουδηνοι 1510
Αἰϊᾶται 275
Αἰσιᾶται 275
Ἀμφοτερίδαι 720
Ἀνχιαλίδαι 720Ἀρνειεῖς 355
Ἀσανδρίς 869

Γαδδειβωλιοι 1510
Γαλερία 753 B
Γελέοντες 720, 952

Δατύλου συμμορία 986

Ζαβδιβωλειοι
- οἱ ἐκ γένους Ζαβδιβωλειων 1510

Ἡρακλείδας 1132
Ἡρακλῆας 1132
Ἡραῖς 1132

Ἱππονήας 1132

Καλλιχορεατήας 1132
Καλλιχορεάτις 1132
Καλλιχορῖτις 1132
Κλαυδιάς 1510
Κυρείνα 1343 (5); 1344.2; 1345, 1355.3; 1437 A.2

Λευκοπολῖτις 1767 (ἑκατοστύς)

Μαγερηνοι
- φυλὴ Μαγερηνων 1510
Μαθθαβωλιοι 1510
Μενοιτιάδαι 720

Νοεφαντίδαι 720
Νισύριος 651

Οὐελ(λ)είνα 1206.6; 1360.4

Παρθενία 904?
Πεδιεύς 645.2
Πελεῖδαι 720
Πριαμίδαι 720
Πυλάδαι 720

Σελευκίς 952
Σεργία 1389
Σιβύθιος 647.2

Φαστάδαι 720
φυλὴ Μαγερηνων 1510

IV. D. LATIN GEOGRAPHICAL NAMES

Bocerraei 414

Capitolinus 802
Cielaei 414
Clarius 832 app.cr.

Dentheliatis 256
Dolicaei 414

Graecus 1849 (aretalogus)

Iulia 231

Nicaea 1136

Syriaca 635

Thraces 635

Usdicensis 468

V. RELIGIOUS TERMS

ἀββᾶς
ὁ ἅγιος ἀπόστολος καὶ προφήτης ἀββᾶς Σινούθιος ἀρχιμανδρίτης 1682.19-23
- τόπος τοῦ ἁγίου μοναστηρίου ἀββᾶ Ἱερημίου 1707
Ἀβραάμ 1682 app.cr.
Ἀβράμ
- ἐν κόλποις Ἀβρὰμ καὶ Ἰσὰκ καὶ Ἰακώβ 1682.6-8
Αβρασαξ 832.23/24; 1557.3; 1746 (2); 1747 B.1/2; 1802
ἀγαθός
- δαίμων 820, 863
- Θεός 1137
- τύχα 408 A.1
- τύχη 863, 1554, 1601
ἀγακλυτός 407.7/8
ἄγαλμα 91, 344
- καλόν 48, 344
- πάρινον ἐπίχρυσον 1402.22/23
ἀγαλμάτιον 224
ἄγγελος 1496 app.cr.; 1859, 1862
- Ὅσιος καὶ Δίκαιος 1859
- Ζεύς 1538, 1862
- Θεῖος 1862
- Θεός 1862
- Θεός Μελικερτος 1862
- κύριοι θεοὶ ἄγγελοι 1751 B.9/10
ἀγήραος 1286 app.cr.
- ψυχή 1286.7
ἀγήρατος 1286 app.cr.
ἅγιος 757, 1493 app.cr.; 1507, 1538, 1579, 1618
- ἀπόστολος 1682.19/20
- μαρτύριον 1619
- πατήρ 1682.14
- τόπος 1566
Ἅγιος
- Θεόδωρος 1493
- Κήρικος 1420 app.cr.
- Κύρικος 1420.3, app.cr.; 1421.2
- Κωνσταντῖνος 1197.4/5
- Μαρία 1708
- Μηνᾶς 1645
ἁγιώτατος
- ἐπίσκοπος 1420.4/5; 1445
- πρόεδρος 1443.5
ἁγνισσταί 360
ἁγνός
- Θεὰ Ἁγνή 1858
ἁγνῶς 1231
Ἀγρεύς
- Ἀπόλλων 1821
- Θεοὶ Ἀγρεῖς 1821
Ἀγροτέρα 120 app.cr.? (Ἄρτεμις)
Ἀγρότερος 1821 (Θεοί)
Ἀγυεύς 509 (Ἀπόλλων)
ἄγω 289.36
- θυσίαν 289.17
ἀγών cf. Index VII
Ἄδα 877 app.cr. (Ἥρα)
Αδαδος 1538
ἀδελφός
- εἰρήνη πᾶσι τοῖς ἀδελφοῖς 1217
ἀδελφότης 1217
ἄδικος
- κρίσις 1058
Ἀδράστεια 658
Ἀδριάνεια Ὀλύμπια 649
Ἀδώνια 27
Ἄδωνις 27
Αζιζος 1538
- Αζιζος θεὸς Ἑρμῆς 1501
Ἀθάνα 292, 408 B.7; cf. s. vv. Ἀθαναία, Ἀθηνᾶ, Ασαναία, Παλλάς
- Κόρρα 318
Ἀθαναία 406
Ἀθάναια 270
ἀθάνατος 859.8; 1459 app.cr.

Ἀθηνᾶ 223, 418 A.3; 459 A.8; 658, 1374(2); 1374(9); cf. s.v. Ἀθανᾶ, Ἀθαναία, Ἀσαναία, Παλλάς
- Ἀποτρόπαιος 1718
- Ἀρεία 114, 1843
- Βουλαία 1843
- ἐν Τάγαις 1402.7/8, app.cr.
- Ἰλιάς 1133
- Ἱππία 100
- Ἰτωνία 355, 393
- κυρία 1588
- Κυρρεστίς 459 B, D/E
- Λινδία 656
- Ὀρεία 1402 app.cr.
- Παλληνίς 2
- Πολιάς 663 B.116, 124, 138; 1374(10)
- Τριτογενής 355

Αἰάκειον 227?
Αἰγλάτας 655
αἰδήμων 1402.10
Ἅΐδης 1286.2; 1738 app.cr.
αἴξ 408 B.7
Αἰολίς
- Θεὰ Αἰ. Καρποφόρος 652

αἶσα
- λοίμιος 1286.9, app.cr.

αἴσιμος 1375 (ἡμέρα)
αἴσιος 275
αἰτέομαι 406
ἀκερσικόμας 832.19/20 (Φοῖβος)
Ἀκραῖος 867 (Ζεύς)
Ἄκτια 662.5
Ἄκτιος 381 (Ἀπόλλων)
Ἅλιος 391 A.19; 656
Αλλαμενευς 1751 B.2
Ἄλσειος 658 (Ζεύς)
ἄλσος 1350 app.cr.; 1359 A.17
Αμαβωθ 1557.24
ἁμαρτωλός 1356.10; 1378 app.cr.; 1379
ἀμέλεια
- ἀμελείας τε καὶ ὕβρεως ἀσέβεια 1449

Ἀμενηνή 859 app.cr.
Αμενωθης 1689
ἀμέρα
- τοῦ Σεβαστοῦ 289.36

ἀμήν 933 app.cr.; 1696 app.cr.; 1715 app.cr.
ἀμνός 408 B.8
Ἀμυκλαῖος 259 (Ἀπόλλων)
Ἀμφιεραϊσταί 1798
ἀναγορεύω 1114.5
ἀνάθημα 10, 30, 98.8-9; 288 A.1; 1013, 1341.9; 1342.8; 1402.13, app.cr.
ἀναιρέω 406
Ανατ 1758
ἀνατίθημι 120 app.cr.; 160, 236, 264, 265, 266, 272, 274?; 278, 289.13; 301, 305, 306, 342, 344, 359, 364 app.cr.; 406, 546, 571(17, 20); 579, 587, 664, 754.14; 767, 768, 776, 845, 846, 867, 879.18; 886, 904, 927, 951.8; 1017.6; 1025.6; 1035, 1110, 1137, 1140, 1141, 1210, 1221(2); 1265.7; 1271, 1311.17; 1364.13
- δεκάτην 816

ἀνίκητος
- θεαί 1114.3, app.cr.
- θεός 1109 app.cr.
- Κόρη 1587

ἄνοδος 1402.24
ἄνομος
- Μοῖραι 1058

Ἀντιγόνεια 305
ἀντίλημψις 1559
ἄντρον 340-344 (Λειβήθριον)
ἀνώνυμος 616
ἄπα 1707
ἀπαρχή 30, 1844
Ἀπέλλων 265
Ἄπις
- Οὔσιρις Ἄπις 808 B.2

Ἀπόλλων 53, 223, 391 A.20; 399 A.9; 870 app.cr.; 879.2.; 1225, 1271, 1350.6; 1352.11; 1671, 1699; cf. s.v. Ἀπέλλων
- Ἀγυεύς 509
- Ἀγρεύς 1821

- Αἰγλάτας 655
- Ἄκτιος 381
- Ἀμυκλαῖος 259
- Ἀποτρόπαιος 1718
- Ἀρχεγέτας 359
- Ἀρχέγονος 359
- Ἀσγελάτας 655
- Γενέτας 359
- Γράνιος 1781
- Δάλιος 658
- Δελφίνιος 587, 593, 975
- ἐπήκοος 1447
- θεός 1032
- Κάρνειος 658, 902
- Κλάριος 949.4, 23, 25/26, 30, app.cr.; 951.9/10; 955.1, 5; 957.1, 25/26; 1268
- Μεσζωρίσκος 467
- Μεσιορίσκος 467
- Μίθρης Ἥλιος Ἑρμῆς 1447
- Νόμιος 467
- Οὔλιος 658
- Παιάν 1085 app.cr.
- πατρῷος θεός 1344.7/8; 1350 app.cr.; 1359 A.6
- Πλατανίστιος 250
- Πύθιος 46, 48, 160, 169, 658
- Ὑπερτελεάτας 265
- Χρηστήριος 1133

Ἀπολλώνιον 227
ἀπόρανθρον 655
ἀπόστολος 1682.11
- ὁ ἅγιος ἀπόστολος καὶ προφήτης ἀββᾶς Σινούθιος ἀρχιμανδρίτης 1682.19-23

ἀποτρόπαιος 1718 (Ἀπόλλων, Ζεύς, Ἀθηνᾶ)
Αρβαθαιρας 1750.5
ἀργυροῦς
- λαμπάς 112 app.cr.

ἀργύριον
- ἱερόν 156

Ἀρεία 114, 1843 (Ἀθηνᾶ)
Ἄρειος 1843 (Ζεύς)
ἀρετή
- μεγάλη 1114.8/9, app.cr.

Ἄρης 114, 1699
- Ἀρτάγνης Ἡρακλῆς 1447
- ἐν Ἀριοντίας 270

Ἄρίστα 276 (Ἄρτεμις)
Ἀρίστη 219
Ἀρτάγνης 1447 (Ἡρακλῆς Ἄρης)
Ἄρταμις 240
- Εἰλειθία 359

Ἄρτεμις 121 app.cr.; 219, 389, 399 A.8; 467, 475, 718, 911 app.cr.; 923.9
- Ἀγρότερα app.cr.? 120
- Βραυρωνία app.cr.? 122
- Δηλία 868.4/5, app.cr.
- Δίκτυννα 1447
- Θεά 1142
- Ἰωλκία 400 A/B
- Κολαινίς 156
- Κομβική 1298
- Κυνηγέτις 1285
- Λαδβανή 1374(1)
- Λοχία 658
- Μεσοπολῖτις 467
- Μουνυχία 28
- πατρῴα 1350 app.cr.; 1538
- Σεβαστή 868.4/5, app.cr.
- σώτειρα 1633
- Τοξῖτις 658
- Ταυροπόλος 31

ἀρχεύω 659
ἀρχηγέτης
- χορῶν 1495

ἀρχιγερουσιάρχης 1850
ἀρχιεπίσκοπος 1872
ἀρχιεράομαι 1228.3/4; 1437 B.2; 1857
ἀρχιερατεύω 1315.4, 5/6; 1326 app.cr.
ἀρχιέρεια 1423, 1857
ἀρχιερεύς 801, 1099.4; 1103(A); 1135, 1325.6; 1336 A.1; 1338.3; 1344.7; 1360.7/8; 1361.3; 1438, 1571, 1585, 1872

- ἀρχιερεὺς μέγιστος 361, 974.4/5; 1169, 1339.2/3; 1373, 1397.3/4

ἀρχιμανδρίτης 1681, 1707
- ὁ ἅγιος ἀπόστολος καὶ προφήτης ἀββᾶς Σινούθιος ἀρχιμανδρίτης 1682.19-23

ἀρχινεωκόρος 1350 app.cr.
ἀρχισυνάγωγος 1850
ἀρχιτέκτων
- ὁ ἐπὶ τὰ ἱερά 91, 288 B.7

ἄρχων
- ἄ. πάσης τιμῆς 1850

Ἀσαναία 264
Ἀσγελάτας 655 (Ἀπόλλων)
ἀσέβεια 1449, 1861
ἀσεβέω 1452.40
ἀσεβής 858.9/10
Ἀσία
- κοινὸς Ἀσίας 662.8

Ἀσιάρχης 260, 1135
Ἀσκλαπιός 315?, 658, 663 A.56, 84
Ἀσκληπιεῖα 662 app.cr.
Ἀσκληπιός 103, 160?; 253, 313, 407.10; 691, 1046, 1248, 1655; cf. s.v. Ἀσχλαπιός
- Κύριος 1179.2
- Σωτὴρ 1178 app.cr.

ἀσπίς, ἡ ἐξ Ἄργους 662.7
Ἀστάρτη
- Παλαιστινή 1538

ἀστήρ
- κύδιμος 1123

Ἄστρος 1731 app.cr. (Κάκαζβος)
ἀσυλία 424, 1871
ἄσυλος 424, 1429
- ἐν στήλαις ἀσύλοις 1449

Ἀσφάλειος 1110 app.cr.; 1633 (Ποσειδῶν)
Ἀσφαλεύς 520 (Ποσειδῶν)
Ἀσχλαπιός 408 A.4
Ἀταβύριος 656 (Ζεύς)
Ἀταργατεις 1538
Ἀττάλειον 227?
Ἀτταλισταί 986
Αὐζησία 224
ἀφέσιμος 1375 (ἡμέρα)
ἀφιερόω 1452.3
- ἱεροδούλους 1452.15/16

ἀφορίζω 1452.6/7
Ἀφροδίσιον 391 B.7
Ἀφροδίτα 236, 288 B.4; cf. s.v. Ἀφροδίτη
- Ἐπιλιμενία 223

Ἀφροδίτη 27, 571(3); 715 app.cr.; 717, 843, 844, 845, 846, 847 app.cr.; 848, 1308.3; 1699
- Δημοσία 868 app.cr.
- ἡμέρα Ἀφροδίτης 1635
- θεά 858.12
- Οὐρανία 1844
- Πάνδαμος 658
- Ποντία 520, 658
- Σεβαστή 868 app.cr.
- Σώζουσα 820

Ἀχιλλεύς
- Σωτὴρ 571(16)

ΑΩ 445

Βακχιάδαι 26
Βαλμαρκως
- κύριος γενναῖος Β. ὁ καὶ Μηγριν 1495, 1496

Βασίλεια 112 app.cr.
- Διδυμαία 879 app.cr.
- Ἑκάτη τρίμορφος βασίλεια Ερεσχιγαλ 1557.3-4
- Μήτηρ Θεῶν 879 app.cr.
- Φερσεφόνη 1557.9

Βασίλειος, ἅγιος 1442 A
βασιλεύς 112 app.cr.; 270
- Πλούτων 1557.5

βασίλισσα 1242 (Rome)
- θεὰ β. Παρθένος 560.20

βασκανίη 544 A.5
Βεελβωσωρος
- Ζεὺς ἅγιος Βεελβωσωρος 1538

Βεελγαλασος 1817 (Ζεύς)

Βελλεροφόντης 864
Βενδίς 28, 475
βοηθέω
- Θεέ βοήθει 832.24
- Κύριε βοήθει 630, 1182

βοηθός
- Θεὸς βοηθός 1720

βουθυσία 799
Βουλαία 1843 (Ἀθηνᾶ)
Βουλαῖος 1843 (Ζεύς)
βοῦς 395, 408 B.3/4
Βραυρωνία 122 app.cr.? (Ἄρτεμις)
Βριμώ 1475
Βροντῶν 1140 (Ζεύς)
βωμός 424, 663 A.56, 58/59, B.74, 84; 880.9; 907, 927, 1017.7; 1025.4; 1027.7; 1034, 1039, 1042.5; 1046, 1051.2; 1054.8, app.cr.; 1067.11; 1092.10; 1141, 1210, 1241, 1265.5; 1299.7; 1378, 1494, 1589, 1597
- καθαιρέω ἀπὸ τῶν βωμῶν 424
- καθιδρυμένοι 1452.2

Γᾶ 391 A.19
γᾶ
- μήτε γᾶ καρπὸν φέροι 391 A.21

Γαβριήλ 1751 B.3
Γαιάοχος 270
γενέσιος
ἡμέρα 1436.12-14

Γενέτας 359 (Ἀπόλλων)
γενναῖος
- κύριος γενναῖος Βαλμαρκως ὁ καὶ Μηγριν 1495, 1496

Γεργα 861
Γερμανίκεια 32, 1782
Γερουσία 1231 app.cr.
γερουσιάρχης 1850
Γεώργιος 1507
Γῆ; cf. s.v. Γᾶ
χθονία 1557.7

γῆ
- ὑπὲρ γῆν, ὑπὸ γῆν 1359 A.12

γηγενεῖς 864 (Kouretes)
Γλύκων 1156
Γοργόνειος 861
Γοργώ 861
Γράνιος 1781 (Ἀπόλλων)

δᾳδοῦχος 1475
δαίμων 407.10
- ἀγαθός 820, 863
- χθόνιος 1557.1

Δαίσια 418
Δαλαμενευς 1751 B.2
Δάλιος 658 (Ἀπόλλων)
Δαμάτηρ 406, 658, 786
- Σεβαστὰ Νέα Δαμάτηρ 664 (Agrippina Minor)

Δαμάτριος 1843(Ζεύς)
Δαμναμενεύς 775
Δᾶμος 658
δαμοτελής 660 (ἱερεύς)
δαμώδης 660 (ἱερεύς)
δασμός 1579 app.cr.
Δάτυλος
- ἡ Δατύλου συμμορία 986

δεδεβρατουδεκαντεν 816
δεισιδαιμονία 870.7/8
δεκανός 1189.7, app.cr.
δεκάτη 105.4; 816, 1579 app.cr.
Δελφίνιος 587, 593, 909, 975 (Ἀπόλλων)
δεξιός
- οἰωνός 949.11
- ὄρνις 949 app.cr.

δέρμα 112 app.cr.
δεσπότης 417 bis, 1495, 1499
- εἷς θεὸς ὁ πάντων δεσπότης 1587
Κρόνος 1495

Δηλία 868.4/5, app.cr. (Σεβαστὴ Ἄρτεμις)
δηλόω 949.13
Δημήτηρ 14, 225, 229, 597/598, 692 app.cr.; 777; cf. s.v. Δαμάτηρ

θεά 1235
Δημήτρις 832.30
Δῆμος 52, 945
Δημοσία 868 app.cr. (Σεβαστὴ Ἀφροδίτη)
διάκονος 666/667, 1507, 1566, 1582, 1628
διαμονή 1139 app.cr.
- εἰς αἰῶνα δ. 1139
Διασταί 986
Διδυμαία 879 app.cr. (Βασίλεια, Μήτηρ Θεῶν)
Διδύμεια 916 app.cr.
- Μεγάλα 916.4/5
δίδωμι 407.4; 597
Δίκαιος
- Ἄνγελος Ὅσιος καὶ Δ. 1859
- Ὅσιος καὶ Δίκαιος 1862
δικαίως 1114.10
Δίκη 1093 app.cr.
Δίκτυννα 954, 1447 (Ἄρτεμις)
Διομεδόντειος 658 (Ἡρακλῆς)
Διονύσια 2, 43, 105.2, 8
Διονυσιασταί 986
Διόνυσος 48, 58, 155, 288 A.2, B.2; 350, 351, 478, 535 B.1; 1094, 1156, 1367 app.cr.; 1641, 1699
- Ἥλιος 1071
- θεός 1590
- Θυλλοφόρος 658
- Καθηγεμών 1092.1/2
καρπῶν δώτης 535 B.2/3
- Σητάνειος θεός 986
- Σκυλλίτας 658
- σύνοδος τοπικὴ τῶν τεχνιτῶν περὶ τὸν Δ. 959
Διόσκοροι
- σωτῆρες 1633
Διόσκουροι 1040 app.cr.; 1298
Διώνα 408 B.1/2
Διώνη 406
δομεστικός 1387.1, app.cr.
Δουδωναιεύς 406 (Ζεύς)
δούλη 1682 app cr.
- Θεοῦ 1190.1/2
δοῦλος 1507, 1615, 1682.6
Θεοτόκου 1189.2/3, app.cr.
Θεοῦ 308.2; 1187.8/9; 1192.2; 1193.4/5, 1194; 1196.3/4; 1197.2; 1198.4/5
- Χριστοῦ 1569 app.cr.
Δουσαρης 1538
δύναμις
- θεοῦ 1708
- θεῖαι 1751 A.3/4
δυσφημία 1861
Δωδεκάθεον 658
Δωδωναῖος 406 (Ζεύς)
δῶμινος
- Μερκούριος δῶμινος 1500
δῶρον 460, 467, 597

ἐγκαίνισις 1528
εἰκαδιστής 641
εἰκών 169, 1452.35.37
- θεῶν 1452.26/27
- θεῶν εἰκόνες ἐνγεγλυμμέναι 1452.3/
- ἱερά 704
- καθιδρυμένη 1452.26.28
Εἰλεθίη 143
Εἰλειθία 359 (Ἄρταμις)
Εἰλειθυία 143 app.cr.?
εἰρήνη
- πᾶσι τοῖς ἀδελφοῖς 1217
Εισασημης 509 (Ἥρως)
Εἰτιοσαρος 509
Ἑκάτη 63?; 870 app.cr.; 1114.8
- τρίμορφος βασίλεια Ερεσχιγαλ 1557.3 4
Ἑκάτοιος 775 (Φοῖβος)
ἑκατόμβα 663 A.46, 58
ἑκατόμπεδον 124 app.cr.?
ἐκκλησία 1507
- μεγάλη 1387.3/4, app.cr.
ἐκφέρω
- χρησμόν 949.11
ἐλατήρ 879.24
ἐλεέω
- Κύριε ἐλέησον 1420-1421
- ὁ Θεὸς ἐλέησον 1421.4/5
Ἑλένη 1298
Ἐλευθερία 1374(11) app.cr.
Ἐλευθέριος 393 (Ζεύς)
Ἐλευθύνια 270
Ἐναγώνιος 658 (Ἑρμῆς)
ἐνάλσιοι 1350.2, app.cr. (θεοί)
ἐνάργεια 1841
ἐναργέστατος
- ἀρεταί 1841
ἐναργής
- ἐπιφάνειαι 1841
Ἐνδασινα 775
ἐνδημία 949.9, app.cr.
Ἐνδυμίων 864
ἐνόρχης
- ὄϊς 408 B.5/6
ἐντεμένιοι 909, 975 (θεοί)
Ἐνυάλιος 408 B.5
ἐξάγιστος 1359 A.12
ἐξελευθερική
- φιάλη 127
ἐξώλης 391 A.3
- ἰχθύσιν οἰωνοῖς ... πανώλις 1359 A.13
ἑορτάζω 1452.9
ἑορτή 1436.13
ἑορτάσιμος 1375 (ἡμέρα)
ἐπαοιδή
- τελέα 1557.21
ἐπάρατος 858.1; 1024.33, app.cr.; 1359 A.12
ἐπερωτάω 406, 1859
ἐπήκοος
- Ἡρακλῆς Προφύλαξ Θεός 880.1/3
- Θεοί 1307.2, 14
- θεός 1549
- Μήτηρ Θεῶν 1265.1/2
- Ἀπόλλων 1447
ἐπί
- τῶν ἱερῶν προσόδων 1103 A
ἐπιζητέω 1859
ἐπιθύω 990 app.cr.; 1452.14
ἐπικλώθω 1286 app.cr.
ἐπικοινέομαι 403
Ἐπιλιμενία 223 (Ἀφροδίτα)
ἐπιμελητής
- ἐ. τοῦ ἱεροῦ 798
ἐπινίσεο 407.2
ἐπιορκέω 391 A.20/21
ἐπίσημος
- ἡμέρα 1375
- τῆς θεοῦ ἡμέραι 1375
ἐπισκοπίη 1487
ἐπίσκοπος 790, 1218, 1444.2; 1490, 1493 app.cr.; 1507, 1619, 1620 A; 1686, 1872
- ἁγιώτατος 1420.4/5; 1445
ἐπιταγή
- κατὰ ἐπιταγήν/κατ' ἐπιταγήν 1026.3; 1027.3; 1029.6; 1035 (τοῦ θεοῦ)
Ἐπιτάφια 161?
ἐπιφάνεια 949.10, app.cr.
- ἐναργεῖς ἐπιφάνειαι 1841
ἐπουράνιος 536 app.cr.
Ερεσχιγαλ
- Ἑκάτη τρίμορφος βασίλεια Ερεσχιγαλ 1557.3-4
ἑρμᾶ 459 A.38; 704
Ἑρμᾶς 753 D; 754.10
Ἑρμαφρόδιτος 864
Ἑρμῆς 161, 1156, 1402 app.cr.; 1447 (Ἀπόλλων Μίθρης Ἥλιος); 1543
- Ἀζιζος θεὸς Ἑρμῆς 1501
- Ἐναγώνιος 658
- χθόνιος 1557.8
Ἐρυσιχθονίδαι 26
Ἑστία 406
- Φαμία 658
ἔτνος 40
εὐαγγελιστής 1682.12
εὐαγής 407.8
εὔθυμος 775

εὐκτήριν 1492
εὐλαβέσατος
- διάκονος 666
εὐλαβής 1492
εὐλογία 1675
- λάβε εὐλογίαν 1804
- τοῦ ἁγίου Βασιλείου 1442 A
- τοῦ ἁγίου Μηνᾶ 1709
εὐμενής 1452.21.30/31
Εὐμολπίδαι 30
εὐορκέω 663 B.135
Εὐρησίβιος 586.2
εὐσέβεια 799, 1402 app.cr.; 1571, 1597
- εὐσεβίης ἕνεκα 1256.6/7
εὐσεβεῖς
- χῶρος εὐσεβῶν 1236 B.5
εὐσεβέω 1402 app.cr.
εὐσεβής 572, 604.1; 635.8; 1455 app.cr.; 1490 app.cr.; 1499
- ἀνὴρ εὐσεβέστατος 1366
εὐσεβῶς 870.3, app.cr.; 949.16, 22; 951.4; 1328.7; 1346.8/9
εὐτυχῶς 1307.13
εὐχαριστέω 1114.3/4
εὐχαριστήριον 499, 880.5/6
εὐχή 1310
- ἐξ εὐχῆς 1141
- εὐχήν 417 bis, 496, 498, 502, 546, 571(4); 1071, 1114.4; 1117.7; 1138-1139, 1180.6/7; 1181, 1225, 1234, 1244, 1389.2; 1731/1732
- ὑπὲρ εὐχῆς 666, 671
εὔχομαι 300, 344, 701 A.5; 785, 867, 1179.8/9; 1586
εὐωχέω 1452.10.15
ἐφιορκέω 663 B.135
ἔφοδος 1402.25

ζακορεύω 40
ζάω/ζῶ 1286.7
ὁ Θεὸς ζῶν 1217
Ζεύς 255, 391 A.19; 386, 502, 1113, 1141, 1402 app.cr.; 1495, 1632, 1752
- ἄγγελος 1538, 1862
- ἅγιος Βεελβωσωρος 1538
- Ἀκραῖος 867
- Ἄλσειος 658
- Ἀποτρόπαιος 1718
- Ἄρειος 1843
- Ἀταβύριος 656
- Βεελγαλασος 1817
- Βουλαῖος 1843
- Βροντῶν 1140 (Δειl)
- Δαμάτριος 1843
- Δουδωναιεύς 406
- Δωδωναῖος 406
- Ἐλευθέριος 393
- Ζηνοποσειδῶν 911.2
- Ἡλιοπολίτης μέγιστος 1495
- Ἡραῖος 1843
- Κάσις Σόζας 820
- Καταιβάτης 690
- Κεραύνιος 1389.1/2
- Κερσουλλος 1026.3/4; 1027.4; 1028.4; 1030, 1031, 1035, 1065
- Κρηταγένης/Κρηταγενέτας 954
- Κτήσιος 1025.4
- κύριος 460
- Λύδιος 1829
- Μαχανεύς 658
- Μέγιστος 820, 1244, 1631
- Νάϊος 406, 408 B.3
- Ὀλύμπιος 393, 425, 1580, 1581, 1840
- Οσσγωλλις 911.2
- Ουεβρεανος 1138
- Πάνδημος 1110 app.cr.
- Πολιεύς 658, 663 B.116, 124, 138
- Προάστιος 1840
- Προνάϊος 406
- Σέραπις 820
- Στράτιος 381
Συργαστής/Συργάστειος 1156

- Σωτήρ 586.1; 658, 1139, 1143, 1633
- Ὑέτιος 656
- Ὕψιστος 1850
- Φράτριος 170
- Χαλάζεος 1403
- Ὡρομάσδης 1447
Ζωστηρία 333?

ηαω 1557.23
ἡίλαος 407.1
Ἥλιος 338, 1225, 1447, 1613, 1629, 1641, 1699
- Ἀπόλλων Μίθρης Ἑρμῆς 1447
- Διόνυσος 1071
- Κρόνος 1494
- παντεπόπτης 1538
ἡμέρα cf. s.v. ἀμέρα
- αἴσιμος 1375
- ἀφέσιμος 1375
- ἑορτάσιμος 1375
- ἐπίσημος 1375
- σεβάσμιος 1375
Ἥρα 460, 658, 701 A.3; 877.8, app.cr.; 1093 app.cr.; 1881
- Νέα Ἥ. 1780
- Σαβεῖνα νέα Ἥ. Σεβαστή 1371
Ἡραῖα τὰ ἐν Ἄργει 1333.13
Ἡραῖος 1843 (Ζεύς)
Ἡρακλεισταί 1776
Ἡρακλῆς 659, 753 D, 754.10; 820, 1549, 1674, 1699
- Ἀρτάγνης Ἄρης 1447
- Διομεδόντειος 658
- Ἡρακλέως τέκνον Ὅσιος καὶ Δίκαιος νεογέννητος 1307.3/5
- θεὸς ἐπήκοος 880.1/3; 1307.2/3
- Καλλίνικος 658
- Προφύλαξ Θεὸς ἐπήκοος 880.1/3
- σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν 801
ἡρῶΐς 1121
ἡρῷον 406, 917, 997.2; 1170, 1295.1; 1355.1; 1358.1; 1359 A.1
ἥρως 241, 242, 399 A.9/10, B.6, 10; 400 bis A; 408 B.6; 495, 497, 541 , 929, 1147.5; 1228.3; 1297, 1353, 1355.5; 1378, 1787
- ἅπαντες οἱ θεοὶ καὶ οἱ ἥρωες 105.2
- Εισασημης 509
- κύριος 494
- Μεσοπολίτης 467
- νέος 1017.9
- προάστιος 1840
Ἡφαίστια 161?
Ἥφαιστος 1699
Ἠχώ 1783

θαλάσσιοι 1359 A.12 (θεοί, cf. οὐράνιοι)
Θαργήλια 164
Θαργηλιών 879.3 (μείς)
θαῦμα 1067.4
θεά cf. s.vv. θεός, σιός
- Ἁγνή 1858
- Αἰολὶς Καρποφόρος 652
- Ἄρτεμις 1142
- Ἀφροδείτη 858.12
- βασίλισσα Παρθένος 560.20
- Δημήτηρ 1235
- Κλεοπάτρα 1538
- Ματιδία Σεβαστή 1372
- Μήτηρ Θ. Ποντία 520, 523.2
- πατρῴα Ἄρτεμις 1350 app.cr.
- πατρῴα Λητὼ 1350 app.cr.
- Ῥώμη 1374(4); 1554
- Σεβαστὰ Νέα Δαμάτηρ 664 (Agrippina Minor)
- Σεβαστή 848 app.cr. (Livia)
- Σεβαστὴ Φαυστείνη 1857
θεαί 255, 1114.5, 7, app.cr.
- ἀνείκητοι 1114.3, app.cr.
- τοῖν θεοῖν 123
- Νεμέσεις Ζμυρναῖαι 820
Θεάριον 223
θεῖον, τό 949.22; 1786, 1862
θεῖος
- δυνάμεις 1751 A.3/4

- Θεῖος Ἄγγελος 1862
- Νύμφαι 344

θειότατος 1091 app.cr. (Hadrian)
θείως
- διατάξασα 982

θέλω
- τοῦ Θεοῦ θέλοντος 1420.1

Θέμις 406, 408 B.4; 820, 1720(2)
Θεόδωρος, ἅγιος 1493
θεοί 90.1; 255, 260, 276, 289.17; 328, 399 B.9; 870.3; 900, 949.16; 1318, 1378, 1379
- Ἀγρεῖς 1821
- Ἀγρότεροι 1821
- οἱ ἄλλοι θ. 399 A.9
- ἅπαντες 105.1
- γνώμῃ θεῶν 1449
- εἰς θεῶν διάθεσιν 1875
- ἐνάλσιοι 1350.2, app.cr.
- ἐντεμένιοι 909, 975
- ἐπήκοοι 1307.2, 14
- θαλάσσιοι, οὐράνιοι 1359 A.12
- θεῶν εἰκόνες 1452.3/4, 26/27
- θεῶν τιμαί 1571
- Καταχθόνιοι 794.1; 833, 1356.9/10; 1364.8
- κύριοι θεοὶ ἄγγελοι 1751 B.9/10
- Μεγάλοι Θεοί 293
- Μήτηρ Θεῶν 255, 520, 1796
- Μήτηρ Θεῶν Ποντία 520, 523.2
- οὐράνιοι, θαλάσσιοι 1359 A.12
  παράστασις τῶν θεῶν 1178 app.cr.
- πατρῷοι 1350 app.cr.
- προαστιανοί 1840
- προϝαστίδες 1840
- πρὸ πόλεως 1840
- Σεβαστοί 843, 844, 847 app.cr.; 848 app.cr
  Σεβαστοὶ Ὀλύνπιοι 845, 846
- σύνναοι 870.7, app.cr.; 1092.2/3
- Σωτῆρες 1266
- ὑπὸ θεῶν καὶ ἀνθρώπων 863

θεοκόλος 326
θεολόγος 1846
Θεοξένια 368
Θεός (the Christian God) 308.2; 933 app.cr. 1189 app.cr.
- δούλη Θεοῦ 1190.1/2
- δοῦλος (τοῦ) Θεοῦ 1187.8/9; 1192.2; 1193.4/5; 1194 (δῶλος); 1196.3/4; 1197.2; 1198.4/5 (δοῦλως)
- εἶναι/ἔχειν πρὸς τὸν Θεόν 1188 app.cr.
- ἔσται αὐτῷ πρὸς τὸν Θεὸν τὸν ζῶντα 1217
- Θεέ βοηθεῖ 832.24
- Θεὸς βοηθός 1720
- Θεοῦ δύναμις 1708
- Θεὸς ἐλέησον 1421.4/5, app.cr.
- Θεοῦ θέλοντος 1420.1
- Θεοῦ σοφία 1708
- Θεοῦ χάρις 484, 1880
- Ἴσχι/ἰσχῖ πὸς τὸν Θεόν 1188 app.cr.
- κύριε Θεέ 832.28
- Κύριε ὁ θεός 1420-1421
- συνεργίᾳ Θεοῦ 1443.4; 1444
- φιλάνθρωπος 1446 A.1
- φιλόστοργος πατήρ 1446 A.4

θεός, ἡ 318, 776; cf. s.vv. θεά, σιός
- ταμίας τῆς θεᾶ 1802

θεός, ὁ 61, 74.1; 123 app.cr.; 367, 403, 408 A.1; 886, 895.6; 949.7, 9, 12, 17, 20; 951.5/6; 982, 1023, 1034, 1035, 1038, 1039 app.cr.; 1109, 1375, 1402.13, 20; 1436.13, 15; 1452.21.31.40; 1463 app.cr.; 1490 app cr.; 1495, 1499, 1658, 1714
- Ἀγαθός 1137
  Ἄγγελος 1862
- Ἄγγελος Μελικερτος 1862
- Ἀδριανός 1324.11/12; 1397.6, app cr
- Αζιζος θεὸς Ἑρμῆς 1501
- ἀνίκητος 1109 app.cr.
- Ἀντωνεῖνος 1857
- Ἀραβικός 1538
- Αρεμθηινος 1496
- Διόνυσος 1590
- εἷς 1477, 1550, 1551, 1704, 1705, 1706
- εἷς θεὸς ὁ πάντων δεσπότης 1587
- Ειτιοσαρος 509
- ἐπήκοος 1549
- Ἡρακλῆς Προφύλαξ ἐπήκοος 880.1/
- Καῖσαρ Σεβαστός 1321 (Augustus)
- Καπρηνός 509
- Μέγας 294
- ὅρκιος 663 B.127
- οὐράνιος 536 I.13/14
- οὐράνιος Ἀράβιος 1538
- Παιάνιος 1085 app.cr.
- παντοκράτωρ 1682.4
  πατρῷος 1495, 1538
- πατρῷος Ἀπόλλων 1344.7/8; 1350 app.cr.; 1359 A.6
- Πηλούσιος 1538
- Ποσειδῶν 572.1
- Ποταμός 1072
- σεβαστός 295, 848 app.cr.
- Σητάνειος Διόνυσος 986
- συνκαθίδρυνται τοῖς θεοῖς 1452.34
- σύνναος θεὸς ἐπήκοος 1549
- Ταῦρος 356
- ὑπὸ θεὸν καὶ ἄνθρωπον 863
- ὑποφήτης τοῦ θεοῦ 1859
- Ὕψιστος 815, 1579, 1732, 1850
- ὕψιστος οὐράνιος 1495

θεοσεβής 857, 1850
Θεοτόκος 1189.3, app.cr.
- ἡ ἁγία καὶ θεοτόκος Μαρία 1708

θεραπεία
- τελεία 1114.9, app.cr.

θεραπευτής 641
θεράπων
- Χριστοῦ 1569

Θερμικά 374
Θεσμοφόριον 1311.11, 13
Θεσμοφόρος 778
θέσπισμα 949.17, app.cr.
θεσπιῳδός 950, 1853, 1859
θευκόλος 775
θεωρία 949.24, app.cr.; 1871
θεωρός 93, 949.27, 32, app.cr.; 988, 1871
θήλεια
- οἷς 663 A.47

θησαυρὸς 1844
- ἱερομνάμων ἐπὶ θησαυρῷ 789 app.cr.

Θησεῖα 52, 161?
θιασίτης 557, 572.7; 574, 586, 641
θίασος 557, 656, 986
θιασώτης 27
θνητός 876
θρησκεία 1017 app.cr.
- τῶν ὀνείρων καὶ φαντασιῶν 1017.7/8

Θυλλοφόρος 658 (Διόνυσος)
θῦμα 839 app.cr.
θύρωσις 1402.24
θυσία 289.17; 399 B.2; 870.4, app.cr.; 876 app.cr.; 927, 949.2, 6, 29, 30, app.cr.; 1452.8
- αἱρεθεὶς ἐπὶ τὰν θυσίαν 650
- εἰθισμέναι ὑπὲρ τῶν βασιλέων 1311.15
- πάτριος 399 A.8

θυσιάζω 289.37
θυσιαστήριον 1490 app.cr.
θύω 289.9, 17; 406, 663 A.47; 879.11, 12, 15
- τὰ ἱερὰ ἔθυσεν 105.1
- κατὰ τὰ πάτρια 399 B.3

Ιαβωθ 1557.23
Ιαβωχ 1557.24
Ἰακώβ 1712
- ἐν κόλποις Ἀβρὰμ καὶ Ἰσὰκ καὶ Ἰακώβ 1682.6-8

Ιαλδαβαώθ 466 app.cr.
ἰάρεια 359
ἰαρόμαος
ἰαρομνάμων 244.1
ἰαρόν 250, 352 app.cr. (ἱαρόν)
ἰαρός 250, 255, 352 app.cr. (ἱαρός); 787
- ἀργύριον 406

Ιαυδα
- ἱερεὺς Ιαυδα 1500?
Ιαω 832.23; 1746 (1); 1747 B.1; 1802
- μέγας 832.15/16
- Σαβαω 1550
- Σαβαωθ 1551
Ιαωθ 1557.23
Ἰδριεύς 877.8, app.cr. (Ζεύς)
Ἰέ 407.4, 9, 12
Ιεουδ 1500 app.cr.
Ἱερά, τά 391 app.cr.
- κατὰ ἱερῶν νεοκαύτων 663 B.127/128
- μετὰ τὰ ἱερά 77.4; 957.20
Ἱεραγωγός 651
Ἱεράζω 1554
Ἱεράομαι 879.6, 8/9, 9/10; 1147.8; 1324.6; 1402.20; 1857
Ἱεραπόλος 663 B.70, 73, 113, 115, 119
Ἱερατεία 986
Ἱερατεύω 400 A/B; 1050, 1312.5; 1326, 1346.7/8; 1350.6
Ἱέρεια 417 bis, 870.17/18, app.cr.; 879.17, 18/19, 26; 923.9/10; 1231 app.cr.; 1235, 1308.3; 1857
Ἱερεῖον 879.12/13, 16
Ἱερεύς 395, 399 app.cr.; 418 A.3; 560.17; 572.2; 575, 586, 637, 659, 949 app.cr.; 950, 1074, 1114.2; 1170, 1266 app.cr.; 1307.10; 1344.7; 1452.5.7; 1500, 1655, 1853, 1859
- δαμοτελής 660
- δαμώδης 660
- διὰ βίου 1248, 1265.3/4
- θεᾶς Ῥώμης 1554
- Ιαυδα 1500?
- κοινὸν τῶν ἱερέων 755
- περὶ ἱερέα 574, 610
Ἱερημίας
- τόπος τοῦ ἁγίου μοναστηρίου ἀββᾶ Ἱερημίου 1707
Ἱερόδουλος 1358.5/6
- Ἱεροδούλους ἀφιέρωσα 1452.15/16
Ἱεροθέσιον 1447, 1817
Ἱεροθύσιον 292
Ἱεροθυτέω 1350.8
Ἱερομνάμων
- ἐπὶ θησαυρῷ 789 app.cr.
Ἱερομνήμων 422
Ἱερόν, τό 65, 105.1; 288 B.7; 459 A.8; 598, 690, 692 app.cr.; 957.25; 1024.30, 34, 39, app.cr.; 1452.6/7, 12, 15/16, 19, 24/25, 27, 33.37
- ἀρχιτέκτων ὁ ἐπὶ τὰ ἱερά 91
- ἐπὶ τῶν ἱερῶν 572.5/6
- ἐπιμελητὴς τοῦ ἱεροῦ 798
- ἱερὸν λεγόμενον Ραβασειρη 1511
- ἱερὸν τοῦ Διονύσου 288 A.2
Ἱερον(ε)ίκης
- σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν 801
- χοραύλης 960.2/3
Ἱερονίκας 662.4
Ἱεροποίης 704
Ἱεροποιός 31, 639
Ἱεροπρεπῶς 870.5
Ἱερός 318, 766, 785, 859.2; 876.27; 1429, 1673
- ἀγών 1333.20/21, app.cr.; 1764
- ἀργύριον 156
- γένος 859.2
- δίκα 663 A.41
  δραχμά 318
- δραχμαί 663 B.115, 123/124, 137; 1352.11
- εἰκών 704
- ἡμέρα 799
- νόμος 879 app.cr.
- ὅρος 350, 351
- Πεντάπολις 223
- πρόσοδοι 1103 A
- σπήλαιον 1798
- στήλη 1751 B.11/12
- στρατεύματα 1088 app.cr.
- τέμενος 1114.8
- χώρα 598
Ἱεροσυλία 594
Ἱεροταμίας 1500

Ἱεροφύλαξ 1024 app.cr.
Ἱέρωμα 1265.4/5, app.cr.
Ἱερωσύνα
- πωλητά 661
Ἱερωσύνη 877.7, app.cr.; 879.1, 5, 8; 1402.7, 12, 20
Ἱερώτατος 1436.22
- ταμεῖον 934, 1144.7; 1359 A.14, 19
Ἰησοῦς
- Ἰησοῦς Χριστὸς νικᾷ 1708
- Χριστός 1463 app.cr. (Χριστός); 1507, 1694, 1696
Ἱκέτης 424
Ἴλεως 1452.22
Ἰλιάς 1133 (Ἀθηνᾶ)
ΙΛΙΔΑΘΙΛΙ 466
Ἰουλίττη 1420 app.cr. (saint)
Ἵππία 100 (Ἀθηνᾶ)
ἱπποσσόος 45 (Παλλάς)
Ἰσάκ
- ἐν κόλποις Ἀβρὰμ καὶ Ἰσὰκ καὶ Ἰακώβ 1682.6-8
Ἴσθμια 662.6
Ἰσθμιονίκης 960.8
Ἰσιακόν 406
Ἶσις 927, 1093 app.cr.
Ἰτωνία 355, 393 (Ἀθηνᾶ)
Ἰχθῦς
- Ἰχθύσιν οἰωνοῖς ἐξώλεις πανώλις 1359 A.13
Ἰώ 830.1
Ἰωλκία 400 A/B (Ἄρτεμις)
Ἰωάννης 1556

Κάβειροι 820
Κάγα 541
καθαρτής 360
Καθηγεμών 1092.1/2 (Διόνυσος)
καθιδρύω
- βωμόν 1452.25
- εἰκόνα 1452.26.28
καθιερόω 664
Καισάρεια 262
Κακαζβος 1731 app.cr. (Ἄστρος)
Κακασβος 1303, 1307 app.cr.; 1731 app.cr.
Κακασζβεύς 1731
Καλλίνικος 658 (Ἡρακλῆς)
Καλλίστη 219
Καλλίτεκνος 1350.1, app.cr. (Λητώ, Λατώ, Iulia)
καλός
- ἄγαλμα 48, 344
- καρποί 105.3
Καπρηνός 509
Κάρνειος 658, 902 (Ἀπόλλων)
καρπός
- καλοί 105.3
- καρπῶν δώτης 535 B.3/4 (Διόνυσος)
- μήτε γᾶ καρπὸν φέροι 391 A.21
καρποφορέω 1507
Καρποφόρος
- Θεὰ Αἰολὶς Κ. 652
Κάσις 820 (Ζεὺς Σόζας)
κατάθεσις 1420.2/3
καταθύω 406
Καταιβάτης 690 (Ζεύς)
κατάκριμα 933 app.cr.
καταχθόνιος
- θεοί 794.1; 833, 1356.9/10; 1364.
- Θεοῖς Καταχθονίοις μνήμασι 833
κατέχω 808 B.1, C.3.10
- θεοὶ καὶ ἥρωες οἱ κατέχοντες τὸν δῆμον 399 A.9/10
κέλευσις
- κατὰ κέλευσιν τοῦ θεοῦ 1023, 1036.4/5
κελεύω 1064
Κεραύνιος 1389.1/2 (Ζεύς)
Κερσουλλος (Ζεύς) 1026.3/4; 1027.4; 1028.4; 1030, 1031, 1035, 1065
Κήρυκες 30
Κλάρια, τά 949 app.cr. (μεγάλα); 955 app.cr
Κλαρία 949.31 (Ἄρτεμις)

Κλάριος 949.4, 23, 30; 951.9/10; 957.25/26; 1268 (Ἀπόλλων)
κλᾶρος 408 A.3
Κλαυδεῖα ἐν Ῥόδωι 662.5
Κλεοπάτρα
- θεά 1538
κοιμητήριον 1217
Κοινά 649
κοινόν 656
- τῶν ἱερέων 755
κοινός
- Ἀσίας 662.8
- Θεσσαλῶν 662.8/9
- Ἰώνων 662.10
κοίρανος
- κώμων 1495
Κολαινίς 156 (Ἄρτεμις)
Κολιάδαι 226
κόλπος
- ἐν κόλποις Ἀβρὰμ καὶ Ἰσὰκ καὶ Ἰακώβ 1682.6-8
Κομβική 1298 (Ἄρτεμις)
Κονεῖδαι 52
Κόρη 14, 299, 1233, 1785
- ἀνίκητος 1587
- κυρία 1585, 1586
Κόρρα 318 (Ἀθανᾶ)
Κορύβαντες 1858
κοσμητής 1359 A.6
κοτύλη 40
Κουρῆτες 864
Κράναος 864
κραταιή 1286.5 (Μοῖρα)
Κρατεανός 1109 app.cr. (Apollo)
Κρηταγενέτας 954 (Ζεύς)
Κρηταγενής 954 (Ζεύς)
κριός 663 A.47
κρίσις
ἄδικος 1058
Κρόνος
- δεσπότης 1495
- Ἥλιος 1494
Κτήσιος 1025.4 (Ζεύς)
κτίστας 242
κτίστης 907, 1099.1
Κυβάλα 775
Κυβερνις 1382 app.cr.
κύδιμος 1123 (ἀστήρ)
κῦδος 182
Κύζικος 1099.1
Κυνηγέτις 1285 (Ἄρτεμις)
Κύρβαντες 1858
κυρία
- Ἀθηνᾶ 1588
- Κόρη 1585/1586
- Ὑγεία 1179.3/4
κύριος 1495
- Ἀσκληπιός 1179.2
- γενναῖος Βαλμαρκως ὁ καὶ Μηγριν 1495, 1496
- Ζεύς 460
- ἥρως 494
- θεοὶ ἄγγελοι 1751 B.9/10
- κύριε θεέ 832.28
Κύριος (the Christian God) 1183
- ἀναπαυσαμένη ἐν Κυρίῳ 1702
- Κύριε 953(B); 1182, 1420-1421, 1507, 1620 B
- Κύριε βοήθει 630, 1591 (the Jewish God), 1617 app.cr.
- Κύριε ὁ Θεός 1420-1421, 1421.1
- Κύριε μνήσθητι 668
- Κύριος φυλάξει τὴν εἴσοδόν σου κὲ τὴν εἴξοδόν σου 1183
Κῦρος 1556
Κυρρεστίς 459 B, D/E (Ἀθηνᾶ)
κῶμος 105.3?
- κοίρανος κώμων 1495

Λαδβανή 1374(1) (Ἄρτεμις)
λαμπάς
- ἀργυρά 112

λαός 1242
Λαχαρμαρ 1749 A.1
Λειβήθριον ἄντρον 340-44
Λειβησθριάδες 340, 341
Λειβησθριάς 342
Λειβηστριάδες 340-44
λείβω 340-44
λέσχη 33
Λήθη 1236 B.3
Λητώ 399 A.9
- θεὰ πατρῴα 1350 app.cr.
- Καλλίτεκνος 1350.1, app.cr. (Λατώ, Iulia)
Λητῷα 1333 app.cr.
- τὰ τιθέμενα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων 1333.17/18
Λιθέιια 270
Λινδία 656 (Ἀθηνᾶ)
λοίμιος 1286.9, app.cr. (αἶσα)
Λοχία 658 (Ἄρτεμις)
Λύκαια 305, 662.7

Μαγδαληνή 1693 (Μαρία)
μάκαρ 859.2
μακάριος 1682 app.cr.; 1715
Μαλεάτεια 270
Μανδουλις 1714
Μανταληνός (Μήν) 1180.4/6; 1181 app.cr.
μαντεῖον 1859
μαντεύομαι 1859
μαντιάρχης 1286 app.cr.
μάντις 182, 408 A.3
Μαραφβα 1749 A.2
Μαρία 1658, 1695
- ἡ ἁγία καὶ θεοτόκος Μαρία 1708
- Μαγδαληνή 1693
Μαρμαιριωθ 1463.5
Μαρσύας 861
μαρτύριον
- ἅγιον 1619
Μαυρίκιος 1487
Μαχανεύς 658 (Ζεύς)
Μεγάλα
- Διδύμεια 916.4/5
- Κλάρια 949 app.cr.
μεγάλη
- ἀρετή 1114.8/9, app.cr.
- ἐκκλησία 1387.3/4, app.cr.
- Μήτηρ 606
- Οὐρανία ἡ μ. τύχη 856 (Aphrodite)
μέγας
- Ἰαώ 832.15/16
- Σαβαώθ 832.16/17
μέγιστος
- ἀρχιερεύς 974.4/5; 1169, 1373
- Ζεύς 820, 1244, 1495, 1631
μεδέω
- μεδέουσα Ἀπατούρου (Ἀφροδίτη)
- μεδέων Τελεμεσσοῦ 863 (Apollo)
Μελίκερτος Μ. 1862 (Θεὸς Ἄγγελος)
Μερκούριος
- δώμινος 1500
Μεσζωρίσκος 467 (Ἀπόλλων)
Μεσοπολίτης 467 (Ἥρως)
Μεσοπολῖτις 467 (Ἄρτεμις)
Μηγριν
- κύριος γενναῖος Βαλμαρκως ὁ καὶ Μηγριν 1495, 1496
Μήν
- Μανταληνός 1180.4/6; 1181 app.cr.
Μηνᾶς
- εὐλογία τοῦ ἁγίου Μηνᾶ 1709
- ὁ ἅγιος 1645
Μήτηρ 579
- Θεὰ Ποντία 520
- Θεῶν 255, 520, 879.1, 5/6, 8, app.cr.; 1156, 1796
- Θεῶν ἐπήκοος 1265.1/2
Θεῶν Ποντία 520, 523.2
Μεγάλη 606
- Ποντία 520
- Φρυγία 879.10
Μίθρης 1447 (Ἀπόλλων Ἥλιος Ἑρμῆς)

Μιχαήλ 1550, 1551, 1692
- ὁ ἅγιος 1705
χωρίον τοῦ ἁγίου ἀρχαγγέλου Μιχαήλ 1708
μνᾶμα 291.10
Μνεῦις 808 B.2 (Οὔσιρις)
μνῆμα
- Θεοῖς Καταχθονίοις μνήμασι 833
Μνία 224
Μοῖρα/Μοῖραι 187.4-5; 1236 A.4; 1286 app.cr.; 1517 app.cr.; 1545
- ἄνομοι 1058
- κραταιή 1286.5
- ὁλοὴ βιότου 1046
μοίρη 544 A.5/6
μολπός, 587, 975
μοναστήριον
- τόπος τοῦ ἁγίου μοναστηρίου ἀββᾶ Ἱερημίου 1707
μονή 1197.4
μόρσιμος 1286.11
Μουνυχία 28 (Ἄρτεμις)
Μοῦσα
- πᾶσα 1081
Μοῦσαι 569
μυστήρια 333, 870.6
μύστης 986

Νάϊα 305, 405
Νάϊος 406, 408 B.3 (Ζεύς)
ναῦαρχος 403
Ναΐδες 1825
ναός 288 B.2/3; 406, 879.19; 880.7; 1307.11; 1320 app.cr.; 1340, 1359 A.11, A.17; 1402.21, app.cr.; 1436.8
Ναώ 1825
νε 1557.22
Νέμεα 662.6; 1333.13; 1337
νεμεονίκης 960.9
Νέμεσις 658, 1093 app.cr.
- Θεαὶ Νεμέσεις Ζμυρναῖαι 820
νεογέννητος 1307.3/5 (Ἡρακλέως τέκνον Ὅσιος καὶ Δίκαιος)
νεόκαυτος
- κατὰ ἱερῶν νεοκαύτων 663 B.127/128
νεομηνιασταί 523.2
νεοποιός 919
νέος θεός 652
νεωκόρος 575, 959, 1307.9/10
νεωποίης 704, 879.4, 19, 20, 22, app.cr.; 923.6
νεώς 118 app.cr.
Νίκη 658
- Νίκαι 1719
Νόμιος 467 (Ἀπόλλων)
Νύμφα
- Λειβεσθριάς 342
Νύμφαι 340, 344, 658
Νύμφη 1673?

ξένια 408 B.6
ξοάνιον 655
Ξουσαριασταί 1758

οἶκος 1400
ὄϊς 408 B.3
- ἐνόρχης 408 B.5/6
- θήλεια 663 A.47
οἰωνός
- δεξιός 949.11
- ἰχθύσιν οἰωνοῖς ἐξώλεις πανώλις 1359 A.13
οἰωνοσκόπος 949 app.cr.
ὁλοὴ (βιότου) 1046 (Μοῖρα)
Ὀλύμπια 391 A.26
- Ἀδριάνεια Ὀ. 649
Ὀλύμπιος
- Ζεύς 393, 425
- Ζεὺς Προάστιος 1840
- Πανελλήνιος 1826
Ὀλύνπιοι (θεοὶ Σεβαστοί) 845, 846
Ὀλύνπιος 1091 (Hadrian)
ὄμνυμι/ὀμνύω 391 A.12, 19; 459 A.5, 7/8; 663 B.126, 136/137

Ὁμόνοια 658
ὄναρ
- κατ' ὄναρ 1142
ὄνειρος 1017.8
ὄνησις 406
Ὄξος 1468
ὀργεῶνες 160, 986
ὁρκίζω 391 A.13/14
ὅρκιον 391 A.12, 32
ὅρκιος
- θεός 663 B.127
ὅρκος 663 B.66, 128; 973
ὀρνιθοκρίτης 949 app.cr.
ὀρνιθοσκόπος 949 app.cr.
ὄρνις
- δεξιός 949 app.cr.
ὅρος
- ἱερός 350, 351
- τεμένους 53
- χωρίου τῶι Διονύσωι 155
Ὅσιος
- Ἄγγελος καὶ Δίκαιος 1859
- Ὅσιος καὶ Δίκαιος 1225, 1862
- Ὅσιος καὶ Δίκαιος θεὸς ἐπήκοος Ἡρακλέως τέκνον νεογέννητον 1307.2/5
ὅσιος 1490, 1619 app.cr.
- ὁ ἐν ὁσίοις 445
Οσογωλλις 911.2 (Ζεύς, Ζηνοποσειδών)
Ουεβρεανος 1138 (Ζεύς)
Οὔλιος 658 (Ἀπόλλων)
Οὐρανία 1844 (Ἀφροδίτη)
- ἡ μεγάλη τύχη 856 (Aphrodite)
Οὐρανίη
- Ἀπατούρου μεδέουσα 557
οὐράνιος 536 I.14; 1359 A.12; 1495, 1538
οὐρανός 859.8
Οὔσιρις 808 B.1
- Οὔσιρις Ἄπις 808 B.2
Οὔσιρις Μνῆ 808 B.2
ὄφοφος 1402 app.cr.

Παιάν 407.4, 9; 1085 app.cr. (Ἀπόλλων)
Παιάνιος (Θεός) 1085 app.cr. (Apollo)
παιδοτριβέω 161
Παhιφάα 278
Παιώνιος 1085 app.cr. (Dionysos)
Πακειδας 1538
Παλλάς 1863
- Ἱπποσσόος 45
Παλληνίς 2 (Ἀθηνᾶ)
Πάν 1665
Πᾶν 1783
παναγυριαρχέω 1050
Παναθήναια 649
Παναθηναΐσταί 986
Παναιτωλικά 374
Πάνδαμος 658 (Ἀφροδίτη)
Πάνδημος 1110 app.cr. (Ζεύς)
Πάνεια 649
Πανελλήνιον 222
Πανελλήνιος 1826 (Ὀλύμπιος)
πανήγυρις 870.5; 949.3, 7, 14, 26, app.cr.
- ἐν ἐθνικῇ πανηγύρει 1312.3, 6
- ἡ κατὰ πενταετηρίδα 949.19/20
Πάνημος (μείς) 990 app.cr.; 1110
πάνθειον 1114.10, app.cr.; 1221(2)
παννυχίς 870.5
παντεπόπτης 1538 (Ἥλιος)
παντοκράτωρ 1682.4 (Θεός)
πανώλις 1359 A.13 (ἰχθύσιν οἰωνοῖς ἐξώλεις)
παράστασις 1178 app.cr.
- κατὰ παράστασιν 1178 app.cr.
- π. τῶν θεῶν 1178 app.cr.
παραστάτης 1178 app.cr.
παρατίθημι
- τὰ παρατιθέμενα πάντα 879.16/17
παραφιλάγαθος 611
πάρεδρος 864
παρθένοι 986
Πάρθενος 560.17
- θεὰ βασίλισσα 560.20
- θεὰ ἐπήκοος, Χρυσεία 1307.2/6
Παρπαρόνια 270

πᾶσα 1081 (Μοῦσα)
Πασιφάη cf. s.v. Πασιφάα
πατήρ
- ὁ ἅγιος πατὴρ ἡμῶν Πκολιος προπάτωρ 1682.13-16
- συνόδου 610
- φιλόστοργος 1446 A.4
πατριάρχης 1850, 1872
πάτριος 26
- θυσία 399 A.8
- κατὰ τὰ πάτρια 27, 105.2; 399 B.3
πατρίς 338
πατρῴη 1142 (θεὰ Ἄρτεμις); 1350 app.cr. (θεὰ Λητώ)
πατρῷος 1495 (θεός); 1538 (θεός; Ἄρτεμις); 1344.7/8 (θεὸς Ἀπόλλων); 1350 app.cr.; 1359 A.6
Παχνουφις 830 app.cr.
πειθαρχέω 949.17
πελανός
- ψαιστός 111 app.cr.
πέμπω 879.11
πενταετηρίς 907, 949.5, 14/15, app.cr.
- ἡ πανήγυρις κατὰ πενταετηρίδα 949.19/20
- θεωρία κατὰ πενταετηρίδα 949.24
- τὰ τιθέμενα Ῥωμαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων κατὰ πενταετηρίδα εἰσολύμπια 1333.14/16
Πεντάπολις
- ἱερά 223
περιβόλιον 1359 B.1
περιοδευτής 1507, 1872
Περίτιος 1322.1 (month)
Περσεφόνη 1041 app.cr.; 1785
Πετθαλός 393
πίστις 1528 app.cr.
πιστός 1526
Πκολιος
- ὁ ἅγιος πατὴρ ἡμῶν Πκολιος προπάτωρ 1682.13-16
Πλατανίστιος 250 (Ἀπόλλων)
πλευρόν 40
Πλούτων 1233, 1557.8
- βασιλεύς 1557.5
- ὦ φόνε Πλούτων 1058
ποιέω 949.9
ποιμήν 1872
Πολιάς 663 B.116, 124, 138; 1374(10) (Ἀθηνᾶ); 1881
Πολιεύς 658, 663 B.116, 124, 138(Ζεύς)
πόλις
- πρὸ πόλεως 1350 app.cr. (priest)
πομπή 879.11/12; 1243
Ποhοίδαια
- hέλει 270
- Θευρίαι 270
Ποντία
- Ἀφροδίτη 520, 658
- Μήτηρ Π. 520
- Μήτηρ Θεῶν Π. 520, 523.2
Ποντομέδων 716
πόπανον
- ψαιστόν 111 app.cr.
Πόρθμιος 650 (Ποτειδᾶν)
Ποσειδᾶν 391 A.19
Ποσειδῶν 330, 572.1; 598, 658, 1374(12); 1633, 1699
- Ἀσφάλειος 1110 app.cr.
- Ἀσφάλειος 1633
- Ἀσφαλεύς 520
Ποσειδωνιασταί 1776
Ποταμός 1072 app.cr.
- θεός 1072
Ποτειδᾶν
- Πόρθμιος 650
πότνια 1557.20 (Φερσεφόνεια)
Πραμαρρης 1654
πρεσβύτερος 440, 1217, 1387.1, app.cr.; 1492, 1507, 1540, 1620 B; 1707, 1850
Προάστιος
- Ζεὺς Ὀλύμπιος 1840
- ἥρως Π. 1840
πρόεδρος
- ἀγιώτατος 1443.5
πρόμαντις 950
πρόναος 1359 A.17
Προνάϊος 406 (Ζεύς)
πρόνοια 1091 (providentia Hadriani); 1499
προπάτωρ
- ὁ ἅγιος πατὴρ ἡμῶν Πκολιος προπάτωρ 1682.13-16
προσκύνημα 1646
πρόσοδος
- ὁ ἐπὶ τῶν ἱερῶν προσόδων 1103(A)
προστάσσω 949.13
προσφορά 1504, 1582, 1620 B
προφητεία 974 app.cr.
προφητεύω 1028.6/7; 1029.6/7; 1036.6/7; 1065
προφήτης 950, 1682.10; 1853
- διὰ βίου 1859
- ὁ ἅγιος ἀπόστολος καὶ προφήτης ἀββᾶς Σινούθιος ἀρχιμανδρίτης 1682.19-23
προφῆτις 950
Προφύλαξ 880.1/3 (Ἡρακλῆς ... Θεὸς ἐπήκοος), app.cr.
Πυθαῖς 1871
Πυθαϊσταί 1871
Πύθια 368, 418
πυθιονίκης 960.7/8
Πύθιος 46, 48, 160, 169, 658 (Ἀπόλλων)
πῦρ
- πυρὶ φλέξατε 1750.4/5

ϙθ' 1696, 1715

Ραβασειρης
- ἱερὸν λεγόμενον Ραβασειρη 1511Ῥέα Σεβαστά 664 (Agrippina Minor)
Ῥωμαῖα 1333 app.cr.; 1337 app.cr.; 1383
- τὰ ἐν Ῥόδῳ 1333.18/19
- τὰ τιθέμενα Ῥωμαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων κατὰ πενταετηρίδα εἰσολύμπια 1333.14/16
Ῥώμη 700, 1374(4) (Θεά)

Σαβαζιασταί 986
Σαβαω 1550 (Ιαω); 1747 B.1
Σαβαωθ 1551 (Ιαω)
Σαβαώθ 832.16/17 (μέγας)
Σαλαμίνιοι 2
Σαλμακις 864
Σαμοθρακιασταί 986
Σανδων 1417 app.cr.
Σάραπις 820, 927, 1093 app.cr.; 1589, 1641; cf. also s.v. Σέραπις
σεβάσμιος 1375 (ἡμέρα)
σεβασμός
- τὸν πρέποντα σεβασμὸν ἀπομερίζω 1452.30.35/36
Σεβαστά 662 app.cr.
- Σεβαστὰ Νέα Δαμάτηρ 664 (Agrippina Minor)
- Ῥέα Σεβαστά 664 (Agrippina Minor)
Σεβαστή 848 app.cr. (θεά, Livia); 868.4/5, app.cr. (Ἄρτεμις Δηλία, Agrippina Minor?); 868 app.cr. (Ἀφροδείτη Δημοσία)
- θεὰ Φαυστείνη 1857
Σεβαστοί 30, 1170, 1312.5/6, app.cr.; 1324.6; 1325.7; 1326 app.cr.; 1328.7; 1336 A.1; 1338.4; 1344.7; 1346.8; 1360.8; 1361.3/4; 1857
- θεοὶ 843, 844, 847 app.cr.; 848 app.cr.
- θεοὶ Ὀλύνπιοι 845, 846
Σεβαστός 289.31, 36 (Augustus); 974.4 (Hadrian); 1091 (Hadrian)
- Θεός 295 (Augustus), 848 app cr. (Claudius)
- Καῖσαρ Θεὸς 1321 (Augustus)
- μείς 1163.6, app.cr.
σεβαστοφάντης 1846
- διηνεκῶς 1160.4/5
σεμνότατος 289.11; 407.11
- ἡ σεμνοτάτη 1344.28

- ἡ σεμνοτάτη ἐργασία τῶν ἐριοπλυτῶν 1229.4/5

Σέραπις 1641
- Ζεὺς 820
- Ὕψιστος 820

σημεῖον 949.11; 1017 app.cr.
Σητάνειος 986 (θεὸς Διόνυσος)
Σινούθιος
- ὁ ἅγιος πατὴρ ἡμῶν ὁ ἅγιος ἀπόστολος καὶ προφήτης ἀββᾶς Σινούθιος ἀρχιμανδρίτης 1682.13-23

σιός, ά 278; cf. s.v. θεία, θεός ά
Σκυλλίτας 658 (Διόνυσος)
Σόζας 820 (Ζεὺς Κάσις)
Σοῦχος 1641, 1654
σοφία
- θεοῦ 1708

σπενδοποιέω 1452.24/25
Στράτιος 381 (Ζεύς)
συμβασιλεύω 1114.10/11
σύμβολον 1475
συμμορία
- ἡ Δατύλου 986

συμπομπεύω 949.29, app.cr.
συναγωγή 1091
συνάγωγος 572.4; 610, 612
συναρχιερατεύω 1326 app.cr.
συνέργια
- συνεργίᾳ Θεοῦ 1443.4; 1444.4

συνθύτης 1871
συνιεράομαι 1328.6
συνιερεύς 389, 418 A.6
συνκαθιδρύω
- συνκαθίδρυνται τοῖς θεοῖς 1452.34

σύνναος 870.7, app.cr.; 1092.2/3; 1549
σύνοδος 557, 572.2; 656
- τῶν ἐν Δήλωι Ἀραδίων 641
- πατὴρ συνόδου 610
- τοπικὴ 960 app.cr.
- τοπικὴ τῶν τεχνιτῶν τῶν περὶ τὸν Διόνυσον 959
- τῶν (τεχνιτῶν) ἀπὸ Ἰωνίας τε καὶ Ἑλλησπόντου 960.5/7

συντελέω 927, 949-3, 6, 15, 25, 30, app.cr.; 1311.14
Συργαστής/Συργάστειος 1156 (Ζεύς)
Σφίγξ 1784
Σώζουσα 820 (Ἀφροδίτη)
σῴζω 536 I.14
σώτειρα 1633
- Ἄρτεμις σώτειρα 1633
- Τάρκη 571(17)

Σωτήρ 33, 1633
- Ἀσκληπιός 1178 app.cr.;
- Ἀχιλλεύς 571(16)
- Διόσκοροι 1633
- Ζεύς 586.1; 658, 982, 1139, 1143, 1633
- Θεοὶ Σωτῆρες 1266
- ὁ σωτὴρ καὶ εὐεργέτης τοῦ σύμπαντος κόσμου 1119
- ὁ σωτὴρ τοῦ κόσμου 1339.5/6

Σωτήρια 367/368
σωτηρία
- ὑπὲρ σωτηρίας 1117.6
- ὑπὲρ τῆς τῶν δεσπότων σωτηρίας 1179.5/6

Ταργα 571(1, 4, 6/7, 9/10, 13, 20, 24, app cr)
Ταργώ 571(8)
Ταρκη 571(16)
- σώτειρα 571(17)

Ταυροπόλια 418
Ταυροπόλος 31 (Ἄρτεμις)
ταῦρος 663 A.47
Ταῦρος 356 (θεός)
τέκνον 1307.3/5 (Ἡρακλέως τέκνος Ὅσιος καὶ Δίκαιος νεογέννητον)
τελεία 1114.9, app.cr. (θεραπεία)
τέλεος
- ἐπαοιδή 1557.21
- ἱερὰ τ. 391 app.cr.

τελετά 660

Τεμενίτης 909 (Apollo)
τέμενος
- ἐν τεμένει 169
- ἱερόν 1114.8
- ὅρος 53

Τετραχ 775
τίθημι 169
τιμή 949.23
- αἱ τῶν θεῶν τιμαί 1571

Τινδαρίδαι 275
Τοξῖτις 658 (Ἄρτεμις)
τοξότας 832.20/21 (Φοῖβος)
τόπος
- ἅγιος 1566, 1618
- τοῦ ἁγίου μοναστηρίου ἀββᾶ Ἱερημίου 1707

τράπεζα 879.17; 1265.6
τριετηρίς 907
τρίμορφος 1557.3 (Ἑκάτη)
Τριτογενής 355 (Ἀθηνᾶ)
Τριτοπάτερες 355 app.cr.
Τριτοπατρῆες 355
τρύβλιον 241
τύμπανον 255
τύνπανον 1402.14, app.cr.
Τυρράνιος 408 app.cr.
Τύχα
- ἀγαθά 408 A.1
- ἀγαθῇ τύχᾳ 560.1; 663 B.139
- τυχάγαθαι 663 A.39

Τύχη 406, 1624
- ἀγαθή 863, 1601
- ἀγαθῇ τύχῃ 523.1; 535 B.1; 546, 572.1; 577 B; 635.1/2; 879.2; 943, 949.23/24; 1024.1, app.cr.; 1025.1; 1027.1; 1028.1; 1029.1; 1034, 1036.1; 1037, 1038, 1065, 1061, 1062, 1114.1; 1126, 1127, 1137, 1138, 1139, 1141, 1142, 1164, 1179.1; 1201 A.1; 1402.3, 18; 1436.28
- ἡ τῆς πόλεως Ἀγαθὴ Τύχη 1554
- ἡ τύχη τῶν δεσποτῶν τῆς οἰκουμένης 1578
- Οὐρανία ἡ μεγάλη 856 (Aphrodite)

ὕβρις 1449
Ὑγιεία 407.9; 658, 691
- Κυρία 1179.3/4

Υεσεμμιγαδων 1557.6
Ὑέτιος 656 (Ζεύς)
ὑμναγωγός 1846
ὑμνέω 907, 990 app.cr.
ὑμνῳδός 1846
ὑπέρ 662.2
- βασιλέως 573/574
- γυναικὸς καὶ υἱοῦ 460
- τοῦ υἱοῦ 691

ὑπερουράνιος 536 app.cr.
Ὑπερτελεάτας 265 (Ἀπόλλων)
Ὑπερτερία 333?
ὑποβωμίς 1402.23, app.cr.
ὑποδιάκονος 544 B
ὑποσφάγιον 391 A.6
ὑποφήτης 950, 1487, 1859
ὑποχρήστης 950
Υριηλ 1463.2
Ὕψιστος
- Ζεύς 1850
- θεὸς Ὕψιστος 815, 1495, 1579, 1850, 1732
- Σέραπις 820

Φαμία 658 (Ἑστία)
φαντασία 1017.8
φάος 1123
Φερσεφόνεια
- πότνια 1557.20

Φερσεφόνη
βασίλεια 1557.8

φθόνος 1058 app.cr.
φιάλη
- ἐξελευθερική 127

φιλάγαθος 610
φιλάνθρωπος Θεός 1446 A.1

φιλάρτεμις 1841
φιλόστοργος 1446 A.4
φλέγω
- πυρί 1750.4/5
Φοῖβος 832.25
- ἀκερσικόμας 832.19/20
- Ἑκάτοιος 775
- τοξότας 832. 20/21
φοῖβος 1859 (φοῖβοι)
φόνος 1058
Φράτριος 170 (Ζεύς)
φυλάσσω
- Κύριος φυλάξει τὴν εἴσοδόν σου κὲ τὴν εἴξοδόν σου 1183
- φύλαξον τοὺς καρποὺς 1421.3/4
φωτιστήριον 1490

Χαλάζεος 1403 (Ζεύς)
χαρίζω 982
χάρις 1140
- Θεοῦ χάρις 1880
χαριστήριον 662.2
Χάριτες 658, 1093
χθόνιος 1557.1 (δαίμων); 1557.7 (Γῆ); 1557.7/8 (Ἑρμῆς)
ΧΜΓ 1658
Χνοῦβις 1741 A/B, 1742.10
χορηγέω 162, 163, 164
χορηγία 42
χορηγός 42, 167
χορός
- χορῶν ἀρχηγέτης 1495
χράω 863
χρησμογράφιον 950
χρησμολόγος 950, 1859
χρησμός 949.12, app.cr.; 1064
Χρηστήριος 1133 (Ἀπόλλων)
Χριστιανός 1528 app.cr.
Χριστός 1459.1.6; 1490 app.cr.; 1545, 1560, 1659
- δοῦλος Χριστοῦ 1569 app.cr.
- θεράπων Χριστοῦ 1569
- Ἰησοῦς 1463 app.cr.
- Ἰησοῦς Χριστός 1507, 1694, 1696
- Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία 1708
χρυσάσπις 701 A.4
Χρυσεία 1307.2/6 (Παρθένος, θεὰ ἐπήκοος). app.cr.
Χρύσεος 1307 app.cr.
χρυσόω 1402 app.cr.
χρύσωσις 1402.22, app.cr.
χωρεπίσκοπος 1172, 1620 A; 1872
χωρίον
- τοῦ ἁγίου ἀρχαγγέλου Μιχαὴλ καὶ τῆς ἁγίας καὶ θεοτόκου Μαρίας 1708
χῶρος
- εὐσεβέων 1236 B.5

Ψοιος
- ὁ ἅγιος πατὴρ ἡμῶν ἄπα Ψοιος ἀναχωρητής 1682.13-18
ψυχή 859.1, 8
- ἀγήραος 1286.7

Ὧραι 1093
Ὡρομάσδης 1447 (Ζεύς)

LATIN WORDS

agonothetes 231
Apollo 832 app.cr.
aretalogus 1849 (Graecus)
Augusta 820 (Nemesis)
Balmarcod
- Iuppiter optimus maximus Balmarcod 1495
Balmarcos 1496 app.cr.

Caesarea 231
Capitolinus 802 (Iuppiter)

dea 832 app.cr.
- Dea Roma 802
deus 832 app.cr.
Diana 475
diis Manibus sacrum 833
Dis Manibus 1364.1

flaminica 1857

genius 1496 app.cr.

Isthmia 231
Iuppiter
Iuppiter
- Capitolinus 802
- optimus maximus Balmarcod 1495

Liber Pater 535 app.cr.

maximus
- Iuppiter optimus maximus Balmarcod 1495
- pontifex 801

Nemesis 820 (Augusta)
nymphaeum 29

optimus
- Iuppiter optimus maximus Balmarcod 1495
oraculum 832 app.cr.

Pater
- Liber Pater 535 app.cr.
pontifex Maximus 346, 347, 361, 801

Roma 802 (dea)

sacerdos 801, 1857
sacerdotalis 1857
sacrum
- diis Manibus sacrum 833

VI. MILITARY (AND PARAMILITARY) TERMS

A. GREEK WORLD

ἀκόντιον 244.3, 4, 5, 6-7, 8, 9, 10 (ἀφόντιον)
ἄκρα 663 B.131; 927
ἅρμα 638.1
- ἐπὶ λεύκῳ ἅρματι τεθρίππῳ 1764
- πωλικόν 1337
ἀρχιφύλαξ 1324 app.cr.; 1359 A.6
ἀσπίς 244
αὐτοκράτωρ 1756
ἄφρακτα
- ἄρχων τῶν ἀφράκτων 699

ἑκαστοστύς 1767
ἐφήβαρχος 506
ἐφηβεία 23
ἔφηβος 753 D; 761, 839, 872, 986, 1220.19; 1314 app.cr.; 1335 app.cr.; 1338.6; 1360 app.cr.; 1818
- πρῶτος τῶν ἐφήβων 506

ἡγεμών 422, 1456

ἵππαρχος 704

κατάφρακτος ναῦς 647.6/7
καυσία 1331 app.cr.
κυνία 244 (φυνία)

λευκάσπιδες 410
λῃστοδιώκτης 1666
λιβράριος 1588

μαχαιροφόρος 1655
μάχιμος 1637

ναῦς 68
- κατάφρακτος 647.6/7
νεανίσκος 1818
νέος 1818
νεότας 1818

ὁπλίτης 635.12; 795
ὅπλον 289.14, 33

πανοπλικός
- σκευή π. 536 I.10/11
πεζός 39.2
- πεζῶν τάξεις 761
περίπολος 1818
περιτείχισμα 1359 A.1, 18
ποταμοφυλακία 1677
πρέσβυς 68
πρόοδος 635 app.cr.

σκευή
- πανοπλική 536 I.10/11
- στρατιωτική 536 I.10
στρατ– 39.1
στραταγέω 645.3
στραταγός 289.41; cf. s.v. στρατηγός
στρατεύματα
- ἱερά 1088
στρατηγέω 868.6/7; 1333.5
στρατηγία 468
- Δενθηλητική 468
- Οὐσδικησική 468
στρατηγός 92.11; 468; 512, 693, 868 app.cr.; 979, 986, 990.1; 1103(A); 1270 app.cr.; 1335.8; 1452.23; 1509, 1633, 1670,1818, 1868; cf. s.v. στραταγός
- Ἀνχιάλου καὶ Σελληϊκῆς καὶ Ῥυσικῆς 478
- τῆς Ἐρυθρᾶς καὶ Ἰνδικῆς θαλάσσης 1670
- ἐφήβων 1335 app.cr.
- περὶ Ἀνχίαλον 478
στρατιώτης 927, 1104, 1311.8, 10, 18; 1382
στρατιωτικός
- σκευή 536 I.10
στρατός 288 A.3
σύνοδος
- ἡ σύνοδος τῶν πρώτων φίλων καὶ χιλιάρχων καὶ περὶ τοὺς βασιλέας μαχαιροφόρων ρμη' 1655
συνστρατεύω 647.5; 648
συσστρατιώτης 1013

τάξις
- πεζῶν 761
τάσσω
- οἱ στρατιῶται οἱ τεταγμένοι ἐπὶ τῆι ἄκραι 927
- ὁ τεταγμένος ἐπὶ τῆς πόλεως 1311.7
- ὁ τεταγμένος ἐπὶ τῶν πραγμάτων 1311.22
τοξότης 37
τρέφω 39.5
τριήρης 39.3
τριηρίτης 1311.16
τρόπαιον 336

ὑποτάσσω
- οἱ ὑποτεταγμένοι 1311.23
ὑποφύλαξ 1324 app.cr.

φρούραρχος 972
φρούριον 972
- τὰ κατὰ τὴν χώραν φρούρια 1311.9 10
φρώριον 747.8, 13
φυλακή 1311.9; 1775

χιλίαρχος 1655

B. ROMAN WORLD

ἀνθυπατεία 1362.5
ἀνθύπατος 289.39; 1268, 1362.2; 1363.1/2; 1439, 1754
- ἀνθύπατος τῆς Ἀσίας 1223.16
- κράτιστος 1425
ἀντιστράταγος 289/290
ἀντιστράτηγος
- ἐπαρχείας 1868
- ἐπαρχειῶν Κιλικίας Ἰσαυρίας Λυκαονίας 1397.10/11
- πρεσβευτὴς αὐτοῦ καὶ ἀ. 889
- πρεσβευτὴς καὶ ἀ. 1314.2; 1335
- πρεσβευτὴς καὶ ἀ. Σεβαστοῦ 1268, 131
- πρεσβευτὴς καὶ ἀ. Σεβαστ(οῦ/ῶν) 1880
ἀρχιατρός 1248
ἄστα πούρα 1206.12 (hasta pura)
αὐτοκράτωρ 294, 295, 335, 348, 355, 361, 799, 1402.5
- πρὸς τοὺς αὐτοκράτορας 1333.8

βένετος 808 C.9

Γερμανοί
- χώρτα πρώτη Γερμανῶν 1361 app.cr.

δύοι ἄνδρες 753 C
δόρυ 1206 app.cr. (καθαρόν)

ἑκατόνταρχος
- λεγιωνάριος 858 app.cr.; 922.4
- ὁ κατὰ τόπον 858.13
- ῥηγιωνάριος 922 app.cr.
- φρουμεντάριος 858 app.cr.

Θρακικὸν τάγμα 605, 635.10/11

ἵππαρχος 1881
ἱππικός 944
- φιλοσέβαστος 944 app.cr.
Ἰταλική
- λεγιῶν α' Ἰ. 536 I.5/6
- λεγιῶν πρώτη Ἰτ. 535 B.7/8

καστρήσιος 536 app.cr.
κάστρον 1710
- μήτηρ κάστρων 1323.3; 1423
κεντορία 1767
κεραυνοφόρος 1389.5
- λεγιὼν δωδέκατη κ. 1389.5
κολλητίωνες 998 app.cr.; 999
κουράτορ
- πλοίων 1546

λαγγιάριοι
- νούμερος λαγγιαρίων 1391
λεγεών/λεγιών/ληγιών
- α' Ἰταλική 536 I.5
- δωδέκατη κεραυνοφόρος 1389.5
- πέμπτη Μακεδονική 1360.6; 1361.2
- πρώτη Ἰταλική 535 B.7/8
- τρίτη Αὐγούστη 1206.7
λεγιωνάριος 922.4
- ἑκατόνταρχος λ. 858 app.cr.;
λογιστεύω 922.10; 1147.13
λογιστής 1147 app.cr.; 1325 app.cr.; 1352 app.cr.

Μακεδονική
- λεγιὼν πέμπτη Μακεδονική 1360.6; 1361.2
μήτηρ κάστρων 1323.3; 1423
μουράλις 1206.13 (στέφανος, corona muralis)

νούμερος
- λαγγιαρίων 1391
- Φαλαγγιαρίων 1391

οὐετρανικός 1760
οὐετρανός 1760

παραφυλακή 920

πραιτωριανός
- στρατιώτης 432
πρ(ε)ιμιπιλάριος 535 B.4; 536 I.11, 13; 1206.7
πρεσβευτής 1364.11; 1397.8; 1868
- π. αὐτοῦ καὶ ἀντιστράτηγος 889
- π. (καὶ) ἀντιστράτηγος 1314.2; 1335-
- π. καὶ ἀντιστράτηγος Σεβαστοῦ 1268, 1316
- π. καὶ ἀντιστράτηγος Σεβαστ(οῦ/ῶν) 1880

ῥηγιωνάριος 922 app.cr. (ἑκατόνταρχος)

σεσημειομένοι τάξεις 999
σίγνιφερ 1460 app.cr.
σπεῖρα
- πρώτη Γερμανῶν 1361 app.cr.
στατιωνάριος 1159 app.cr.
- ὁ κατὰ καιρὸν στατιονάριος 1159 app.cr.
στρατεία 1333.12
στρατηγός
- δήμου Ῥωμαίων 1868
στρατηλάτης
- ἐνδοξότατος καὶ πανεύφημος ἀπὸ ἐπάρχων καὶ ὑπάτων καὶ στρατηλάτης 1499 app.cr.
στρατιώτης
- πραιτωριανός 432
σχολάριος 1172

τάγμα
- Θρᾳκικόν 605, 635.10/11
ταμίας 289/290; 1868
τάξις
- ὁ τῆς τάξεως ἐπίτροπος ὑμῶν 998 app.cr
- σεσημειομένοι τάξεις 999
τόπος
- ὁ κατὰ τόπον ἑκατόνταρχος 858.13

ὕπαρχος 824, 1778
ὑπατεία 1509
ὑπατεύω 1880/1881
ὑπατικός 1349, 1509, 1596
ὕπατος 361, 889, 974.6, 17; 1202 A.7; 1316, 1338.4; 1373, 1397.4, 11; 1499 app.cr.; 1504

φαλαγγιάριοι
- νούμερος Φαλαγγιαρίων 1391
φρουμεντάριος 858 app.cr. (ἑκατόνταρχος); 998/999

χειλίαρχος 1315.7; 1360.5; 1361.1; 1655
χώρτα
- πρώτη Γερμανῶν 1361 app.cr.

C. LATIN WORDS

armillae 1206.1

centurio legionarius 922 app.cr.
clarissimus
- vir clarissimus consularis 1754
- vir clarissimus proconsul 1754
cohors
I Thracum Syriaca 635
VI Hispanorum 1588
consul 346, 347, 361
- ordinarius (cos. ord.) 1363 app.cr.; 1364 app.cr.
- suffectus (cos. suff.) 1223 app.cr.
consularis
- vir clarissimus 1754
corona
- aurea 1206 app.cr.
- muralis 1206 app.cr.
custodia 920

frumentarius 999

hasta pura 1206 app.cr.

Imperator 346, 347, 361
imperium 1242

legatus 1868
- Augusti 1364.4
- Augusti Cappadociae et Galatiae 1176
- Augusti pro praetore 1268, 1364 app.cr.; 1405 app.cr.
- legatus Augusti pro praetore 824
- pro praetore 1397 app.cr. (Cilicia, Isauria, Lycaonia)

legio
- II Italica 1248
- II Parthica 1391
- III Augusta 1206 app.cr.
- IV Flavia Felix 1248
- V Macedonica 1360 app.cr.
- XII Fulminata 1389 app.cr.

mater castrorum 1323 app.cr.
miles
- cohortis VI Hispanorum 1588
- numerus phalangiariorum 1391

phalangiarii 1391
phalerae 1206 app.cr.
praefectus 1361 app.cr.
praeses 1754
praetor 1868
- legatus Augusti pro praetore 824
primipilarius 1206 app.cr. (ex/centurio primus pilus)
proconsul 1754
- Asiae 1223 app.cr.

scrinia 1195 app.cr.
signifer 1460 app.cr.
statio 920, 1159
stationarius 1159

tribunus 1361 app.cr.
- militum 1315 app.cr.

VII. IMPORTANT GREEK WORDS

ἀγαθόν, τό 71
- τά ἀγαθά 663 B.135; 754.7, 1452.32
- ἐπ᾽ ἀγαθῷ 525, 1721, 1725
- κοινὰ ἀγαθά 71

ἀγαθός 98.7; 199, 560.7; 604.5; 1591, 1698
- ἀνήρ 77.12; 645.5; 647.8; 855.4/5; 1446.4
- ἀνήρ καλὸς καὶ ἀ. 663 A.7/8; 877.5; 1324.4; 1333.22; 1346.5; 1370
- γυνή 199
- καλοὶ καὶ ἀγαθοί 990.18/19
- τύχα 403

ἀγαθώτατος 1366
ἄγαλμα 291.10; 1580 app.cr.; 1634 app.cr.; 1689; cf. Index V
ἀγαλμάτιον cf. Index V
ἀγαπάω 1507 app.cr.
ἀγεμών
- βουλᾶς 1132

ἀγένειος 1333.16; 1383
ἀγνεία 1426; cf. s.v. ἁγνίη
ἀγήρατος
- συντήρησον ἀγήρατον κεχαριτωμένην 1749 A.3-5

ἁγνίη 748
ἀγορά 459 A.39-48, 51; 990.25; 1220.17; 1437 B.3
- οἱ τρεῖς ἄρχοντες οἱ ἐν ἀγορᾶι 35

ἀγοραῖος 1215(1)
- θύρα 459 A.43/44

ἀγορανομέω 354, 1050
ἀγορανομικός 1157
ἀγορανόμιον 227
ἀγορανόμος 365, 881, 961(B); 964(B); 964(C); 1155, 1509
ἀγοραστικόν 106, 108
ἀγρός 1343(5).6; 1343(6).8
ἄγχι 1545
ἀγχιστεύς 758
ἄγω 289.35; 459 A.13, 16; 590.5; 876, 1296.3; 1299.1; 1331.21, app.cr.; 1452.18.20/21
- εἰς κρίσιν 1668
- καλῶς ἄγονται τοῖς ἤθεσιν 1805
- πρὸς ἐπιστροφὴν καὶ διόρθωσιν 1446.5; 1446 bis

ἀγών 367, 399 A.7; 754.10; 877.9; 949.4, 7, 14, 20, 26; 960.12, 1436.14; cf. Index V s.vv. Ἀδριανεία Ὀλύμπια, Ἄκτια, Ἀσία, Ἀσκληπιεῖα, ἀσπίς, Γερμανίκεια, Διδύμεια, Διονύσια, Ἐπιτάφια, Ἡραῖα, Θερμικά, Θησεῖα, Κλάρια, Κλαυδεῖα, Κοινά, κοινός, Λητῷα, Λύκαια, Μαλεάτεια, Νάϊα, Νέμεα, Ὀλύμπια, Παναθήναια, Παναιτωλικά, Ποhοίδαια, Πύθια, Ῥωμαῖα, Σεβαστά, Σωτήρια
- γυμνικός 289.36; 418
- θεματικός 662 app.cr.
- θεματίτης στεφανίτης 649
- θυμελικός 418
- ἱεροὶ καὶ στεφανεῖται 1333.20
- ἱερός 1333 app.cr.
- ἱππικός 289.36
- ἰσολύμπιος 662.11
- κατακαλεῖσθαι εἰς τοὺς ἀγῶνας 754 app.cr.
- λοιποί 662.13
- μουσικός 960 app.cr.
- πενταετηρικός 662.13/14
- σκηνικός 418
- στεφανίτης 418
- Συργάστιος 1156
- ταλαντιαῖος 662 app.cr.; 960 app.cr.
- τριετηρικός 662.14

ἀγωνίζομαι 645.4
ἀγωνοθέτας 289.37
ἀγωνοθετέω 138, 1050
ἀγωνοθέτης 29, 167, 288 A.5; 289.16; 941, 1156, 1374(4); 1384; cf. s.v. ἀγωνοθέτας
ἀδάμας 1824
ἀδελφή 882.7; 1205 (ἀδελπί); 1212, 1379, 1523, 1838
ἀδελφός 525, 935.3; 936.12; 955.6; 990.3; 1052.5, 1059.5 (ἀδερφός); 1086.6; 1097, 1245.4; 1273.3, 1296.6; 1297, 1315.4; 1318, 1352.7; 1354.4, 1359 A.10; 1412.4; 1413.5; 1507, 1591
- αἱρετοί 758
- εἰσποιητός 557

- τοῦ δήμου 1347

ἀδιαλείπτως 1436.5, 7/8
ἀδικέω 1295.4; 1378, 1379
ἀδίκημα 1775
ἄδικος
- πρόκριμα 1810

ἀδίκως 663 B.67
ἄδολος 391 A.28
ἀδόλως 747.9, 14
ἀδώ 1784
ἀεμνημόνευτος 1359 A.4
ἀέλιος 407.6
ἀθάνατος 1532
- μνημεῖον 169

ἀθάρη 40
ἀθέμορφος 832.4
ἄθλησις 649
ἀθλητής
- σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν 801

ἄθος
- χράσιμον 560.4/5

ἀθρέω 1236 B.1
αἰδέομαι 859.9
αἰδήμων 1402.10
αἷμα
- ἐξ ἰδίου αἵματος 544 A.3

αἱμασιά 655
αἱμόδωρον 1741 app.cr.
αἰνέω 1490 app.cr.
αἴξ 879.23
αἵρεσις 1437 B.5
αἱρέω 98.9; 650, 1299 app.cr.
- ἀδελφοὶ αἱρετοί 758

αἰρώ 638.3; 1108.3; 1236 A.6; 1446.15
- κῦδος 182

αἰσθάνομαι 663 B.134
αἰσυμνάτας 1132
αἰσυμνέω 587, 975, 1132
αἰτέομαι 406
- πολιτείαν 96
- προξενίαν 96

αἴτησις 21, 96, 97
αἰφνιδίως 1286.6
αἰχμάλωτος 1446.11, 16
αἰών
- εἰς αἰῶνα 1723-1725
- εἰς ἅπαντα τὸν αἰῶνα 1341.11; 1342.9
- ἐπ᾽ αἰῶνα 1387.11

αἰώνιος 1631
- στεφανηφορία 858 app.cr.
- χρόνος 1359 A.14

ἀκατάστατος
- σωτήρ 289.9-10

ἀκέρμις 1740 app.cr.
ἀκληρέω 1786
ἀκλήρημα 1786
ἀκόντιον 244.3, 4, 5, 6-7, 8, 9, 10 (ἀρόντιον)
ἄκρα 663 B.131; 927
ἀκρατισμός 1805
ἄκριτος 1446.7; 1446 bis
ἄκρον 45
ἀκρόπολις 67, 77.8; 560.16; 1762
ἄκτος 858.6 (actus)
ἄκυρος 459 A.10; 663 B.125
ἀκώλυτος 289.26
ἄλαλος 1330
ἄλγος 1286.11
ἄλειμμα 872, 1312.5; 1436.12
ἀλειτουργησία 1346.17; 1436.35/36; 1797
ἀλείφω 872, 1312.3
- δι᾽ ὅλων ἡμερῶν καὶ νυκτῶν 1344.10

ἄλη 614
ἀληθής 700
ἁλία 755
ἁλιευτικός 574
ἁλικία
- πρώτα 291.3-4

ἀλλωπατριώτης 1214
ἄλοχος 1497
- κοριδίη 689

ἄλυπος 1457/1458, 1461 app.cr.
ἅμαξα 492
ἁμαρτία 1446.9; 1446 bis
ἀμέλεια 1443.1; 1444.2

ἀμελέω 590.2
ἀμέμπτως 1144.3
ἀμενψιμοίρητος 990.5
ἀμνηστία 1808
ἀμοιβαίως 560.8
ἀμοιβή 870.10
ἀμπρεύω 1741.6/7
ἄμυστις 1281
ἀμφιζβήτησις
- ἀναιδής 1786
ἀμφότερος 1236 A.7
ἀνάβαθρον 1340
ἀναγκαῖος
- ὁδός 1311.12
ἀνάγκη cf. s.v. ἀνάνκα
ἀναγνώστης 310
ἀναγορεύω 291.11; 1436.37
ἀναγραφά
- ἐν κοινῶι 663 B.76
ἀναγραφεύς 41, 1249
ἀναγραφή
- τῆς στήλης 1802
ἀναγράφω 105.8; 289.32; 459 A.25; 560.15; 663 B.72; 957.23
- τὰ ἐψηφισμένα 68
- τὴν εὐεργεσίαν 67
- ψήφισμα 77.4-5
- ὠνά 1759
ἀναδίδωμι 1312.4
ἀνάδοχος 920
ἀνάθημα see Index V
ἀναίδεια
- εἰς τὸ θεῖον 1786
ἀναιδής
- ἀμφιζβήτησις 1786
ἀναιρέω 459 A.27, 30, 35-51, 54; 1446.10
- γραφάς 663 A.60, B.118
- πράξεις 663 B.78
ἀνακαινίζω 1443.3; 1444.6; 1446.26
ἀνακηρύσσω 693
ἀνακλίτης 753 Δ
ἀνακόπτω 288 B.6
ἀνακτίζω 1438
ἀναλέγω 102, 105.8
ἀναλίσκω 1288.10
ἀνάλωμα 105.6; 108, 1802; cf. s.v. ἀνήλωμα
ἀναμιμνήσκομαι 399 A.6
ἀνάνκα 289.29
ἀνάπαυσις 1582, 1715
ἀναπαύω 1421 app.cr.; 1507, 1545, 1682.4; 1702
ἀναπόδοτος 1322.5
ἀνάπρασις 492
ἀναρπάζω 1286.9
ἀνασάξιμον 205
ἀνάστασις 649, 1099.5; 1229.6; 1341.15; 1344.19
ἀναστρέφω 990.6
ἀναστροφά 289.38
ἀναστροφή 713, 990.17
Ἀνατεθειμένη (play name) 309
ἀνατίθημι 291.10; 1494, 1496, 1634; 1869; see Index V
- γραπτὰν ἰκόνα 289.32-33
ἀνάχυμα 1437 B.9
ἀνδράποδον 625, 1778
ἀνδρεία
- ἀνδρείας ἕνεκεν 1223.17
ἀνδρεῖον 731
ἀνδριάς 289.37; 478, 649, 1099.7; 1340, 1341.15; 1344.18, 27; 1869
- εἰκονικός 289.31
- θεσπέσιος 536 I.7/8
- χάλκεος 647.4/5; 1436.32-34
ἀνδρολεες 832 app.cr.
ἀνδρών 867
ἀνεγείρω 1446.32
ἀνέγκλητος 1775
ἀνέδην 1312.3
ἀνεισφορία 1797
ἀνέλεος 1446.6; 1446 bis
ἀνεμόλιος 775
ἀνεξικακία 1446.2
ἀνεξιχνίαστος 1446.2
ἀνεξοδίαστος 1876
ἀνεπιβάρητος 1775
ἀνεπικωλύτως 1437 B.12
ἀνεπισταθμεία 1775
ἄνεργος 459 A.25
ἀνεψιά 1144.3
ἀνήλωμα 990.38
ἀνήρ 162, 337, 391 A.24; 418 B III, V; 430, 466 bis, 560.4, 8; 663 A.15; 1804; 849, 874, 883.3; 1041.3; 1058 app.cr.; 1187.1; 1195, 1230.11, 14; 1237.4; 1254, 1258.3; 1286.1; 1299.10; 1308.5; 1341.13; 1342.4, 11; 1344.21; 1352.5; 1359 A.5, 8; 1366, 1378, 1436.19
- ἀγαθός 77.12; 645.4; 647.7; 855.4; 957.4; 1328.8
- αἰδήμων 1402.10 (ἐδήμων)
- ἀξιόχρεοι 1760
- δέκα ἀνδρῶν 1868
- δίαυλος ἀνδρῶν 795
- δύο ἄνδρες 753 C
- καλὸς καὶ ἀγαθός 663 A.7/8; 877.5; 1324.4; 1333.22; 1346.5; 1370
- στάδιον ἀνδρῶν 795
- τριῶν ἀνδρῶν κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868
- χορός ἀνδρῶν 1816
ἄνθος 1286.5
ἀνθρώπινος
- πάθος ἀνθρώπινον 1805
ἄνθρωπος 289.20, 29; 863
ἀνθυπατεία 1362.5
ἀνθύπατος 289.39; 1268, 1362.2; 1363.1/2; 1439, 1754
- ἀνθύπατος τῆς Ἀσίας 1223.16
- κράτιστος 1425
ἀνιαρίζω 775
ἄνισος 1081
ἀνίστημι 278, 348, 523.3; 535 B.9/10; 754.8/9; 923.12; 1026.6; 1027.7; 1028.5; 1034, 1036.6; 1042.4; 1051 app.cr.; 1053.5; 1054.8; 1092.11; 1114.4; 1151, 1152.5; 1153.5; 1179.9; 1185, 1203, 1211, 1228.4; 1245.5; 1299.8; 1308.6; 1316 app.cr.; 1327, 1343(5).10; 1343(6).12; 1344.27; 1436.31; 1452.5
ἀνοδος 1340
ἀνοίγνυμι 459 A.21/22; 492, 933 app.cr.; 1295.4; 1311.11
ἀνοικοδομέω 654, 1316 app.cr.
ἀνομέω 638.2, 4/5
ἀνόνα 1811
ἀντάρχων 1826
ἀντιβλέπω 1786
ἀντίγραφον 262, 858.17; 935.6; 1759
ἀντιγράφω 879.21
ἀντικρύς 1359 A.8
ἀντιλέγω 663 A.42
ἀντιστράταγος 289.13, 15, 19, 32, 34; 290.13
ἀντιτιμάω 560.8
ἀντοφθαλμέω 1786
ἄντραξ 1824
ἄντρον 340-344 (Λειβήθριον)
ἀνυπέρβλητος 289.23
ἀνυπερτίθημι 289.23
ἀντιπρήσσω 590.4
ἀνώτερος 997.4, 10
ἀξία
- ἀξίᾳ διάσημος 801
ἀξιοζήλωτος 1220.12
ἀξιόλογος 1436.19
ἀξιολογώτατος 1436.21
ἄξιος 990.5; 1123, 1402.19
ἀξιόχρεος 1760
ἀξιόω 974.12; 1311.4; 1436.26
ἀξίωμα 289.24
ἀξίως 1270, 1436.3
ἀόκνως 990.11
ἀπαγγέλλω 68, 105.2
ἀπαγορέω 408 A.4
ἀπάγω 1446.11
ἀπάλαιστρος 986
ἀπαναίνομαι 859.4
ἀπαντάω 291.8; 947, 1452.32
ἀπαντητήριον 1444.4
ἅπαξ 832.25
ἀπαρνέομαι 1689
ἄπειμι 255, 1441.4
ἀπείρατος 289.20

ἀπείργω 544 A.6
ἄπειρος 45
ἀπελαύνω 832.22/23
ἀπελευθέρα 1359 B.2
ἀπελεύθερος 1214, 1359 B.2
ἀπελευθερόω 459 B/C
ἀπέναντι 907
ἀπένθητος 1497
ἀπέρχομαι 255
ἀπέχομαι
- χειλέων 832.27/28
ἁπλῶς 1311.8
ἀπόγονος 1050
ἀπογραφή 104, 1352
- χωρὶς ἀπογραφῆς 1352.13
ἀπογράφω 754.5; 879.18
ἀπόδαμος 663 B.136
ἀποδείκνυμι 949.27, 28
- τόπον 1869
ἀπόδειξις 949.32
ἀποδέκτης 5, 136
ἀποδέχομαι 289.13, 21; 870.9
ἀποδίδωμι 67, 459.15; 628, 663 A.53, B.70, 79/80, 85, 112-114, 117; 754.14
- χάριτας 98.7-8
- χορηγίας 42
ἀπόδοσις 391 A.31
ἀποθήκη 123 app.cr.; 1778
ἀποθνήσκω
- ἐν πολέμωι 461
ἀποκαθίστημι 845, 846, 848, 949.18; 1311.18
ἀπόκειμαι 1111
ἀπολείπω 1545
ἀπόλογος 706, 716
ἀπολύω 1636, 1668
- δίκας 663 A.59
- ζαμιωσιᾶν 663 B.75/76
ἀπομερίζω
- τὸν πρέποντα σεβασμόν 1452.30.35/36
ἀπομισθόω 663 A.43, 55, B.72/73, 84
ἀπονέμω
- τιμάς 754.12
ἀποπίπτω 1015
ἄπορος 1773
ἀποστέλλω 289.38; 746.8/9; 949.24
ἀπόστολος 1682.11, 20
ἀποτέμνω
- χώρας 747.7, 12
ἀποτίθημι 858.17; 935.7; 1359 A.7, 10, 17
- εἰς τὸ ἀρχεῖον 1759
ἀποτίνω 663 A.49, 51/52, B.123, 137; 1050
ἀποφαίνω 105.5; 1311.12
ἀπόφασις 921, 1546
ἀποφέρω 105.4
ἀποχέω 1436.5
ἀπροστασίου, δίκη 127
ἀργυρικός 1344.14
ἀργύριον 103, 105.7; 156, 288 B.4; 406, 663 A.49, B.69; 858.12; 879.17; 911.5; 1344.5; 1424, 1802
ἄργυρος 1342.8
ἀργυρός
- λαμπάς 112 app.cr.; see Index V
- τριῶν ἀνδρῶν κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868
ἀργυροῦς 625
Ἄρειος Πάγος 78
- βουλὴ ἐξ Ἀρείου Πάγου 154
- ἡ ἐξ Ἀρείου Πάγου βουλή 92.8
ἀρετά
- ἀρετᾶς ἕνεκα 289.15; 302
ἀρετή 105.7; 855.6; 990.16; 1230.7; 1342.3; 1436.24; 1805; cf. s.v. ἀρετά
- ἀρετῆς ἕνεκα 298
- ἀρετῆς ἕνεκεν 1206.15; 1223.17; 1315.12
- ἀρετῆς ἕνεκα 172
- ἐναργέσταται 1841
- πᾶσα ἀρετή 1344.22; 1346.18; 1362.4
- χρυσοῦς στέφανος ἀρετῆς 1436.31
ἄρετρον 187.8
ἀριθμός 812, 813, 998
ἄριστος 98.1?
- δικαιοδοσία 289.40
- οἱ ἄριστοι 1336 C app.cr.

- οἱ ἐξ ἀρίστων ἐπιλελέγμενοι βουλευταί 1336 C app.cr.
- σχῆμα 536 I.9
ἅρμα 638.1
- ἐπὶ λεύκῳ ἅρματι τεθρίππῳ 1764
- πωλικόν 1337
ἁρμαλά 1825
ἁρόσιμος
- γῆ 1184 app.cr.
ἁρπάζω 544 A.7; 1058, 1236 A.4
ἀρρωστία
- οἱ ἐν ἀρρωστίᾳ κάμνοντες 1421
ἄρσις 288 B.9
ἀρτοκόπος 469
ἀρχά
- ἐξ ἀρχᾶς 663 B.111
ἀρχαῖος 408 B.1
- στάλλα 654
- χρέος 663 B.111
ἀρχεῖον 277?, 935.7; 1111 app.cr.; 1759
- διὰ τῶν ἀρχείων 1759
- τὰ ἐνχειρισθέντα αὐτῶι ὑπὸ τᾶς πόλιος ἀρχεῖα 291.5-6
ἀρχέμπορος 1509
ἀρχή 113, 544 A.12; 715, 876, 911 app.cr.; 979, 1099.9; 1103 C; 1324.14; 1345 A, C
- βουλευτικαί 1384
- δημοτικαί 1384, 1773
- ἐθνικαί 1312.1
- ἐξ ἀρχῆς 1311.3
- ἐπὶ τὰς ἀρχάς 957.19
- ἐπὶ τῆς ἀρχῆς 43
- καιναί 1384
- πιστευθεῖσαι 1220.10
ἀρχηγέτης 395, 399 B.4; 1495
ἀρχιατρός 1083 A; 1240, 1248
ἀρχιπρόβουλος 1271
ἀρχιτέκτων 1, 1874
- ἐπὶ τὰ ἱερά 91, 288 B.7
ἀρχιφυλακέω 1312.7
ἄρχω 74.4; 90.2; 92.1; 105.6; 162, 163, 239, 262, 289.31, 41; 364
- τὸν πρῶτον τόπον 1050
ἄρχων 239, 391 A.16; 560.25-29; 663 B.122, 134/135; 877 app.cr.; 974.7; 1024.32; 1099.2; 1170 app.cr.; 1826
- ἐπώνυμος? 1160.2
- πρὸς τὸς τρεῖς ἄρχοντας τὸς ἐν ἀγορᾶι 35
- πρῶτος 1147 app.cr
ἀσθενέστατος 1773
ἀσθενέω 1773
ἄσκησις 1805
ἀσπάζομαι 1236 B.2
ἀσπίδηον
- εἰκὼν γραπτὴ ἐν ἀσπιδήοις ἐπιχρύσοις 1436.33-36
ἀσπίς 244
ἀσπονδεί 560.12/13; 957.21
ἀσσάριον 1237.3
ἄστα πούρα 1206.12 (hasta pura)
ἀστερόεις
- οὐρανός 187.7
ἀστός 873
ἀσυλεί 560.12; 957.21
ἀσύμβολος 1221(1)
ἀσύνκριτος 1418.5
ἀσφάλεια 1571
ἀσφάλειος 1633
ἀσφαλής 291.5
ἀσφαλῶς 750 app.cr.
ἀτέλεα 877.11
ἀτέλεια 95, 911, 1436.36; 1797
ἄτοκος 663 B.70
αὐλέω 162, 164
αὐλητής 357
αὐλός 1081
αὐλωιδός 357
αὐξάνω 856, 876, 1436.22
- ἐπὶ πόδια 1749 B
αὔξησις 1378
αὐτοκράτωρ 294, 295, 335, 348, 355, 361, 799, 1402.5
αὐτόμολος 1236 B.4
αὐτόνομος 663 A.39; 981.3

ἀφαίρεσις 1444.7
ἀφαιρέω 1286.5
ἄφατος 1446.2
ἀφίημι 318, 1636
ἀφικνέομαι 949.28; 1236 B.5
ἀφίσταμαι 39.6
ἄφρός 187.10
ἀχεύω 1286.3
ἄχθομαι 291.8
ἄχος 1286.4, 8
ἀχρεόω 845/846
ἀχρηστία 1444.3
ἀψευδής 391 A.28/29
ἄωρος 1458, 1461 app.cr.

βαδίζω 1051.7
βαθρικόν 938 app.cr.; 1238
βάθρον 1038, 1307.11
- καινὰ βάθρα 1340
βαίνω
- λυκάβαντι ἐν ἑνδεκάτωι 748
βαλανεῖον 1322.6; 1397.7
βαλλίζω 1051 app.cr.
βαλλίον 914
βάλλω 1144.5, 7
βαρύθοιμος 832.11/12
βαρυπενθής 1236 B.1
βασιλεία 1103(C); 1242, 1452.6.11.17/18.20.27
- τῆς βασιλείας τόποι 1452.34
βασίλειον 1647 app.cr.
- οἰκονόμος βασιλείων 1171.1
βασιλεύς 80, 211-213; 399 A.1/2; 663 B.108; 775, 802, 876, 990.3, 8; 1311.21; 1452.22; 1565, 1710, 1873, 1882; cf. Index II
- βασιλεὺς βασιλέων 635.3/4
- αἱ θυσίαι αἱ εἰθισμέναι ὑπὲρ τῶν βασιλέων 1311.15
- διατρίβων παρὰ τῷ βασιλεῖ 1771
βασιλεύω 572
βασιλικά 531 app.cr.
βασιλικός
- δεῖπνα 1759
- χώρα 990 app.cr.
βασιλίσκος 1710
βασίλισσα 876 app.cr.; 1882
βάσις 291.11; 1017.6
βασκαίνω
- βασσκανθείς 187.6
βέβαιος 1657 app.cr.
βεβαιόω 974.13; 1631
βείνημα
- τυγχάνω βεινήματος 831
βέλτιον, τό
- ἐπὶ τὸ βέλτιον 399 B.9
βῆμα 289.14, 33
βῆσσα 1825
βιθυνιαρχέω 1024 app.cr.
βιθυνίαρχος
- χρυσοφορέων 1024.4
βικάριος 1678
βινέω 831 app.cr.
βίνημα cf. s.v. βεῖνημα
βίος 982, 1342.12; 1378
- ἐπαινετός 833
- διὰ βίου 1160.1; 1248, 1265.3; 1859
- μεταλλάσσω τὸν β. 647.8; 990.3
βίοτος 544 A.2, 8
βιόω 1220.7; 1342.5; 1651
βλάβα 289.27
βλάπτω 1452.36
βλέπω 1051 app.cr.
βλῆμα 1632
βοαθέω 747.9, 14
βοηθέω 1507, 1551, 1591, 1617 app.cr.; 1659. 1704. 1706
βοηθός 1659, 1705
βόμβος 775
βουλά 560.9, 16/17
- ἀγεμὼν βουλᾶς 1132
βουλάρχης 941 app.cr.
βούλαρχος 941
βουλεύομαι 879.20
βουλευτήριον 754-9
βουλευτής 533, 818, 919, 990.1; 1128, 1144.1; 1174, 1176, 1220.3; 1336 A.2; 1384, 1402.15; 1436.15, 18; 1554, 1598 app.cr.; 1760, 1773
- οἱ ἐξ ἀρίστων ἐπιλελέγμενοι 1336 C app.cr.
- οἱ πρῶτοι 1336 C app.cr.
βουλευτικός
- ἀρχαὶ βουλευτικαί 1384
βουλεύω 1880
βουλή 68, 74.2, 6; 77.2/3,9-10; 92.12, 14-15; 98.3, 6; 121 app.cr.; 337, 414, 533, 692, 695/696, 755, 855.1; 858.7; 879.21; 916 app.cr.; 919, 955.2; 957.10, 19; 974.8; 990.21; 1147.9; 1206.2; 1221(2); 1228.1; 1230.1; 1311.1; 1314.5; 1323.5; 1328.11; 1338.9; 1341.2, 16; 1344.25; 1346.1; 1348, 1373, 1402.6; 1426, 1436.29; 1509, 1520, 1631; cf. βουλά, βωλά
- γνώμη τῆς βουλῆς 74.10; 92.14
- ἐξ Ἀρείου Πάγου 154
- ἐξ Ἀρείου Πάγου βουλή 92.8
- κρατίστη 1147.2
- γραμματεὺς τῆς βουλῆς 68, 77.6, 9-10; 560.31
- Ὀλυμπική 327
- ὅρος τῆς βουλῆς 154
- πρός τε τὴν βουλὴν καὶ πρὸς τὸν δῆμον
βούλομαι 262, 879.13; 934, 935.2; 936.7; 949.16; 1295.5; 1359 A.15, B.7, C; 1452.24; 1691
βοῦς 395, 879.22
βραβευτής 1249
βραχύς 399 B.2
βρότεος 859.9
βροτός 832.26/27; 1081, 1123
βωλά 775

γᾶ 255, 391 A.24
- δαμεύω 663 B.79, 85
- ἔχω γ. 391 A.17
- κατὰ γᾶν καὶ κατὰ θάλασσαν 747.10, 14/15
γαῖα 1296.2 (cf. γῆ)
- ἔσχατα γαίης 246
γαμβρός 1214, 1357.3
γαμετή 666, 1507
γαμέω 1828
γάμος 1019 app.cr.; 1046
γαστήρ 1296.4
γειτνία 1762
γειτονία 1762
γειτ(ο)νίασις 1762
γειτοσύνη 1762
γείτων 143 app.cr.?; 144 app.cr.
γενεά 324, 391 A.4
γενέθλιος
- ἔμμηνος 1452.18
- ἡμέρα 1452.9.13
γένεσις 700
γενετήρ 1545
γενέτης 544 A.1; 1057.4
γενναῖος 1495, 1496
γεννάω 1295.3
γένος 9, 391 A.4, 7; 660, 952, 957 app.cr.; 1341.6; 1349, 1359 A.13; 1382 app.cr.; 1723, 1808
- διὰ γένους 855.6
- ξυνὸν γένος 859.5
γέρας 1236 B.6
γεροντεύω 264, 272, 274?; 278
γεροντικός 872
γερουσία 278, 872, 986, 1017.2; 1221(1); 1221(2); 1231, 1338.8, 10; 1341.3; 1344.26; 1346.1; 1357.5; 1384, 1402.17; 1773
- γυμνασίαρχος τῆς γερουσίας 1221(1)
- γερουσίας ταμεῖον 1316 app.cr.
- τοῦ Μεγάλου Συνεργίου 1762
- τῶν Μεγαλοπυλειτῶν 1762
- τῶν Τετραπωλειτῶν 1762
γερώιον 278
γέρων 1338.7; 1360 app.cr.
γεύω 1632
γεωδότης 1103(B)
γεωργέω 459 A.20/21
γῆ 255, 981.5; 1202 A.2 (cf. γαῖα); 1557.10
- ἀρόσιμος 1184 app.cr
- γῆς ἔγκτησις καὶ οἰκίας 957.15/16
γῆρας
- πολιόν 1236 A.5

γίγνομαι 923.8; 955.7; 990.4, 14, 20; 1017.3, 5; 1081, 1220.14; 1226, 1288.8; 1311.10; 1316 app.cr.; 1325.6; 1340, 1341.16; 1342.2, 11; 1346.15; 1352.2, 5; 1359 A.2, 6; 1420.2; 1452.39/40; 1467, 1784, 1802
- οἱ γεγενημένοι 663 B.126/127
- αἱ γινομέναι πρόσοδοι 1452.7
- ζηλωτής 1828
γιγνώσκω 289.20; 326, 1436.21
- ἔγνωμες 663 B.69
γλυκερός 1296.3 (φῶς); 1545
γλυκισμός 872
γλυκύς 1081
γλυκύτατος 430, 1042.2; 1045, 1053.3; 1054.5; 1055, 1077, 1080, 1082.2; 1122, 1144.2; 1147.17; 1209.7; 1218, 1258.3, 8; 1273.5; 1359 A.4, 16; 1409, 1410, 1418.3; 1419.3; 1804
γλῶσσα 879.14; 1557.11
γνησίως 1324.11
γνώμα 288 B.14; 326, 663 A.1, B.139
γνώμη 692, 796, 877.3; 957.2; 990.1; 1333 app.cr.; 1356.7; 1402.7
- βουλῆς 74.10; 92.14
- εἰσηγοῦμαι γνώμην 796
- θεῶν 1449
- λέγω γνώμην 1772
γνώμων 1874
γονεύς 694, 800.2; 1026.8; 1054.5; 1056, 1086.5; 1214, 1256.4; 1286 app.cr.
γόνος 1044, 1273.4
γόος 1545
γόργυρα 861
γραδικόν 460, 1876
γραδικός 1210, 1246 app.cr.; 1876
γράδος 1210, 1246 (gradus); 1876
γράμμα 934, 1296.1, 5
  δαμόσια γράμματα 1759
γραμματεύς 2, 77.9; 961 app.cr.
- βουλῆς 68, 77.6, 9-10; 560.31; 879.21
  δήμου 941 app.cr.; 990 app.cr.
- Λυκίων 1325.7 (τοῦ κοινοῦ); 1338.4; 1360.10; 1361.5
- συνέδρων 289.41
γραμματεύω 43, 74.3; 90.4; 92.2; 560.; 1992.10; 1050, 1324.8
γραμματικός 1330 app.cr.
- ἔπος 1330
γραμματοφυλάκιον
- δαμόσιον 1759
γραμματοφύλαξ 986
γραπτός
- εἰκών 289.14, 33
- εἰκὼν ἐν ἀσπιδήοις 1436.33-36
γραφά 288 B.11
- ἀναιρέω γραφὰν 663 A.60, B.118
γράφομαι
- εὔθυναν 663 B.121
γράφω 49, 62, 288 B.15; 459 A.15; 523.2/3; 663 B.83, 112, 120; 698, 796, 808 C.1; 1311.6, 22. app.cr.; 1500, 1691, 1784
- κατὰ τὰ γεγραμμένα 663 A.59, B.75
γύας 754.5
γύης 134 app.cr.; 142
γυμνασιαρχέω 354, 761, 839, 922.11; 923.10; 1050, 1160.5; 1231, 1312.2
- πάσης ἡλικίας 1344.9
- τῶν πρεσβυτέρων 960.14
γυμνασιαρχία
- εἰς ἅπαντα τὸν αἰῶνα 1341.11
- κατ' ἔτος εἰς ἅπαντα τὸν αἰῶνα 1342.8
γυμνασίαρχος 753 D; 839 app.cr.; 986, 1135, 1436.30; 1818
- γερουσίας 1221(1)
- γυμνασίαρχοι δισσοί 1311.18
- νέων, ἐφήβων, γερόντων 1338.7; 1360 app.cr.
- πάσης ἡλικίας 1360.11; 1361.5
γυμνάσιον 531, 872, 986, 990.24, 37; 1288.9; 1311.17; 1436.1, 17; 1437 B.10
γυμνικός
- ἀγών 289.36; 418
γυνά 561, 563
γυναικονόμος 717
γυνή 178, 201, 328, 391 A.23/24; 400 A; 460, 477 B; 570, 627, 844 app.cr.; 845/846, 858.4; 882.9; 899, 928, 931, 936.2; 938 app.cr.; 997.12; 1025.3; 1037, 1043, 1053.2; 1080, 1120, 1122, 1144, 1152.3; 1186, 1211, 1222, 1230.5; 1240, 1245.2; 1259; 1288.6; 1295.2; 1315.7; 1334.3; 1341.4; 1342.2; 1345 B; 1352.3; 1355.6; 1356.3; 1357.4; 1407 app.cr.; 1409, 1412.5; 1459.3
- ἀγαθή 199

δάκρυ
- ὑστάτιος 1236 B.2
δακρυόεις 1046
δαμάζω 1236 A.5
δαμεύω 663 B.79, 86
δαμιοργός 403
δαμιουργός 288 B.5?
δάμνυμι 604.4
δαμοκρατία 663 A.5, 38, B.129
δᾶμος 239, 291.7; 305, 531, 560.10, 17; 645.1, 4; 647.3; 648, 650, 662.1; δᾶμος 663 A.1/2, 5/6, 12/13, 16, 37, 40/41, B.111, 131-133, 139; 754.1.4/5.7.11.15; 900, 904 (cf. δῆμος)
δαμόσιος 280c
- γράμματα 1759
- γραμματοφυλάκιον 1759
- δίκα 663 A.41/42
δανείζω 111 app.cr.
δάνειον 111 app.cr.
δαπάνη 108, 870.2; 1428/1428 bis, 1500
δαπανηρῶς 1346.9
δασμός 1579 app.cr.
δαψιλῶς 922.12
δεινός
- δεινὰ πάθεα 876
- δεινότατος 1081 app.cr.
δειπνιστήριον 868.6 (διπνιστήρια)
δεῖπνον 863
δέκα, οἱ 289
δέκα ἀνδρῶν 1868
δέκανδρος 1868
δεκάδραχμον 1881
δεκακορίνθιος 775
δεκαπρωτεία 1340
δεκαπρωτεύω 1344.12; 1345 A; 1345 C
δεκάπρωτοι 289.41; 1340, 1344 app cr.; 1345 A app.cr.; 1346.15; 1770
δεκάτη 1579 app.cr.; 1881
δεκουρίων 1546, 1726, 1784
δέλτος 639
δέμας 859.9
δεμόσιος cf. s.v. δημόσιος, δεμόσιος
- δεμόσιον 1880/1881
δέμω 1049
δέομαι 289.26
δέρμα 112 app.cr.
δεσμεύω 1557.2
δεσμός
- φεύγω δεσμῶν 1013
δεσποσύνη 1286.4 (δεσποσύνους)
δεσπότης 1179, 1202 A.11; 1495, 1499, 1507 app.cr.; 1578
- γῆς καὶ θαλάσσης καὶ παντὸς ἔθνους 1202 A.4
- ἴδιοι 1226
δεῦτε 1490
δεύτερος 1346.3; 1350.7
δέχομαι 262, 408 A.5; 1387.9, 12
δέομαι 1773
δηλόω 289.38; 663 A.2, B.134; 1402.12, 19
δημαρχικός
- ἐξουσία 361, 974.5; 1169, 1202 A.6; 1339.3; 1373, 1397.4; 1427
δήμαρχος 2, 31, 105.6; 187.8
δημιουργός 834, 835
δημοκρατία 945
- κομίζομαι τὴν πάτριον δημοκρατίαν 804
δῆμος 51, 67, 68, 74.2, 6/7; 77.2-3; 81, 85, 92.9, 14; 107,121 app.cr.; 166, 172, 262, 337, 354; 399 A.1, 3, 5/6, 10/11, B.4/5; 477, 692/693, 695/696, 843/844, 847/848, 855.1; 863, 868.1; 870.9; 889 app.cr.; 941 app.cr.; 955.3; 957.5, 13/14, 19; 974.8; 990.21, 39; 1017 app cr.; 1108.2, 5; 1147.10; 1206.2; 1220.11; 1221(2); 1228.1; 1230.1; 1253, 1267, 1295.4; 1302, 1311.1, 4; 1314.6; 1316, 1322.3; 1323.6; 1324.1; 1328.11; 1333.1, 8; 1337,

1338.10; 1341.2, 16; 1344.26; 1346.1; 1347, 1348, 1373, 1374(6); 1402.6, 16; 1405; 1426; 1436.8/9, 17, 29; 1510, 1774, 1868-1869; cf. s.v. δᾶμος
- ψηφίσματα δήμου 90.4-5
δημοσίᾳ 1108.5
δημόσιον 57, 64, 214?; 220
δημόσιος 1880
- ἔργα 1324.10; 1346.15
- ἐκφορά 1774
- ἐνταφή 1774
δημωσιώνης 920
δημοσιωνικὸς
- νόμος 1811
δημοσώστης 1876
δημότης 31, 102, 105.1, 8; 110, 1384
δημοτικός 1773
- ἀρχαί 1384, 1773
δημοτικώτατος 1773
δημοφίλητος 1876
δηνάριον 1288.11; 1344.5; 1359 A.19, B.6; 1402.13
διάγραμμα 410, 459 app.cr.
διαγραφά 408 app.cr.
διαγραφή 879.7; 1437 B.8
διαγράφω 459 A.7; 663 B.140
διαγωνιάζω 1786
διαδέχομαι 1359 A.13; 1452.18
διάδημα
- ἀναλαμβάνω τὸ διάδημα 1452.14
διάδοσις 1147.9
διαδοχή
- προγονική 1238
διάδοχος 544 A.4
διάθεσις 1875
- μανική 1875
- εἰς θεῶν διάθεσιν 1875
διαθήκη 1344.4
διαιωνίζω 1443.7
διάκαινος 459 A.20, 47
διακατέχομαι 1309
διάκειμαι 949.22; 1322.3
διαλέγω 239
διαλλακτάς 663 A.11, B.140
διαλογισμός 288 B.13; 1668
διαλύομαι/διαλύω 663 A.11, 15/16, 40, B.123, 139
- χρέος 663 B.109, 111
διάλυσις 663 A.7, B.83, 122, 130
διαμένω 990.26
διαμηχανάομαι 832 app.cr.
διαμηχόμαιμος 832.10/11
διαμονή 1631
διαπρέπω 1341.12; 1342.3; 1344.22
διαρρήγνυμι 255
διασαφέω 1311.5
διάσημος
- ἀξίᾳ διάσημος 801
- ἀρχιερεὺς καὶ διάσημος 801
- διάσημος ἐν τῇ ἐπαρχίᾳ 801
διασημότατος 801
- ἡγεμών 1754
διασκευάζω 1875
διαταγή 1521
διάταγμα 289.25
διάταξις 1099 app.cr.
διατάσσω 1048.4; 1099.6; 1452.10.20
- θείως 982
- καθὼς διετάξατο 1299.8; 1338.9; 1342.9; 1343(5).5; 1343(6).6
διατελέω 291.4; 302, 399 A.10/11; 663 B.126; 870.4
διατήκω 832.13/14
διατηρέω 1311.3
διατρίβω 957.3
- παρὰ τῷ βασιλεῖ 1771
διατροφή 1359 B.5
διαυλόδρομος 795
δίαυλος
- δ. ἀνδρῶν 795
διαφερόντως 289.31
διαφέρομαι 663 A.2-4, 37, 40, 65, B.66/67
διαφέρω 1184.3; 1200.3; 1204.2; 1220.7; 1322.5; 1346.19; 1524
διάφορος 289.30
διαφυλάσσω 399 A.3; 663 B.129; 1751 A.2/3, B 10
διαψιλεία 1444-5

διδάσκαλος 1330.1
- νομομαθής 1850
διδάσκω 162, 163, 164, 1545
δίδραχμον 1881
δίδωμι 42, 77.8; 262, 408 app.cr.; 560.11; 663 B.140/141; 831, 879.21; 923.11; 933 app.cr.; 957.15, 22; 974.11; 1159, 1237.2, 6; 1310; 1342.9; 1346.16; 1357.5; 1402.10, 12; 1441.8; 1740, 1802
- δωρεάν 796
- τόπον 1869
- ἐνταφήν 1774
διεγείρω 1446.27
διέπω
- τὰ μέρη τοῦ ἀνθυπάτου 1426
διερή 748
διευτυχέω
- διευτυχεῖτε 1202 B.7
διηέριος cf. s.v. διήριος
διηνεκής 1347
διηνεκῶς 1160.4 (σεβαστοφάντης)
διήριος 832.7/8
διθυραμβοποιός 1816
διθύραμβος 1816
- ποιητὴς διθυράμβων 1816
δίκα 663 A.59, 63, B.66
- δαμοσία 663 A.42, 48, 60/61, B.67, 83
- ἱερά 663 A.41, 44, 57, 60/61, 81
- καθάπερ ἐκ δίκας 663 B.117
δικάζω 663 A.61; 1239
δίκαια, τά 399 B.9
δικαιοδοσία 289.22, 23
- ἀρίστα 289.40
δικαιοδότης 1314.5
δίκαιος
- πεντάλιτρον 1880
- προήγορος 1135
δικαιοσύνα 289.22-23
δικαιοσύνη 105.8; 1426
δικαιόω 1239
δικαίτατος 654
δικαίως 663 A.12, 15/16, 43; 700
δικαστάς 663 B.68
δικαστήριον 663 A.42
δίκη cf. s.v. δίκα
- ἀπροστασίου 127
- καθάπερ ἐκ δίκης 1352 app.cr.
διμερῶς 1402.16
δίμνουν 1880
δίοδος 998
διοικέω 101, 663 B.120
διοίκησις
- ἐπὶ τῇ διοικήσει 5
διοικητής 872
διόρθωσις 1446.6
διπλός 1237.4
διπλοῦν, τό 663 B.117
δίσκος 1311.18
διστάτηρον 1101(5); 1102(6-10); 1131(A/B); 1880/1881
διώκω 1449
δόγμα 869, 949.18; 1520 app.cr.
- κολάπτω 754.13
- πρότερον 289.37
δοκεύω 544 A.10
δοκέω 796, 870.12; 877.3; 949.1, 24; 957.10; 990.21; 1158, 1220.2; 1402.6, 18
- δεδόχθαι 408 app.cr.; 412, 560.9; 663 A.12
- ἔδοξε 399 A.1, B.1; 412, 560.16; 663 A.1, 663 B.138; 692, 746.4; 1436.29
- ἔδοξε τᾷ ἁλίᾳ καθὰ καὶ τᾷ βουλᾷ 755
- ἔδοξε τῷ δάμῳ 754.7
δοκιμάζω 1806
δοκιμῖον (δοκιμεῖον)
- μέγιστα δοκιμῖα 1402 app.cr.
- μέτ' ἤθη δοκιμῖα 1402 app.cr.
δόκιμος 407.7
δοκός 1825
δουκηνάριος 1426
δόλιχος 418 B III
δόξα 990.16; 1436.23
δουλάριον 997.8
δούλη 1682 app.cr.
δοῦλος 856, 992.3; 1013, 1024.35; 1117.2; 1507, 1569 app.cr.; 1615, 1682.6

δράβη 1825
δραχμά 663 A.51-5, B.115, 123, 137
δραχμή 77.1; 81, 98.4; 105.7; 108, 879.22/23, 25; 1331 passim; 1802
- ἀπὸ δραχμῶν χιλιᾶν 663 A.14/15
- μύριαι 36
δρύς 406
δύναμαι 949.8
δύναμις 1490, 1708
δυνάστης 479, 1452.22/23
δυνατός 289.24; 957.10
- κατὰ τὸ δυνατόν 746.9
δύοι ἀνδρῶν 753 C
δυσκέλαδος
- ῥύζημα 832.6/7
δυστυχής 1057.3
δυτικός 1499 app.cr.
δωδεκέτης 1069.5 (κοῦρος)
δῶμα 1025.5
δώμινος 1500
δωρεά 82?; 1333.9; 1341.12, 17
- διδόναι δωρεάν 796
- δωρεαῖς δεδωρημένος 1206.8
- δωρεάν 1324.12
- μέγισται δωρεαί 1402 app.cr.
δωρέομαι
- δωρεαῖς δεδωρημένος 1206.8
δώρημα 1046
δῶρον 289.24

εαρκοτεκές 832.12/13
ἑάω 1236 B.3
ἔγγαιος
- πραῖδες καὶ ἐνγαῖα 920 (praedes praediaque)
ἐγγενής 1510
ἐγγλύφω
- θεῶν εἰκόνας 1452.3/4
ἔγγονος 746.6; 845, 846, 877.13; 1050, 1110, 1295.3; 1452.17
ἔγγυος cf. s.v. ἔνγυος
ἐγδ- cf. s.v. ἐκδ-
ἐγδανεισμός 262
ἔγδεια 663 A.50
ἐγδοχεύς 641
ἐγείρω 1307.10
ἐγκαίνισις 1528
ἐγκέφαλος 879.14
ἔγκλημα 663 A.60, B.122, 125
ἐγκτάομαι
- οἱ ἐνκεκτημένοι ἐν τῆι χώραι 1311.13
ἔγκτησις 21
- γῆς ἔγκτησις καὶ οἰκίας 957.15
ἐγλοτήριον 225
ἐγχειρίζω
- τὰ ἐνχειρισθέντων αὐτῶι ὑπὸ τᾶς πόλιος ἀρχεῖα 291.5-6
ἐθέλω 1436.12
ἐθίζω 1311 app.cr.
- αἱ θυσίαι αἱ εἰθισμέναι ὑπὲρ τῶν βασιλέων 1311.15
ἐθνάρχης 1452.23
ἐθνικός
- ἀρχαί 1312.1
- πανήγυρις 1312.3, 6
ἔθνος 412, 850, 1202 A.3; 1312.2, 9; 1315.5; 1333.10, 1341.2; 1344.20, 25; 1347, 1360.9; 1361.4; 1362.9; 1363.7; 1474
εἰαμένη 1825
εἶδω 998, 1236 A.3
εἰκονικός
- ἀνδριάς 289.31
εἰκοσαπρωτεία 1340
εἰκοσαπρωτεύω 1324.13
εἰκοσάπρωτος 1344 app.cr.; 1770
εἰκοστή 11
εἰκών 169, 289., 14, 16, 33; 907, 1293, 1869
- γραπτὴ ἐν ἀσπιδήοις 1436.33-35
- μαρμαρίνη 695
- χαλκέα 645.2; 694, 754.8.16; 1324.3; 1333.22; 1348
εἱματισμός 1875
εἰπεμένος 1507
εἰράνα
- ἐν εἰράναι καὶ πολέμωι 560.13

εἰρηνάρχης 1248
εἰρήνη 957.22; 982, 1702; cf. s. vv. εἰρήνα, ἰρήνη
- κοινή 1877
εἰσαγγέλλω 1668
εἰσάγω 492, 796, 920
- τὸν στέφανον 1764
- ὑπόθεσιν 1668
εἰσαγωγή 904
εἰσγράφω 1333.2
εἰσέλασις 1764
εἰσελαστικός
- ἀγών 1764
εἰσελαύνω
- εἰς τὴν πόλιν 1764
εἰσέρχομαι 1406
εἰσηγέομαι 1333 app.cr.; 1631
- γνώμην 796
εἴσοδος 1183, 1359 A.8
εἰσοράω 748
εἴσπλους 957.20
εἰσποιέω 1108.5
εἰσποιητός
- ἀδελφός 557
εἰσπράττω 585
εἰσφέρω 288 B.11, 12; 1359 A.14, 18
εἴσω/ἔσω 879.19; 1331.21; 1359 A.11
εἰσώστη 858.1 (Ισώστη); 917 app.cr.
ἕκαστος 907, 1237.3; 1286.11; 1342.10; 1402.17; 1452.11/12
- πρὸς ἕκαστον 1324.15
ἑκατόμπεδον 124 app.cr.?
ἑκατοστύς 1132
ἐκβάλλω 1024.37
ἔκγονος 75, 289.35; 560.13; 957.23; 973, 1357.3; 1397.2
ἐκδίδωμι 288 B.16; 1802
ἐκδικέω 858.15
ἔκδικος 941, 1221(1)
ἔκδοσις 288 B.12
ἐκδοτήρ 1802
ἐκδύνω 1024.36
ἐκβάπτω 858.5; 1050
ἔκκειμαι 1312.5
ἐκκλησία 82, 92.3, 13; 663 A.12/13; 1507
- ἡ πρώτη ἐκκλησία 74.9
- κυρία 90.6
ἐκκλησιαστήριον 1869
ἐκκλησιαστής 1772
ἐκκλησιαστικά 106
ἐκκολλάω 262
ἐκκομιδά 291.8
ἐκκόπτω 934
ἐκλεκτή 748
ἐκμαρτυρέω 289.27, 39
ἐκπίνω 1281
ἔκπλους 560.12; 957.21
ἐκτένεια
- μετὰ πάσης ἐκτενείας 870.3
ἐκτενῶς 1324.9
ἕκτη ἐπὶ δέκα 879.3
ἐκτημόριον 1881
ἕκτον 1288.3
ἐκτός 936.13
ἐκτρέφω 567
ἐκφεύγω 289.8
ἐκφορά 947, 990 app.cr.; 1774
- δημοσία 1774
ἔλαιον 1344.14; 1436.4; 1437 B.9
ἐλασσόω 291.5-6
ἐλάχιστος 667, 1444.1
ἐλέγχω 1359 A.15, 19; 1444.8
ἐλεινότερος 1446.13
ἔλεος 1446.5, 7; 1446 bis
ἐλευθέρα 318
ἐλευθερία 1282, 1775
- ἁπᾶσα 289.21
- τᾶς οἰκίας 1798
ἐλεύθερος 663 A.39; 981.4
ἐλευθερόω 1291
ἐλεωνέω 1346.13
ἐλεώνης 1346 app.cr.
ἑλικτός
- ἑλικτὸν μαγέν 258
ἐλλαμβάνω 1286.4

Ἑλληνάρχης 637
ἐλπίς 544 A.7; 865
ἔλπομαι 544 A.1
ἔμβολον 861
ἐμμένω 663 B.122, 128
ἔμμηνος
- γενέθλιος 1452.18
ἐμπίμπλημι 865
ἐμπίπτω 910
ἐμποριάρχης 919
ἐμπόριον 492
ἐμπορίτης 492
ἔμπορος 1128
ἐμπρησμός 1446.24
ἐμφανίζω 1311.1
ἐναντίος 973
- τὰ ἐναντία 663 B.135/136; 1452.38
- ὅπλα ἐναντία τίθεμαι 663 B.131
ἐναντίωσις 1557.13
ἐναργέστατος 903 app.cr.
ἐνάρετος 903 app.cr.
- σωφροσύνη 1230.8
ἔναρχος 1013
ἐνβάλλω 747.6, 11
ἐνδείκνυμι 663 A.49
ἐνδέχομαι 1311 app.cr.
ἔνδοθεν 1359 A.17
ἔνδοξος 960.11; 1499 app.cr.; 1504, 1751 A.4/5
- ἐνδοξότατος 903 app.cr.; 1184.7; 1362.1; 1363.1; 1499 app.cr.; 1504
ἐνδόξως 1312.4
ἔνειμι
- τὰ ἐνεόντα 867 app.cr.
ἔνερθα
- Ἐπιδάμνο 325
ἐνηρόσιον 863
ἔνθα 1195 app.cr.; 1299.9
- ἔνθα κατάκειτε 825.1/2; 827 app.cr.; 829, 1190.1; 1192.1; 1193.2; 1195.1; 1203
- ἔνθα κεκοίμηται 1196.1
ἐνθάδε 1069.5; 1154.1; 1236 A.1, 7; 1296.1; 1387.1
ἐνθάδε κατάκεινται 1200 app.cr.
- ἐνθάδε κατάκειται 483 app.cr.; 1187.4; 1188.1; 1189 app.cr.; 1191, 1194, 1197.1; 1198.2; 1199, 1201
- ἐνθάδε κεῖμαι 1048.6; 1123, 1226, 1330
ἐνθάπτω 858.4/5; 1359 A.7, B.1, 7
ἔνθεν 1123
ἐνιαυτός 205 app.cr.?; 391 B.13; 1452.11
- κατ' ἐνιαυτόν 289.16, 36, 37; 291.11
- κατὰ τὸν αὐτὸν ἐνιαυτόν 922.11
ἐνκαλέω 663 B.77
ἐνορέω 701 A.2
ἐνοχλέω 1024.36; 1775
ἐνπέδειμι 326
ἐνταῦθα
- οἱ ἐνταῦθα 1154.5
ἐνταφή
- δημοσία 1774
- δίδωμι ἐνταφήν 1774
- ἐν τοῖς προγονικοῖς τοῦ ἀνδρὸς μνήμασιν 1774
ἐντέλλω 1311.15
- καθότι ἐντετάλμεθα 1311.10
ἔντευξις 858.7
ἐντυγχάνω 399 A.6; 957.6; 990.11
ἐξάγω 920
ἐξαιρέω 406, 1223.16
ἐξαιτέω 1333.11
ἐξάκις 1370
ἐξάκτωρ
- τοῦ κυρίου ἡμῶν Ἀντωνείνου αὐτοκράτορος 1092.5
ἐξαλείφω 663 A.56/57
ἐξαμόριον 1102(1)
ἐξαπίνης 1286.10
ἐξαποστέλλω 663 A.7, 11
ἐξάρχων 1509
ἐξαστάτηρος 1102(1)
ἐξέκγονος 1349
ἐξελευθερικός
- φιάλη 127
ἔξεστι 997.10; 1295.5; 1311.9; 1352.10; 1356.5
ἐξετάζω 289.25

ἑξῆς
- κατὰ τὸ ἑξῆς 649, 662.12
ἐξιδιάζω 663 A.63/64
ἐξοδιάζω 754.15/16
ἔξοδος 1183 (εἴξοδος); 1340
ἐξομοιόω 1342.3
ἐξορύξιος 288 B.9
ἐξουσία
- δημαρχική 361, 974.5; 1169, 1202 A.6; 1339.3; 1373, 1397.4; 1427
- ἔστω 1311.6
- ἔχω 1359 A.7
ἐξυπηρετέω 289.26
ἔξω 1359 A.17, 18 (ἔξος)
- πόλεις 1382 app.cr.
ἐξωτικός 1441.7
ἐπαγγελία cf. s.v. ἐπανγελία
ἐπαγγέλλω 42, 754.1.2; 848, 957.7; 1322.4
ἐπαινετός
- βίος 833
ἐπαινέω 77.11; 92.15; 98.3-4; 105.7; 289.13; 560.10; 663 A.13, 15; 957.10
ἔπαινος 289.28; 695
ἔπαλξις 1499 app.cr.
ἐπανγελία 262
ἐπάνω χρόνοι 459 A.6
ἐπαοιδή 1557.21
ἐπαρχία 535 B.5; 1346.17; 1473, 1544 app.cr.; 1880
- διάσημος ἐν τῇ ἐπαρχίᾳ 801
ἔπαρχος 1499 app.cr.
ἐπαυξάνω 1860
ἐπαύξησις 1860
ἐπέλευσις 1446.10
ἐπενφέρω 663 B.125
ἐπέρχομαι 1446.12
ἐπευωνισμός 1794
ἐπήκοος 1549
ἐπί
- ἐ. Γοργιππίας 572.3/4
- ἐ. τῇ διοικήσει 5
- ἐ. τῶν ἱερῶν 572.5/6
ἐπιβαίνω 459 A.10, 14, 26, 31, 39 42, 45-50; 1236 B.4; 1311.6, 16
ἐπιβάλλω 124 app.cr.?
ἐπίβασις 1369
ἐπιβουλεύω 663 B.132; 874
ἐπιβουλή 874
ἐπιβουλία 1751 B.13
ἐπιγίγνομαι 754.11; 949.5; 1384
ἐπιγραφή 858.16; 1402.14
ἐπιγράφω 289.14, 31-32, 33; 523.4
- τόδε τὸ ψάφισμα 291.10-11
ἐπίδαμος
- ἐπίδαμοι τῶν κόσμων 746 app.cr.
ἐπιδείκνυμι 1362.5
ἐπιδημέω 1437 B.11
ἐπιδημία 560.5
ἐπιδίδωμι 367, 754.2/3; 990.11
ἐπίδοσις 1341.10; 1402.15, 17
- ἀργυρική 1344.13, 16
ἐπιεικῶς/ἐπεικῶς 1220.5; 1324.13, 16
ἐπιθιγγάνω
- ἐπιθινγάνε 318
ἐπιθύω 1452.24
ἐπικαλέω 841
ἐπίκειμαι 858.1; 917, 1340
ἐπίκλην 841
ἐπικληρόω 952, 957.26
ἐπιλέγω 1336 C app.cr.
ἐπιμέλεια 289.26; 399 A.4; 1571
ἐπιμελέομαι 105.2; 904, 949.32; 1202 A.16; 1202 B.8; 1237.4
- τῶν δημοσίων ἔργων 1324.10
ἐπιμελητής 10, 158, 635.15; 904, 1512, 1596
- τῶν δημοσίων ἔργων 1324 app.cr.; 1346.14
ἐπιμήνιος 1861
ἐπιπίπτω 104
ἐπιπλέω 973
ἐπισαμότατος
- τόπος 560.16
ἐπισημασία 990.19
ἐπισημότατος
- τόπος 1436.32

ἐπισκευάζω 361, 663 A.56, 84; 1288.7; 1316 app.cr.
ἐπισκευαστήρ 775
ἐπισκευαστής 136
ἐπισκευή 1288.11; 1322.6
ἐπίσκοπος 1760
ἐπισταθμεία 1775
ἐπιστατέω 74.3-4
ἐπιστάτης 422, 1828
- τῆς πόλεως 1160.3
ἐπίστατον 1015
ἐπιστέλλω 625
ἐπιστήμη 1347 app.cr.
ἐπίστημι 754.11/12
ἐπιστολά 289.25
ἐπιστολή 74.7
ἐπιστροφή
- ἄγω πρὸς ἐ. 1446.5; 1446 bis
ἐπιταγή 1521
ἐπιτελέω 870.8; 1284
ἐπίτιμος 1013
ἐπιτρέπω 289.27; 663 A.3, B.134; 1311.16
ἐπίτροπος 920, 1154.3; 1202 A app.cr.; 1316
- κράτιστοι 1202 B.6
- τῆς τάξεως ἐπίτροπος 998 app.cr.
ἐπιφανής 291.10
ἐπιφανέστατος
- πρόβουλος 1271
- τόπος 1869
ἐπιφανῶς 1324.7
ἐπιφέρω 663 A.62, B.122
ἐπιχειροτονέω 412
ἐπίχρυσος
- ἄγαλμα 1402.22
- ἀσπίδηον 1436.33
- ὅπλον 289.14, 33
ἐπιψηφίζω 90.7; 92.3
ἐποίκιον 920
ἔποικος 548, 566
ἔπος 621, 1330
- γραμματικόν 1330
ἐπῶν ποιητής 357
ἑπτάχρυσος 1802
ἐπώνυμος
- ἄρχων 1160.2
- ἀμέρα 289.35
ἐρανιστής 1798
ἐρατός 859.6; 1286.9 (χρύσιος παῖς)
ἐράω 831 app.cr.
ἐργασία 1237.3
- ἡ σεμνοτάτη ἐργασία τῶν ἐριοπλυτῶν 1229.4
- τῶν ἐριοπλυτῶν 1237.2
- κηπουργῶν 1237.6
ἐργαστήριον 922.7; 990.25
ἐργεπιστατέω 868.7
ἐργοδοτέω 1499 app.cr.
ἔργον 904, 1171.4; 1404, 1446.33; 1487, 1493
- δημόσια 1324.10; 1346.15
- κάλλιστα 1382 app.cr.
ἐριοπλύτης 1229 app.cr.; 1237 app.cr.
- ἐργασία τῶν ἐριοπλυτῶν 1237.2
- ἡ σεμνοτάτη ἐργασία τῶν ἐριοπλυτῶν 1229.4
ἔρις 701 B.4; 1557.12
ἐρκάνη 459 A.33/34, 37, 46/47, 51, 54
ἔρκος 45
ἔρμα 859.7
ἔρχομαι 1286.1
ἐρῶ 1311.5, 7, 11, 12, 17
ἐρωτόκρουστος 1740 app.cr.
ἑσθής 408 B.2
ἑσθλός 1545
ἔσπλους 560.12
ἑστία
- κοινή 521
ἔσχατος
- ἔσχατα γαίης 246
ἕτερος 933 app.cr.; 934, 936.8, 13; 1359 C
ἐτήσιος
- δηνάρια 1359 B.6
ἔτι 936.5
- ἔτι ζώντων 936 app.cr.
- ἔτι τὰ ζῶντα 936 app.cr.
ἔτνος 40

ἑτοιμότατος 1081
ἔτος 308.8; 635.16; 794.6; 800.5; 825.6, 1436.3, 15; 1881
- ἀπὸ ὀκτωκαίδεκα ἐτέων 663 B.127
- Διοκλητιανοῦ 1446.8; 1446 bis
- δι' ὅλου τοῦ ἔτους 1312.3
- ἐν ἑβδομήκοντα γεγονὼς ἔτεσιν 1220.13
- ἔτει 607, 1259
- ἔτεος 560.17
- ἔτη/ἔτεα 1019.3; 1043, 1047.7; 1083(B); 1144.3, 4; 1152.2; 1163 app.cr.; 1296.3; 1345 A; 1345 C
- ἔτους 418 A.1; 478, 993, 994.1; 997.1; 1075.1; 1024.2; 1082.6; 1094, 1097, 1139, 1140, 1163.6; 1170 app.cr.; 1220.1; 1259, 1307.1; 1322.1; 1420.7
- ἐτῶν 187.2, 4; 565 , 1259
- καθ' ἕκαστον ἔτος 990.29
- καθ' ἔτος/κατ' ἔτος/κατὰ ἔτος 289.17, 36; 949.27; 1237.6; 1342.9
- κατὰ τὸ αὐτὸ ἔτος 923.6
- κατὰ Διοκλητιανὸν ἔ. 1446.36
εὐαγής 1184.5 (ξενών)
εὐανγέλια 982
εὐγενής 1324.5
εὐδαιμονία 1571
εὐδοκέω 1446.25/26
εὐεργεσία 67, 289.20, 30; 754.12; 1341.9; 1344.23
- εὐεργεσίας ἕνεκα 289.15-16
εὐεργέτας 289.15, 15-16, 32, 34/35; 290.13; 298, 302, 303, 306, 353; cf. s.v. εὐεργέτης
εὐεργετέω 92.9; 898.5; 1324.8
εὐεργέτης 335, 574, 635.13; 754.7; 866, 1268, 1324 app.cr.; 1335.9; 1338.8; 1363.8; 1436.36; 1437 B.14; 1510, 1774
- τοῦ δήμου τοῦ Ἀθηναίων 81, 85
- κοινοῖ 1103 (C)
- κοινός 1877
- τοῦ κόσμου 1427
- τῆς πατρίδος 1221(3)
- ὁ σωτὴρ καὶ εὐεργέτης τοῦ σύμπαντος κόσμου 1119
εὐεργετικός 291.2-3
εὐεργέτις 1290, 1299.4; 1315.8; 1342.14
εὐθυμέω 1784
εὔθυνα 15, 663 B.121
εὔθυνος 113
εὐκτήριν 1492
εὐλαβής 1492
ευλιωρ 832.3
εὐλογία 1330, 1591, 1675, 1709
εὔλυτος 859.2
εὔμορφος 1740 app.cr.
εὐνοέω 1436.15
εὔνοια 289.28; 399 A.3, app.cr.; 663 A.6; 694, 754.15; 957.8; 990.7; 1311.4; 1342.6, 13; 1347, 1805
- ἀρετᾶς ἕνεκα καὶ εὐνοίας 302
- εἰς τὸν δῆμον τὸν Ἀθηναίων 81
- ἕνεκα εὐνοίας 761
- εὐνοίας ἕνεκα 896 app.cr.; 957.12; 1223.18; 1315.12
- πατρική 92.8-9
εὐνοϊκῶς 922.12; 1322.2
εὐνομία 876
εὔνους 957.4
εὔπορος 1773
εὐπρεπής 1446.20
εὐπρεπῶς 1443.4; 1444.6
εὑρίσκω 1784
εὖρος 459 A.13, 17
εὐρύχωρος 407.3
εὐσέβεια 399 A.4; 799, 1256.6/7; 1402 app.cr.; 1571, 1597
εὐσεβής 1490 app cr.; 1499
εὐσχήμων 1187.1; 1773
εὐτάκτως 990.6; 1220.5
εὐταξία 1775
εὐτοκία 406
εὐτυχέω 1744
- εὐτύχει 449
εὐτυχεῖτε 974.16
- εὐτυχείτω 733
εὐτυχία 876, app.cr.; 1544 app.cr.

εὐτυχῶς 535 B.11
εὐυπαντήτως 560.7
εὐφαής 246
εὐφαμία 289.28
εὐφημία 1436.25
εὐχαριστέω 1496
εὔχομαι 300, 344, 1586
εὐψυχέω
- εὐψύχι 1865
εὐωχία 870.8
ἐφάπτω 289.37
ἐφήβαρχος 506
ἐφηβεία 23
ἔφηβος 753 D; 761, 839, 872, 986, 1220.19; 1314 app.cr.; 1335 app.cr.; 1338.6; 1360 app.cr.; 1818
- πρῶτος τῶν ἐφήβων 506
ἐφίημι 157, 1507 app.cr.
ἔφιππος 1355.8
ἔφοδος 957.18; 1446.14
ἐχθρολέων 189
ἐχθρός
- τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἔχω 747.5/6
ἔχω 663 B.69; 816, 870.3; 949.16, 19; 951.5; 957.12; 974.10; 1015, 1019.3; 1067 app.cr.; 1188 app.cr.; 1220.15; 1236 A.2, B.6; 1359 A.7
- γᾶν 391 A.17
- κτά τινα 590.1
- κυρίαν 1756
- τέλος 1756

ῥάτρα 323

ζαμίωσις 663 B.71, 76
ζαμιόω 663 A.65, B.67/68, 71
ζῆλος 1446.27
ζηλόω 1828
ζηλωτής
- ζ. τῶν καλλίστων 1828
ζημιόω 132.6
ζήτησις
ἡ περὶ τὰ ἀπογραφὰς ζητήσις 104
ζήω 187.10 app.cr.; 308.8; 794-5/6; 800.5; 825.4/5; 1041.5; 1087, 1220.6; 1497
- ἔζησεν 1163 app.cr.
- ἔτι ζῶν 1352.8
- ἔτι ζῶντες 936 app.cr.; 1096
- ἔτι τὰ ζῶντα 936 app.cr.
- ἕως ἂν ζῇι 879.9
- ζήσαις 1804
- ζήσας 491, 1047.7; 1048.2; 1083(B)
- ζήσασα 1043; 1144.3/4; 1152.2; 1190 app.cr
- ζήσῃς 1804
- ζῶν 466 bis, 482, 543, 1077, 1078, 1122, 1144.1; 1152.1; 1185
- ζῶντες 427
- ζῶσα 1209.4; 1218, 1359 B.7
- ζῶσιν 938 app.cr.
ζωή 1286.6; 1507
ζώνα 408 B.2

ἡγεμονία 1282, 1631
ἡγεμονικός 858.7
ἡγεμών 927, 1268, 1405; cf. s.v. ἁγεμών
- διασημότατος 1754
ἦδος 1568 app.cr.
ἠθέω 614
ἠθμός 1015
ἦθος 859.4, 1402 app.cr.; cf. s.v. ἄθος
- καλῶς ἄγονται τοῖς ἤθεσιν 1805
ἥκω 187.10 app.cr.; 859.8
ἡλικία 1286.12; 1344.10; cf. s.v. ἀλικία
- ἀπὸ τῆς πρώτης ἡλικίας 1220.4
- γυμνασίαρχος πάσης ἡλικίας 1360.11; 1361.5
ἡλιοτρόπιον 1874
ἧμαρ 1286 app.cr.
ἡμέρα 800.6; 808 C.4; 1144.4; 1437 B.7; 1452.15.20; cf. Index V
- αἱ ἐκ τοῦ νόμου ἡμέραι 21
- γενέθλιος 1452.9.13
- δι' ὅλων ἡμερῶν καὶ νυκτῶν 1344.11
- ἐν ἀμέραις ἑξήκοντα 663 B.136/137
- ἱερὰς ἡμέρας 799
ἡμερίς 1441.6
ἡμέτερος 1359 A.11
ἡμιλ(ε)ιτρον 1881; cf. also ἡμίλιτρον
ἡμιμναῖον 1101(2); 1101(7); 1102(18); 1131(A); 1881
ἡμιολία 408 A.6
ἡμιουγκία 1811
ἡμιστάτηρον 625, 1102(14); 1881
ἥμισυ 863; 879.13
- ἐπὶ τῷ ἡμίσει 1295.6
- ἐπὶ τῷ ἡμίσει μέρει 1352.14
ἡμιταλαντιαῖος 662 app.cr.; 960 app.cr.
ἡμίτριτον 1880, 1881
ἡμιχαλκοῦς 1879
ἡμιχεῖον 619.3
ἡμιωβέλιον 370
ἡνίοχος 808 C.9; 1547
ἥρως 198
ἠύτε 1545

θάλασσα 391 A.18, 22; 911.4; 981.8; 1202 A.2
- κατὰ γᾶν καὶ κατὰ θάλασσαν 747.10, 14/15
θανατηφόρος 1810
θάπτω 934, 935 app.cr.; 1041.3; 1259 (ἐτάφι); 1295.4; 1296.2; 1299.10; 1352.10; 1359 C; 1774
θαρσέω 1497, 1532, 1572 app.cr.
- θαρσεῖτε 1459.4
θαυμάζω 289.22
θέατρον 90.6; 459 A.51; 1099.8; 1424.
θεῖος 848, 1108.2; 1545
θέλω 628, 936.9, 11; 1311.20
θεματικός
- ἀγών 662 app.cr.
θεματίτης
- θ. στεφανίτης ἀγών 649
θεμέλιον 1499 app.cr.
θεμέλιον
- ἀπὸ θεμελίων 1359 A.1
- ἐκ θεμελίων 1339 app.cr.
θεμίζω 1249
θεοτόκος 1708
θεοφιλής 1620 A
θεράπων 1569
θεσεφει 1572, 1573
θέσις 870.17
θεσπέσιος
- ἀνδριάς 536 I.7/8
θήκη 17
θησαυρός 176
θλίβω 1775
θνήσκω 1041.5; 1069.6; 1070 app.cr.; 1296.2; 1497
- τὸ θανεῖν 1286.11
θνητός 1531
θρεμμάτιον 997.14
θρεπτή 992.5; 1180.3
θρεπτός 262, 992 app.cr.; 997.3; 1075.4; 1089.3; 1214, 1387 app.cr.
- τῆς πόλεως 1358.3
θρῆνος 1387.11
θρύπτω 570 app.cr.
θυγάτηρ 337, 400 B; 483 app.cr.; 570, 845, 846, 923.4; 928, 930, 1079.6; 1151, 1152.2; 1190.7; 1208 app.cr.; 1211, 1212, 1224.5; 1259, 1308.2; 1315.2; 1334.3; 1339.7; 1341.4; 1342.1; 1352.4; 1355.6; 1359 A.16; 1436.30/31, 34
θυγατριδῆς 478
θῦιον 1741.7/8
θυμέλη 1330
θυμελικὸς ἀγών 418
θυμός 1557.12
θύννος 619.2
θύρα 459 A.37; 1689
- ἀγοραία 459 A.43/44

ἴαμα 1847
ἴδιος 930, 931, 936.3; 993, 997.3; 1025.5; 1120, 1214, 1226, 1245.3; 1254, 1256.3; 1258.3; 1259
- ἀπὸ ἰδίω(ν) χρημάτων 1359 A.3
- δαπάνη 1428/1428 bis
- ἐκ τοῦ ἰδίου 1026.9; 1254 app.cr.
- ἐκ τοῦ μέρους τοῦ ἰδίου αὐτοῦ 1254
ἐκ τῶν ἰδίων 432, 457, 523.5; 671, 753 D; 845, 846, 896 app.cr.; 1028.6; 1029.5; 1039, 1112, 1115, 1147.14; 1160.6; 1171.5; 1288.10/11 1344.10; 1402.21
- ἐκ τῶν ἰδίων ὑπαρχόντων 1307.12

- ἐν τοῖς ἰδίοις 482, 1774
- ἐξ αἵματος ἰδίου 544 A.3
- ἰδίαι 957.6
- ἴδιοι δεσπόται 1226
- ἴδιος εὐεργέτης 866
- καὶ καθ' ἰδίαν καὶ κοινῇ 92.9
- καὶ κοινῇ καὶ ἰδίᾳ 1324.15
- κατ' ἰδίαν 399 A.5
- περὶ τῶν ἰδίων 1048.5
- τὰ ἴδια τῶν Μεσσανίων 291.3

ἰδιώτας 663 B.80, 85, 116/117, 123
ἰδιώτης 879.15
ἴδρις 1081, 1330
ἱδρύω 907
ἱκανός 1402.9; 1436.17
ἱκον-/ἱκών- cf. s.v. εἰκον-/εἰκών
ἱλλούστριος 1499
ἱμάτιον 1024.36, 38 (εἱμάτιον)
ἱματισμός 879.18; cf. s.v. εἱματισμός
ἴνγυος 324
ἰνδικτιών 1191, 1196.6; 1197.6; 1420 app.cr.; 1446.8, 35; 1446 bis, 1493, 1499 app.cr.; 1507, 1544 app.cr.; 1545, 1682.3; 1715
ἰνδός 1665
ἱππικός 1345 B; 1554
- ἀγών 289.36

ἵππος 1673
- νεικήσας ἵππῳ 1271

ἱρήνη 826.3
- οἶκος ἱρήνης 1804; cf. s.v. εἱρήνη

ἰσθμικὸς παῖς 418 B III, V
ἰσολύμπιος 1333 app.cr.
- τὰ τιθέμενα Ῥωμαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων κατὰ πενταετηρίδα 1333.16

ἰσοπολιτεία 979, 1282
ἴσος
- ἐπ' ἴσον 1805
- ἐπὶ ἴσοις 1359 A.18
- ἐφ' ἴσῃ καὶ ὁμοίαι 957.14

ἰσότατος 289.23
ἰσοτέλεια 19, 979
ἰσοτέλης 20
ἵστημι 68, 77.7-8; 298.31; 876, 957.25; 1013
- στάλας 391 app.cr.

ἱστορία
- κοινή 1877

ἱστοριογράφος 1830
ἰσχύω 289.24
ἰταλική 1131(C) (οὐγκια, uncia)

καθᾶκον 560.9
καθαρείως 1220.11
καθαριότης
- τοῦ πατρός 291.6

καθαρόν 1206 app.cr. (δόρυ)
καθέσιμον 4
καθήκω 949.29; 1020, 1311.23
καθηλόω 1557.10
καθήριον 1206.14
καθίστημι 80, 112, 205 app.cr.; 289.39, 40; 290.14-15; 663 B.128; 990 app.cr.; 1270, 1452.5
καθολικός 1877
καθόλου 945, 1877
καθυστερέω 1436.20
καί, ὁ/ἡ 722, 1327, 1336 B II.20, C.14; 1359 A.2; 1374(10); 1414, 1667
καινός 187.10
- ἀρχαί 1384
- βάθρα 1340

καιρός 1698
- ἐν πᾶσι καιροῖς 79
- ἐν πᾶσιν τοῖς καιροῖς 990.7
- κατὰ καιρόν 1159
- κατὰ τοὺς παρόντας καιρούς 949.8

κακοποιέω 1188.5
κακός 1286 app.cr.; 1550, 1551
- κακὰ πάσχω 399 A.11

κακότης 544 A.9
καλέω 289.34; 1081
καλή 466 bis , 859.6
καλλάϊνος 1199
κάλλιστα 98.1?
κάλλιστος 1860/1861
- ζηλωτὴς τῶν καλλίστων 1828

κάλλος 187.5
καλός 229, 278, 831 app.cr.; 1698; see Index V
- ἀνὴρ καλοὶ καὶ ἀγαθοί 990.18
- ἀνὴρ καλὸς καὶ ἀγαθός 663 A.7/8; 877.5; 1324.4; 1333.22; 1346.5; 1370
- κάλλιστα ἔργα 1382 app.cr.
- καλὸν ὑπόδειγμα 1828
- καλὸς παῖς 765

καλύτερος
- πράξεις 1828

καλῶς 1048.2; 1220.14
- καλῶς ἄγονται τοῖς ἤθεσιν 1805
- καλῶς καὶ δικαίως 663 A.11

καμάρα 482, 997.4, 8, 10; 1876
κάματος 1490 app.cr.
καμνίφρων 1041.6
κάμνω
- οἱ ἐν ἀρρωστίᾳ καμνόντες 1421.5

κανδιδάρις 469
καπηλεῖον 459 A.30, 35, 44-46, 48/49
κάπηλος 469
κάπ(π)αρις 1825
καπρεῖον 459 A.49
κάρδαμον 1825
καρπεύομαι 663 B.86
καρπός 391 A.21; 535 app.cr.; 1311 app.cr.; 1421.3
- καλοί 105.3

καρποφορέω 666, 668, 1421.7; 1507
κασία 1470
καταβάλλω 102, 663 A.49/50, B.86/78, 110
καταβολή 128
κατάβολος 775
καταγράφω 879.20
καταδίκα 663 A.51, 54/55
κατακαλέω 754-4
- εἰς τοὺς ἀγῶνας 754 app.cr.

κατάκειμαι 1154.1; 1359 A.9; 1387.1
- ἔνθα κατάκειται 825.1/2; 827 app.cr.; 829, 1190.1; 1192.1; 1193.2; 1195.1
- ἐνθάδε κατάκεινται 1200 app.cr.
- ἐνθάδε κατάκειται 483 app.cr ; 1187.5; 1188.1; 1189 app.cr.; 1191; 1194; 1197.1; 1198.2; 1199, 1201; 1203

κατακολουθέω 949.18
κατακρίνω 1668
κατακρούω 1557.9
καταλαμβάνω 747.8, 13
- ἄκραν 663 B.131

καταλείβω 192
καταλείπω 40, 1237.1; 1328.3; 1341.10, 17; 1342.7; 1344.3; 1359 B.6; 1424, 1443.7
κατάλυσις
- τοῦ δάμου 663 B.133

καταλύω
- τὸν δᾶμον 663 B.132/134

κατάξιος 754.12
καταπελεκίζω 1387.6
καταπίπτω 1446.31
καταπράσσω 1557.16
καταρύπωσις 1444.3
κατασκευάζω 291.9-10; 482, 543, 997.1; 1022, 1083(A); 1115, 1144.2; 1153.2; 1170 app.cr.; 1209.3, 9; 1255 app.cr.; 1295.1; 1311.12; 1352.1; 1355.2; 1356.1; 1357.1; 1359 A.1; 1366, 1402.13, 20
κατασκευή 867, 1210
- κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868

κατατελέω 391 app.cr.
κατατίθημι 933 app.cr.; 1144.5; 1359 A.9
κατατολμέω 1359 A.11
κατατομή 1528 app.cr.
καταφέρω 845/846
- ὄνομα 1810

καταφθίω 1236 A.3, B.1
κατεσθίω 1741.8/9
κατηγορέω 262
κατήγορος 1668
κατοικέω 981.2, 11; 990 app.cr.
- κατοικοῦντες 548, 1762
- οἱ ἐν τῇ πόλει κατοικοῦντες 873
- οἱ τὰν πόλιν κατοικοῦντες 291.7

- οἱ τὰν πόλιν κατοικοῦντες Ἕλλανές τε καὶ Ῥωμαῖοι 289.30
- πάντες οἱ τὰν πόλιν κατοικοῦντες Ἕλλανές τε καὶ Ῥωμαῖοι 289.11-12
- Ῥωμαῖοι οἱ ἐν αὐτῷ κατοικοῦντες 289.14 15, 33-34; 298

κατοικία 923.2; 1103(B)
κάτοικος 1017.1; 1104
κάτω 997.7
καυσία 1331 app.cr.
καυσίδιον 1331.16, app.cr.
κεῖμαι 157 app.cr.; 187.2, 199, 391 A.5; 938, 997.13; 1083, 1236 A.2
- ἐνθάδε κεῖμαι 1048.6; 1123, 1226
- ἐνθάδε κεῖνται 689
- ὧδε κεῖται 445

κέλευσις 1496
κελεύω 832.25/26; 1114.6
- ὁ νόμος κελεύει 1802

κέλης
- πῶλος 1337 app.cr.

κεντάω 666
κεράμιον 1874
κεραμίς 1444.8
κέρμα 1879
κεφάλαιον 205 app.cr.?
κεφαλή 1387.5
- κατὰ κεφαλήν 459 A.29, 32
- τῆς κεφαλῆς τὸ ἥμισυ 879.13

κεφαλικός 1810
- πρᾶγμα 1284

κηδεμονία 268, 1363 app.cr.
- πᾶσα 1363.3

κηδεύω 858.3; 1237.4; 1238, 1357.5
κηπουργός
- ἐργασία κηπουργῶν 1237.6

κηπουρός 1523
- συνεργασία κηπουρῶν 959

κῆρυξ 31
κιθαρηφόρος 1294
κιθαριστής 357
κιθαρῳδός 662.4
κίνδυνος 289.8; 536 app.cr.; 647.8
κίνησις 536 app.cr.
κίξ 246, 698
κίων 951.7; 1026.7; 1028.5 (κείων)
κλαρονόμος 663 B.81
κλᾶρος 408 A.3; 744
κλεινός 876
κλείω 492
κλέπτω 1281
κλεψύδρα 1874
κλῆμα 187.9
κληρονόμος 1342 app.cr.; cf. s.v. κλαρονόμος
κλίμα 812
κλίνω 45
κλισία 1441.3
κοία 1825
κοιλία
- κοιλία σελίδων 205 app.cr.

κοιμάομαι 308.1-2
- ἐκυμέθε 826.3
- ἔνθα κεκοίμηται 1196

κοινά, τά
- τὰ κ. τᾶς πόλιος ἅπαντα γενόμενα εὐεργετικώτατα 291.2-3

κοινᾶι 391 B.3; 647.5; 648
- συμφέρον 754.6
- χράομαι 391 A.18

κοινῆι 399 A.5; 957.5
- καὶ καθ' ἰδίαν καὶ κοινῆι 92.10
- καὶ κοινῇ καὶ ἰδίᾳ 1324.15

κοινοβουλευτής 1336 C app.cr.
κοινόν 287. 523.6; 656, 1174, 1176, 1202 A.9; 1277, 1282, 1315 app.cr.; 1436.11; 1473, 1639
- Ἑξαπόλεως 1724
- θιασιτῶν 557, 641
- Ἰώνων 949.1, 21
- Κρηταιέων 732
- Κυπρίων 1436.21
- Λεσβίων 653
- Λυκίων 804, 1325.8; 1333.6, 15, 18; 1334.5
- Μυρρινοσίων 156
- Νησιωτῶν 1831
- τεχνιτῶν 367, 418 A.1/2
- ὑπωχετίων 275, 276
- Φρυγῶν 1798
- Χερσονασίων 885

κοινός 399 B.1; 459 A.52; 949 app.cr.; 1236 A.2; 1877
- ἀγαθὰ τὰ γεγενημένα τοῖς Ἕλλησιν 71
- εἰρήνη 1877
- ἐν κοινῶι 663 B.71/72, 76
- ἑστία 521
- εὐεργέται 1103(C)
- εὐεργέτης 1877
- ἱστορία 1877
- πράξεις 1877
- πορθμίς 1236 B.4
- ὠφέλεια 1444.5/6

κοινοσώστης 1876
κοινωνοί 275
κοινωνός 920, 1342.11
κοίρανος 1495
κολάζω 92.7; 1668
κολάπτω
- δόγμα κολάψαντες 754.143
- κολάπτειν εἰς χάλκωμα 755

κολέω 40
κολλητίων 1755
κόλλοβον 775
κόλλυβον 1740
κόλλυβος
- χαλκοῦς 1879

κόλπος 832.15; 1682.6
κολωνεία 536 I.14
κόμης 445
κομίζω/κομίζομαι 663 B.110/111; 1108.3
- κομισάμενον τὴν πάτριον δημοκρατίαν 804

κομμερκιάριος 1778
κονδῖτον 941 (vinum conditum)
κάνις 1236 A.2
κοριδίη ἄλοψος 689
κοσμέω 880.8; 982; 1444.6; 1446.33
κοσμητής 23
κοσμήτωρ 1507 app.cr.
κόσμιος 524
κοσμίω 747.2
κοσμίως 990.6
κόσμος 746.1, 5; 1099.7; 1115, 1507
- ἐπίδαμοι τῶν κόσμων 746 app.cr.
- εὐεργέτης τοῦ κόσμου 1427
- σωτὴρ καὶ εὐεργέτης τοῦ σύμπαντος κόσμου 1119
- σωτὴρ τοῦ κόσμου 1339.5

κόστος 1824
κοτύλη 40
κουκουλάρις 469
κουράτορ 1546
κούρη 748, 859.7
κοῦρος 1069.5; 1286.2
κράνα 276, 904 (cf. κρήνη)
κρατέω 1557.2
κρατήρ 1015
κρατήριον 1015
κράτιστος 1147.16; 1229.2
- ἀνθύπατος 1425
- βουλή 1147.2
- δουκηνάριος 1426
- ἐπίτροποι 1202 B.6

κρήνη 904 app.cr.; cf. s.v. κράνα
κρηπίδωμα 1876
κρηπίς 1320 app.cr.
κρίμα 1147.1; 1446.2
κρίνω 92.7; 1223 app.cr.; 1668
κρίσις 663 B.130; 1446.6; 1446 bis
- εἰς κρίσιν ἄγω 1668

κριτήριον 289.25, 26
- κ. λαμβάνειν 1810

κρούω 1557.9
κρύπτω 859.7
κτῆμα 663 A.50, B.112/113; 1311.6
κτῆνος 1311.8/9
κτίζω 1114.6; 1499, 1544, 1784
κτίστας 242; cf. Index V
κτίστης 395, 399 B.4; 574, 719, 1221(2); 1569, 1639, 1774
κυβερνήτης 1081, 1128

κῦδος 182
κύκλιος
- πυρρίχα 1816
- χορός 1816
κύκλος 1340
κῦμα 187.10-11
κυμβίον 1331.15
κυνία 244 (φυνία)
κυρία
- ἔχω κυρίαν 1756
κύριος 339, 346, 347, 877 app.cr.; 1402.1; 1495, 1507, 1591, 1617 app.cr.; 1620 B; 1702, 1881
- ἐκκλησία 90.6
- εὐλογίης 1330
- Καῖσαρ 1356.8
κυρόω 412, 870.13; 1311 app.cr.; 1341.15
κώθων 1331.17
κωλακρέται 5
κωλῆ 879.16
κωλύω 544 A.9κώμα 275; cf. s.v. κώμη
κωμάζω 1051.7
κώμη 348, 414, 459 A.20; 911.4; 981.12; 1103(B); 1299 app.cr.; 1300 app.cr.; 1500; cf. s.v. κώμα
κῶμος 105.3?; 1495; see Index V
κωμῳδός 396

λαικάζω
- λεικάσαι 1691
λακωνικός 1015
λαλέω 1742.6/7
λαλιά 1330
λαμβάνω 255, 879.12, 15; 1311.10; 1333.10; 1357.6; 1359 A.15, 19; 1402.14
- διάδημα 1452.14
- κριτήριον 1810
- λάβε εὐλογίαν 1804
- Χριστέ, εἴληφας 748
λαμπάς
- ἀργυρᾶ 112
λαμπρός 1509
- μνήμη 445
πόλις 536 I.1
λαμπρότατος 1362.8
- ἀνθύπατος 1754
λαμπρῶς 1312.4
λανάρις 469
λανθάνω 1236 A.8
λαός 459 A.31
λατόμος 1010
λέγω 68, 74.4; 80, 92.5; 990.8
- γνώμην 1772
- εἶπαν 560.3
- εἶπεν 412
- τίτπε πλέον ἐρέω; 544 A.11
- χάριν 816
λεία
- φιάλη ὀμφαληφόρος 1331.22
λείβω 340-44
λειμόδωρον 1741.3/4
λειμών 1825
λείπω 205, 300, 321, 544 A.4; 859.1; 1123.3
λειτουργία
- ἐν πάσαις ἀρχαῖς καὶ λειτουργίαις 1324.14
λείτρα ἰταλική 617
λεῖτρον 1880
λείχω 1691 app.cr.
λεντιάρις 469
λεπίς 808 C app.cr.
λεπτός 1879
- λεπτὸν χαλκοῦν 1879
λευκόλιθος 560.15
λευκός
- ἐπὶ λευκῷ ἅρματι τεθρίππῳ 1764
- λίθος 907, 990 app.cr.
λευκουργέω 1232
λεύκωμα 639
λεύσσω 1081
λέχεος 832 app.cr.
λέων 189
λῃστοδιώκτης 1666
λιβράριος 1588
λίθινος 288 B.18
στάλα λιθίνα 1802
- στήλη 67, 77.7

στήλη λιθίνη 957.24
λίθος 288 B.9
- λευκός 907, 990 app.cr.
- πεντηκοστὴ τῶν (Πεντεληϊκῶν) λίθων 128
λιθοτομία 103, 128
- τέλος λιθοτομίας 128
λιθουργός 1038, 1588 app.cr.
λιμενάρχης 919
λιμήν 747.8, 12
- μέγας λιμήν 1774
λίτρα 1502, 1503, 1567
λογίζομαι 105.5
λογιστεύω
- τῆς μητροπόλεως 1880
λόγος 105.4; 590.2
λόγχη (λόνχη)
- λείτη 1206 app.cr.
λοιδορέω 1114.11
λοιμός 832.21
λοιπός 960.11; 1022
- τοῖς λοιποῖς ἀπαγορεύω 1022 app.cr.
- εἰς τὸ λοιπόν 957.7
- τὸ λοιπόν 399 B.8
λουτρόν 797
λούω 750 app.cr.
λυκάβας 748
λυκιάρχης 1349, 1359 A.3
λυκιαρχία 1359 A.5
λυκιαρχικός 1349
λυκιάρχισσα 1359 A app.cr.
λύκος 1741.6
λυμαίνομαι 1452.37
λυμός 832.5
λυπέω
- μηδένα λυπήσας 1048.7
λύσις 156
- ξενικά 403
λυσιτέλεια 1437 app.cr.
λύχνος 1545
λύω
- σπονδάς 326
λωτός 797

μακάριος 1682 app.cr.; 1715
μακελλάρις 469
μακροθυμέω 1446.3
μαλαβάθρινος 1824
μαλάβαθρον 1824
μάλιστα 955.8; 1311.21
μανδρακή 959
μανθάνω 1083(B) app.cr.
μανικός
- ἐν διαθέσι μανικῇ 1875
Μαραξον 1574
μαρμάρινος 695
μάρμαρον 856
μαρτιχόρας 1537
μαρτυρέω 289.29; 1312.8
μαρτύριον 1619
μάρτυς 404 bis; cf. 911
μάσσω 258
μάτηρ 1236 A.1 (cf. μήτηρ)
ματρῶνα 1359 A.3; 1723
μάχαιρα
- πίπτω μαχαίρᾳ 1446.14
μαχαιροφόρος 1655
μάχιμος 1637
μάχομαι 604.3
μεγαλειότης 1631
μεγαλοπρεπής 1499 app.cr.
μεγαλοφροσύνη 1341.14; 1342.4, 12
μεγαλοφρόνως 1346.11
μεγαλόφρων 1315.8; 1324.15; 1341.6; 1344.21
μέγας 635.4
- λιμήν 1774
μέγεθος
- σωφροσύνης 187.5-6
μέγιστος 355.6; 1206.9
- ἀρχιερεὺς 361
μεγιστότατος
- ἐπιφανέστατος καὶ μεγιστότατος πρόβουλος 1271
μέδιμνος 98.3?
μεθέπειτα 1545

μεθύω 1106 (μέθει)
μείλιον 348
μειλίχιος cf. s.v. μιλιχίη
μείων 1286.4
μέλαινα
- ὑπαλοιφὴ 76 6
μέλλω/μέλλον 870.11; 933; 1051.8
μέλος
- τραγικόν 1330
μένω 459 A.7
μερίζω 108
μερίς 911
μερισμός 5
μέρος 1254, 1352.14
- διέπω τὰ μέρη τοῦ ἀνθυπάτου 1426
- ἐκ τοῦ μέρους τοῦ ἰδίου αὐτοῦ 1254
- τὸ καθ' ἑαυτὸν μέρος 848
- τὸ τρίτον μέρος 1357.6
μεσόγαια 187.8
μεσόθεν
- ἐκ μεσόθεν ἐλπίδος 544 A.7/8
Μεσσηνία (play name) 309
μεταδίδωμι 1240
μεταλλάσσω 1220.14
- τὸν βίον 647.8; 990
μετατίθημι 934
μέτειμι 404, 560.14; 957.18
μετέχω 1013, 1436.10
- οἱ μετέχοντες 872, 949.2; 986
μετοικία 19
μέτοικος 873
μετουσία 957.17
μετοχά 560.13
μέτριος 1773
μετριότερος 1773
μέτρον
- κατὰ τὰ μέτρα 459 A.15
σοφίας 405
μῆκος 459 A.29, 32
μημόριον 437-444
μήνισμα 399 B.5
μηνύω 1357.6
μήν 560.18; 607, 663 A.53, B.81; 692, 747.3/4; 800.6; 826.3; 858.21; 877.2; 879.3, 11; 911.2; 957.28; 990.30; 993, 994.1; 1097, 1110, 1144.4; 1163.6; 1190 app.cr.; 1196.6; 1197.6; 1336 A.1; 1420.6; 1421 app.cr.1452.9.13
- μηνί 288 B.15
- μηνὶ ἑκάστῳ 1237.3
- μηνῶν 187.3
μῆσος 808 C.5
μήτηρ 457, 870.18; 882.6; 923.13; 924, 933, 1068, 1087, 1095, 1209.8; 1218, 1228.6; 1255, 1296.4; 1315.6; 1345 B (cf. μάτηρ); 1784
μήτρα 1557.11, 17
μητρόπολις 568, 864, 1341.1; 1344.24; 1363.6; 1427, 1544, 1546, 1880
μηχανικός 1499 app.cr.
μίλιον 1541 B
μιλιχίη 859.6
μίλτος 76
μιμέομαι 1828
μιμνήσκομαι 525, 663 A.6; 1226; 1341.13; 1544, 1566, 1591, 1615
- τῶν κοινῶν ἀγαθῶν τῶν γεγενημένων τοῖς Ἕλλησιν μεμνημένοι 71
μισέω 1740 app.cr.
μισθόω 131 app.cr.?
- χορηγίας 42
μίσθωσις 131 app.cr.?
- ὁ τῆς μισθώσεως νόμος 920
μνᾶ 42, 370, 1101(3); 1102(15-17); 1880/1881
- Σελεύκειος 1739
μναῖος 1102
μνᾶμα 291.10; 754.15
μνασικακέω 663 B.129
μνεία
- μνείας/μνίας/μνέας χάριν 430, 930, 993, 994.5; 1089.4; 1090, 1152.6; 1250 app.cr
μνῆμα 17, 688, 701 A; 933 app.cr.; 1204.1; 1352.1; 1523, 1584 app.cr.
- ἐνταφὴ ἐν τοῖς προγονικοῖς τοῦ ἀνδρὸς αὐτῆς μνήμασιν 1774
μέχρι τοῦ μνήματος 1220.20
- ὅρος μνήματος 146-153
- φιλημοσύνης 49
μνημεῖον 17, 544 B ; 937, 1013, 1083(A); 1144.6; 1152.4; 1153.2, 6; 1188.6; 1635
- ἀθάνατον 169
μνήμη 990.28; 1584, 1715
- εἰς μνήμην 1344.28
- εἰς μνήμην καταλείπω 1443.6
- λαμπρά 445
- μνήμην εἰς αἰῶνα 1256.4
- μνήμης ἕνεκα/εν 536 I.6/7; 882.10; 883.5; 1263
- μνήμης χάριν 432, 435, 457, 535 B.8/9; 794.7; 1042.5; 1044, 1045, 1047.7; 1051.2; 1052.4; 1053.4; 1054.9; 1056, 1057.6; 1059.7; 1070, 1075.6; 1076, 1077, 1078, 1080, 1082.5; 1087, 1095, 1096, 1097, 1120, 1122, 1153.6; 1163.4; 1171.6; 1203, 1212, 1218, 1245.6; 1254, 1258.4, 9; 1259; 1273.6; 1319, 1354.5; 1380.5; 1412.5; 1413.6; 1416, 1419.5
μνημόδουλος 1299.2; 1359 B app.cr.
μνημοσύνη 1296.5
μνήμων 875
μνησικακέω 1808
μνωΐα 747.8, 13
μόνανδρος 1359 A.4
μόναρχος 663 A.47
μοναστήριον 1707
μονογενής 1500 app.cr.
μόνος/μόνη 289.25, 29, 205 app.cr.; 466 bis , 865, 999, 1330, 1359 A.8
μονόχυτρος 454
μόριον
- πεμπταῖον 1101(3); 1881
μοῦνος 1236 B.3; 1296.1
μουράλις 1206.13 (στέφανος, corona muralis)
μουσίωμα 1467 app.cr.
μούσωμα 1467
μουσωμάτωσις 1467 app.cr.
μοχθηρός 1786
μυριάκις 1359 A.15
μῶρω 1069.6
ναίω 187.10 app.cr.
νᾶσος 747.8, 13
ναυαρχίς 1878
ναύκληρος 557, 641, 798, 919, 974.10; 1128
ναύχραροι 5
ναῦς cf. Index VI
νεάζω 1081
νέμω 300
νεογέννητος 1307 app.cr. (τέκνον)
νεογνή 1019.6
νέοι 839, 872, 986, 990.37; 1220.19; 1338.6; 1360 app.cr.; 1374(6)
νέος 1070 app.cr.; 1296.2; 1545, 1726 app.cr.; 1798
- Νέα Ἥρα 1780
νεότας 291.4
νεότης 1286.5; 1545
νεόφυτος
- φυτὸν νιόφυτον 1286.10
νεφέλη 832.21/22
νεωτερίζω 663 B.133
νεώτερος 753 D; 1437 B.13
νηπίαχος 1236 A.1; 1286.1
νῆσος 1437 B.2; 1446.9, 13; 1446.23; 1446 bis , 1633; cf. s.v. νᾶσος
νίκα 391 A.21
νικάω 161, 162, 163, 164, 244.11; 305, 649, 662.4/5; 916.3, app.cr.; 1271, 1333.12, 20; 1337, 1528 app.cr.; 1550, 1551, 1578, 1708, 1764
- δίς 662.10-10
- τετράκις 662.12
- τρίς 662.9
νίκη 516 app.cr.; 621, 1494, 1631, 1632, 1634
- ἐπὶ νίκῃ τῶν κυρίων 1402.1
- ὑπὲρ τῆς Καίσαρος νίκης 1026.4
νικητής 1784
νομεύς 391 A.8
νομίζω 945
- καθότι νενόμισται 949.31
νομικός 1215(2)
νομικός 1523
νόμισμα 373, 1310

νομοδιδάσκαλος 1850
νομοθεσία 25, 1384
νομοθετέω 10
νομοθέτης 10
νομομαθής
- διδάσκαλος ν. 1850
νόμος 21, 25, 877.11; 974.11
- δημοσιωνικός 1811
- ἱερός 879 app.cr.
- κατὰ τὸν νόμον 82, 96, 879.6; 1013
- κατὰ τὸν πρακτορικὸν νόμον 1352.12
- κατὰ τὸν ὑπάρχοντα νόμον 879.9
- ὁ νόμος κελεύει 1802
- ὁ τῆς μισθώσεως νόμος 920
- πρακτορικός 1352 app.cr.
- τειμευτητικός 920
νομοφύλαξ 288 B.16; 560.29/30
νόσος 1751 B.16
νοσφίζω 1046
νοῦσος 1286.7
νυδρολεες 832.9
νύκτωρ 1387.5
νύμφη 1214 (νύνφη)
νύξ 318
- δι᾽ ὅλων ἡμερῶν καὶ νυκτῶν 1344.11
- μέχρι νυκτῶν 1312.4
νῦσος 755

ξένια, τά 93, 663 B.140
ξενικός
- λύσις 403
ξένος 399 B.7; 1311.14; 1436.19; 1805
- ξένοι παρεπιδημοῦντες 873
- ὦ ξένε 1083(B)
ξενών 1184.5 (εὐαγής)
ξύλινος 288 B.19
ξύλον 879.25
ξυμβάλλω 74.10
ξυναρμόζω 37
ξυνόν 859.5 (γένος)
ξυστική
- σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν 801

ὀβολός 370, 1331.15; 1402.16, 18
ὄγδοος
- ὄγδοον 1881
ὀδοποδέω 459 A.18
ὀδοποιέω 459 A.11
ὁδός 391 B.7; 459 A.10/11, 13-16, 18/19, 22, 25, 27, 32/33, 47, 50; 492, 663 A.63; 911.5; 1311.12
ὀδύμη 832.9/10
ὀδυνηρός 1387.11
οἶδα
- εἰδώς 663 B.133
οἰκ-- 391 A.7
οἰκεῖος 1771
οἰκέτης 1052.1
οἰκέω 990 app.cr.
- ἡ οἰκουμένη 1578
οἰκία 459 A.28, 50; 972, 981.5
- γῆς ἔγκτησις καὶ οἰκίας 957.15
- ἐλευθερία τῆς οἰκίας 1798
- ὅρος χωρίου καὶ οἰκίας 156
οἰκίδιον 144 app.cr.
οἰκοδομέω 459 A.28
οἰκοδόμημα 1316 app.cr.; 1446.32
οἰκοδόμος 1544
οἰκονομέω 667
οἰκονόμος 1092.9; 1103(A); 1192 app.cr.; 1202 A.16; 1202 B.9; 1270 app.cr.
- βασιλείων 1171.1
- οἱ τῆς πόλεως 1821
οἶκος 20, 131 app.cr.; 275, 655, 666, 669, 744, 974.10; 1142, 1286 app.cr.; 1446.21
- οἶκος ἱρήνης 1804
- σύνπας 1402.6
οἰνοπώλης 469
οἶνος 108, 1441.5
οἴχομαι 590.5
ὀλίγος 1311.6
ὀλιγορέω 399 B.6
ὀλιγωρία 262
ὁλόκληρος
- χώρα 796
ὁλοός 1545
ὅλος 884 app.cr.; 1236 B.6 (γέρας); 1877
ὁλυμπικὸς παῖς 418 B III, V
ὅλως 1340, 1359 A.7
ὁμάδελφος 300
ὅμαιμος 1019.4
ὁμαλίζω 300
ὁμέστιος 859.8
ὅμιλος 1286 app.cr.
ὄμμα 1557.12
ὁμοθυμαδόν 870.11
ὅμοιος
- ἐφ᾽ ἴσηι καὶ ὁμοίαι 957.14
ὁμολογέω 663 B.72
ὁμονοέω 663 A.4/5, 38, B.126
ὁμόνοια 448, 566, 1243, 1753
ὁμορέω 863
ὁμφαληφόρος 1331 app.cr.
- φιάλη λεία 1331.22
ὁμφαλωτός 1331 app.cr.
ὄνομα 523.3; 628, 1083 B; cf. s.v. οὔνομα
- ὀ. καταφέρω 1810
- ὀ. προσφωνέω 810
ὀπισθόδομος 1320 app.cr.
ὅπλον
- ὅπλα ἐναντία τίθεμαι 663 B.131
- ἐπίχρυσον 289.14, 33
ὁράω 1051.8
- φάος ἀελίου 407.6
ὄργανον 405
ὀργεῶνες 160
ὀργή 1557.13; 1786
ὄργυα 905
ὀργυά 1798
ὀρθιος 115 app.cr.?
ὀρθόν 459 A.38
- εἰς ὀρθόν 459 A.50/51
ὁρίζω 459 A.12, 25
ὁριστής 459 A.25
ὅρκος 72
ὁρμάομαι 399 A.7
ὁροθεσία 527
ὅρος 911.3
ὅρος 6, 257, 911 app.cr.; 925; 926, 1181 app.cr.; 1184.1; 1300 app.cr.
- ἀποτετιμημένου/ης/ων 6
- βουλῆς 154
- Λακεδαίμονι πρὸς Μεσσήνην 256
- Μεσσηνίας Λακωνίας 256
- μνήματος 146, 147, 148, 149, 150, 151, 152, 153
- οἰκίας 157 app.cr.
- πεπραμένου/ης/ων ἐπὶ λύσει 6
- ὑποκειμένου/ης 6
- χωρίου καὶ οἰκίας 156
ὀρφανικός 1041.4
ὀρφανός 1545
ὀστέον 879.15
ὀστοθήκη 917 app.cr.
οὐγκία 1811
- Ἰταλική 1131(C) (uncia)
οὔνομα 722, 1286.3; 1330 app.cr.
οὐράνιος 1495, 1538
οὐρανός
- ἀστερόεις 187.7
οὖρος 911.4, 6 (cf. ὅρος)
ὀφείλω 585, 663 B.111, 114; 1295.4; 1352.10; 1356.7
ὀφλισκάνω 663 A.42-45, 48, 57, 62, B.72, 81
ὀχετός 276
ὄψον 121 app.cr.

παγκράτιον 916.6; 1333.13, 16, 19
πάθος
- ἀνθρώπινον 1805
- δεινὰ πάθεα 876
παιδεία 1491, 1805
παιδευτής 1821
παιδεύω 1446.4
παιδίον 997.6, 12; 1057.6; 1108.4; 1153.3 (πεδίων)
παιδοτριβέω 161
παιδοτρίβης 23
παίκτης 1081

παῖς 163, 164, 305, 355, 387, 628, 689, 708, 916.5; 993, 1083(B); 1108 app.cr.; 1236 A.1, 4, B.1; 1286.2; 1296.5; 1545
- ἐρατός χρύσιος 1286.9
- ἰσθμικός 418 B III, V
- καλός 765
- ὀλυμπικός 418 B III, V
- παῖδας πανκράτιον 1333.13, 16, 19
- στάδιον παίδων 649
πάλα 305
παλαιός 205 app.cr.
παλαίωσις 1443.2; 1444.3
πάλιν 845, 846, 1324.9
παμφυλιάρχης 1270 app.cr.
παμψηφεί 662.6
πάνδημος 1221(3) (ψήφισμα)
πανδημεί 1452.11
πανεύφημος 1499 app.cr.
παντεπόπτης 1538
παντοκράτωρ 1682.4
παππίδιον 1257 app.cr.
πάππος 1545
παραγγέλλω 1311.7
παραγίγνομαι 663 B.136; 746.3/4; 990, 1444.7; 1452.23.32/33
παραδείκνυμι 911.4
- τόπον 1869
παραδίδωμι 105.6
παράδεισος 1783
παραινέω 1108 app.cr.
παραιρέω 1311.8/9
παρακαλέω 747.10; 754.9; 1226, 1311.3
παρακαταθήκη 1000
παρακατατίθεμαι 262
παρακολουθέω
παραμυθέομαι 1108 app.cr.
παραπέμπω 832.5/6; 1147.14
παραπιπράσκω 1794
παράπρασις 1794
παραπρύτανις 986
παραπωλέω 1794
παράσιτος 1861
παρασκευάζω 289.29
παραστάς 871
παράστημα 1869
παραφιλάγαθος 611
παραχειμασία 1775
παράχυμα 1437 app.cr.
πάρειμι 590., 796, 949.8
- πάριτε 1330
παρενοχλέω 1775
παρεπιδημέω 1436.6, 18/19
- ξένοι παρεπιδημοῦντες 873
παρεύρεσις 391 A.17; 663 A.63
παρέχω/ομαι 291.4-5; 663 A.46; 746.10; 870.10, 19; 957.5, 8; 978, 990.4; 1220.9; 1436.11, 25; 1437 B.4
- παρέχομαι αὐτόν 1436.24/25; 1437 B.6
- παρέχομαι πολλὰ καὶ μεγάλα 1341.7; 1342.4
- παρέχομαι πολλὰ 1346.6
- παρέχομαι τὰς χρείας 1452.16/17
παρθένος 1738 app.cr.
πάρινος (πάριος) 1402.22 (ἄγαλμα)
παρίστημι
- τὸν προσαγγείλαντα 1668
παροδίτης
- παροδεῖται 1019.2; 1051.6
πάροδος 655, 1330
πάροικος
- πάροικοι οἱ ἐν τῆι πόλει 1311.14
παρορμάω 1805
πάρος 1286.12
παρόχιον 1288.8
πᾶς 865, 870.3, 6/7; 960.12; 990.7, 23; 992.6; 998; 1081, 1108.3; 1114.6; 1202 A.3; 1217, 1230.12; 1295.5; 1322.4; 1324.14; 1325.6; 1344.9, 22; 1345 A, C; 1346.18; 1349, 1359 A.1, 14; 1360.12; 1361.6; 1362.4; 1363.3
- διὰ παντὸς 949.21; 990.7; 1342.10
- ἐκ πάντων... 1333.6
- τῶν ἄλλων πάντων 957.16
πασιφίλητος 308.4-5
πάσχω
- ἔριδα 701 B.4

κακά 399 A.11
πατήρ 278, 291.6; 369, 399 A.8; 457, 544 A.10; 685, 848, 1017.9; 1052.4; 1054.7; 1087, 1090, 1163.3; 1218, 1230.10; 1250 app.cr.; 1255, 1257.3; 1296.4; 1315.3; 1339.9; 1343(6).7; 1345 C; 1353, 1359 A.4, 9; 1410, 1682.14; 1784
- πατὴρ πατρίδος 361, 974.6; 1338.5; 1373, 1397.5, 10; 1402.4; 1427, 1796
- πόλεως 722
πάτρα 720
πάτρια, τά 399 B.3
πατρίδιον 1257 app.cr.
- προσφιλέστατον 1257.4
πατρικός
- εὔνοια 92.8-9
πάτριον 92.8-9
πάτριος 26, 399 A.8; 876
- κατὰ τὰ πάτρια 949.7, 15, 20; see Index V
- κομισάμενον τὴν πάτριον δημοκρατίαν 804
πατρίς 338, 1230.14; 1235, 1328.4; 1341.8; 1342.6, 13; 1344.23; 1402.10; 1436.23
- εὐεργέτης τῆς πατρίδος 1221(3)
- πατὴρ πατρίδος 361, 974.6; 1338.5; 1373, 1397.5, 10; 1402.4; 1427
πάτρων 1139, 1325.9 (patronus); cf. 1299 app.cr.; 1510
πατρώνισσα 1299.5
πατρῷος 1495, 1538
πατρωός 1318
παύω 399 A.10
πάχυς 905; cf. s.v. πῆχυς
πέδον 391 A.23
πεζός 1355.8
- ὅλως πεζοί 1340
πείθω 1311.20
πελανός
- ψαιστός 111 app.cr.
πεμπταῖος
- πεμπταῖον μόριον 1101(3) ; 1881
πέμπω 746.9; 1108.1; 1311.2
πένης 1773
πενθέω 291.8
πένομαι 1773
πεντάδραχμον 1881
πενταετηρικός 662.13
πεντάκις 1359 A.19
πεντακορίνθιος 775
πεντάλιτρον
- δίκαιον 1880
πεντεικοσστολόγοι 364
πεντεκαιδέκανδρος 1868
πεντηκοστή
- πεντηκοστὴ τῶν (Πεντελῃϊκῶν) λίθων 128
περάω 1236 B.3
περιαργυρόω
- σκύφος περιηργυρωμένος 1331.20
περιέρχομαι 1444.4
περιέχω
- καθὼς ἡ διαθήκη αὐτοῦ περιέχει 1344.4
περιηγέομαι 911.6
περιήγησις 911 app.cr.
περιοδευτής 1507
περιοδονείκης 1764
περίοδος 1333 app.cr.
περίοικος 834
περιοράω 1786
περισσός
- λόγος 590.2
περίστοον 923.11
περιτείχισμα 1359 A.1, 18
περίφοβος 1786
πέρνημι 1024.38
πέταλον 808 C app.cr.
πέτευρα 639
πέτομαι 204
πήλινος 859.1
πημαίνω 823
πῆχυς 905; cf. s.v. πάχυς
πιλοποιός 469
πίμπλημι 1286.8
πινυτός 859 app.cr.; 1545
πινυτόφρων 748, 859.6
πιπράσκω 156, 628, 663 B.79, 110
πίπτω 1316; 1446.14
πιστεύω 1742.8/9

- αἱ πιστευθεῖσαι ἀρχαί 1220.10

πίστις 291.5-6; 1220.8; 1528 app.cr.
- ἐν πίστει 1771

πιστός 1049 app.cr.; 1526, 1760

πιστῶς 1324.10; 1346.12

πλάξ 1444.8

πλάτος 1647 app.cr.; 1648 app.cr.

πλείω 1359 A.18

πλεονάκις 1344.17

πλευρά 879.15; 1499 app.cr.

πλέω 619

πληγή 1521

πλῆθος 289.28

πλήν 1359 A.8 (πλέον)

πλήρης 1716

πληρόω 865

πλινθίον 635.11

πλούσιος 1773

πόδιον
- αὔξοντι ἐπὶ πόδια 1749 B

ποθέω 1083, 1497

ποιέω 800.7; 808 B.5; 823, 858.9 (πυήσας); 870.6; 978, 990.8; 1295.5; 1341.8; 1344.13; 1397 app.cr.; 1726
- ἐποίησα 1254 (ἐπόησα)
- ἐποίησαν 427, 666, 839 app.cr.; 994.6; 1397.7
- ἐποίησε(ν) 880.10; 894, 897, 898.7; 1060, 1171.4
- παρὰ τὰ γεγραμμένα 663 B.121
- παρὰ ταῦτα ποιήσει 997.17

ποιητής
- διθυράμβων 1816
- ἐπῶν 357

πολεμέω 747.9, 13/14

πόλεμος 244.12; 391 A.2, 21; 461, 645.6;949.5; 957.21; 1206.12
- ἐν εἰράναι καὶ πολέμωι 560.12
- κατὰ πόλεμον 645.3

πολιός 1236 A.5 (γῆρας)

πόλις 39.6 app.cr.; 83?; 92.10; 111 app.cr.; 262, 289.11, 14, 33, 35, 38; 291.2, 4, 6, 10; 294, 295, 296, 298, 301, 302, 304, 306, 335, 353, 360, 399 A.5, B.6, 8; 407.3; 459 A.25; 663 A.53, B.77, 79, 110, 112; 694, 746.5; 866, 873, 874, 876 app.cr.; 877.6; 879.12, 19; 911.7; 957.6, 9; 973, 977, 981.6, 15; 1099.1; 1184 app.cr.; 1190.4; 1192.4; 1197.3; 1221(2); 1277, 1290, 1311.7, 14, 20; 1312.4; 1324.6, 8, 10, 12, 14; 1325.5, 9; 1341.18; 1344.3, 17; 1346.7, 17; 1358.4; 1363.4; 1365, 1425, 1429, 1436.1/2, 18, 36; 1437 B.10, 14; 1444.1; 1499, 1510, 1554, 1576, 1577, 1596, 1631, 1764, 1805, 1822
- εἰσελαύνειν εἰς τὴν πόλιν 1764
- ἔξω πόλεις 1382 app.cr.
- ἐπιστάτης τῆς πόλεως 1160.3
- λαμπρά 536 I.5
- μέγισται 1282
- μετοχὰ πάντων τῶν ἐν τῇ πόλει 560.13/14
- πόλεις μέσαι 1282
- ταφὴ ἐν πόλει 1774

πολιτεία 82?; 83?; 89?; 95, 96, 414, 560.11/12; 662.12; 877 app.cr.; 1013, 1474

πολίτευμα 663 B.128; 1639

πολιτεύομαι 663 A.5, 38; 1325.4

πολίτης/πολείτης 399 B.7; 536 I.11, 13; 548, 560.8; 957.7, 14, 18; 990.22; 1026.6 (πολῖτε); 1220.4; 1311.14; 1322.4; 1333.11; 1341.10; 1342.6, 10
- ἀσθενοῦντες πολῖται 1773

πολῖτις 1108.3 (πολεῖτις)

πολλάκις 1342.7

πολυάνδρια 246

πολύδακρυς 1545

πολύς 1773

πολύστονος 1236 A.1

πολυφάρμακος 775

πολυωρέω 1311.20

πόνος 1286.8

πόπανον
- ψαιστός 111 app.cr.

πορεῖον 746.10

πορθμίς
- κοινὴ 1236 B.4

πόρνα 408 B.2

πορτίτροφος 45

ποταμοφυλακία 1677

ποτέ/ποτε 1081, 1236 B.1; 1357.4

ποτήριον 333?

ποτιφέρω 239

πότνια 1557.20

πούς 459 A.29, 32-34; 905

πρᾶγμα 796 , 1311.22
- κεφαλικόν 1284

πραγματεύομαι 873 (οἱ Ῥωμαῖοι οἱ ἐν Ἰασῶι πραγματευόμενοι)

πραγματευτής 1192.3

πραγματικοί 1215(2)

πραῖδες 920 (καὶ ἐνγαῖα, praedes praediaque)

πρακτορικός
- κατὰ τὸν πρακτορικὸν νόμον 1352.12
- νόμος 1352 app.cr.

πράκτωρ 663 B.80, 119; 1352 app.cr.

πρᾶξις 663 B.78, 117; 1295.5; 1352.11
- καλύτεραι 1828
- κοιναί 1877

πράσσω 663 B.78, 130; 754.6; 990.8; 1352.14; 1359 A.11

πρᾶτος 662.6
- π. Ἑλλάνων 662.15

πρέπω
- τὸν πρέποντα σεβασμὸν ἀπομερίζω 1452.30.35/36
- πρέπουσα τιμή 1436.26

πρεσβεία 82, 289.38, 39, 40; 290.14

πρεσβευτής 108, 990 app.cr.; 1311.2, 5

πρεσβεύω 974.13; 1324.11; 1333.7

πρέσβυς 68 6; 990 app.cr.; 1296.4

πρεσβυτέρα 1218

πρεσβύτεροι 872, 960.16

πρεσβύτερος 1437 B.13; 1492, 1507, 1540, 1620 B; 1707, 1798

πρεσβύτης (ἡ) 291.5

πρεσβυτικός 872

πρίαμαι 879.6, 8; 911.3; 1402.12

πρίν 1286.12

πρίω 765

προαγγέλλω 67

προαίρεσις 399 app.cr.; 870.10; 1838

προαιρέω 1311.19

προάρχων 775

πρόβουλος 1271

πρόβωλος 775

προγονικός
- διαδοχή 1238
- μνῆμα 1774

πρόγονος 399 A.4; 882.10; 949.18; 1230.13; 1238
- διὰ προγόνων 1333.23; 1346.6
- ἐκ προγόνων 635.3; 1324.5; 1336

προγράφω 870.15; 936.12; 997.6, 8; 1311 app.cr.; 1436.30
- πάντα τὰ προγεγραμμένα 291.6-7

προδηλόω 1356.6

πρόδικος 560.31

πρόδομος 459 A.27, 30, 36

προεδρεύω 74.8; 92.13; 957.28

προεδρία 289.35; 877.9; 1436.35

πρόεδρος 74.8; 90.7; 92.3, 12; 560.2; 952, 957.2, 27

προήγορος 1221(1)
- δίκαιος 1135

προθεσμία 262

προθυμία 1444.4; 1446.28

προθυμότατα 1436.24

προῖκα
- προσφέρειν προῖκα 796

προΐστημι 990.12

προκατέχομαι 1308 app.cr.

πρόκειμαι 1355.7

προκηρύσσω 1402.8

προκόπτω 1805

πρόκριμα
- πρ. ἄδικον 1810

προκρίνω 289.21

προκριταί 289.24

προλαμβάνω 982

προλέγω
- προβεπάθα 278

προλείπω 1497
προμηνύω 999
προνοέω 754.6; 1099.4; 1229.6; 1237.6; 1311.15
προνοητής 1760
πρόνοια 865, 982, 1436.3; 1499
προξενία 19, 21, 96, 239, 560.11
πρόξενος 20, 324, 835, 957.13, 17
- οἱ Ἀθηναίων πρόξενοι ἐκ Κερκύρας 74.5
- τοῦ δήμου τοῦ Ἀθηναίων 81, 85
πρόοδος 635 app.cr.
προοικοδομέω 459 A.27
πρόοικος 1214 (πρόικως)
προπάτωρ 1681, 1682.16
προπέμπω 1220.18
προπομπά 289.28
πρόπυλον 843, 844, 1439 app.cr.
προσαγγέλλω 1668
- παρίστασθαι τὸν προσαγγείλαντα 1668
προσάγω 74.6
προσαποτίνω 858.11
προσδέχομαι 1620 B
προσεπιβαίνω 459 A.33
προσκαρτερέω 1452.16
προσκήνιον 459 A.27, 35, 38-45, 48
προσκόσμημα 1355.2
προσκύνημα 1646
προσκυνητήριον 1374(17)
πρόσοδος 77.1-2; 98.6; 102, 105.5; 585, 1343(5).6; 1343(6).8; 1452.7
προσοικοδομέω 459 A.49
πρόσταγμα 1806
προστασία 1230.9; 1859
προστάσσω 911 app.cr.
προστάτας 403, 755
προστάτης 990 app.cr.; 1510, 1654
πρόστιμον 1144.7 (πρόστειμον)
προσφέρω 1363.4
- προσφέρειν προῖκα 796
προσφορά 1504, 1582, 1620 B
προσφωνέω
- ὄνομα προσφωνεῖν 1810
πρότερος/πρότερον 949.3; 1206.13; 1286 app.cr.
προτίθημι 754.1
- διάλυσιν 663 B.118/119
προτρέπω 1805
προτροπή 870.11
πρόφασις 921
προφέρω 1058 app.cr.
πρυτανεία 90.3; 92.1, 3; 132.4
πρυτανεῖον 158, 879.12
πρυτανεύω 74.2; 951.3; 1312.2; 1344.8; 1346.10
πρύτανις 35, 663 A.1, B.118, 139; 877.3; 879.22; 1132, 1402.7
πρωταναλίτης 1249
πρωταρχέω 1147.11
πρωτάρχων 560.21
πρῶτος 876, 957.20; 1333.14; 1336 C app.cr.; 1337-1341.7; 1346.3; 1773; cf. s.v. πρᾶτος
- πρῶτος τῶν ἐφήβων 506
πτῶμα 934
πυαλίς 1876
πύαλος 1876; cf. s.v. πύελος
πυγίζω 831, 1691
πυγμή 795
πύελος 1876; cf. also πύαλος
πυθμήν 1015
πύλη 1311.11
- Εὐιαστική 414
πυραμίς 1876
πυρία 917 app.cr.; 936.7/8, 10
πυριάλωτος 1446.17
πορφυροπωλέω 1524
πωλέω 663 A.50; 879.4, 7; 934, 1402.8
πώλησις 879 app.cr.
πωληταί 5
πωλητός
- ἱερωσύνα 661
πωλική 1337 app.cr. (συνωρίς)
πωλικός 1337 (ἅρμα)
πῶλος
- κέλης 1337 app.cr.

ρυνία 244

ῥεγιών/ῥεγεών 1202 A.10 (ῥηγεών, regio)
ῥέπω 1689
ῥήτρα cf. s.v. ῥᾶτρα
ῥήτωρ 1520
ῥοΐζημα cf. s.v. ῥύζημα
ῥύζημα δυσκέλαδον 832.6/7
ῥύπος 255
ῥώννυμι
- ἔρρωσθε 1059, 1311.23
ῥωποπώλης 469

σάβανον 858 app.cr.
σαλτάριος 1226 (σαλτάρις, saltuarius)
σαμιάτωρ 439 app.cr.
σατινός 775
σβέννυμι 1286.6; 1545
σεβαστός/ή 18, 30, 38, 262, 289.7; 294, 295, 297, 335, 358, 361, 396
σεισμός 845, 846
- ἐν τῷ γενομένῳ (or γεγονότι) σεισμῷ 1316 app.cr.
σειτικός 1437 app.cr.
σειτομετρέω 1773
σελίς 205
σεμνότατος 289.11; 339
- χρόνος 560.5
σῆμα 17, 748, 1236 A.7
σημασία 1689
σημειογράφος 1215(2)
σήμερον 590.6
σθένος 746.9
σίγνον 1460 app.cr.
σίδηρος 1012
σιδηρουργός 1012 app.cr.
σιδηροῦς 124 app.cr.
σίνομαι 775
σιτηγέσιον 946
σιτηρέσιον 946
σπίζω 1437 B.3
σιτομετρέω 1312.4, 7; 1324.7 (σειτομετρέω)
σῖτος 754.1
σκαμβός 1825
σκάπετος 459 A.36, 52/53
σκέπαρνον 1387.7
σκέπτομαι 91
σκευάζω 590.3
σκευή 536 I.10
σκηνικὸς ἀγών 418
σκῆπτρον 1837
σκρίβα 1364.9 (scriba)
σκρινιάριος 1195.3
σκυλάω 1144.6
σκυλεύω 1359 A.11
σκυτεύς 1011
σκυτοτόμος 1011 app.cr.
σκύφος
- τὰ ἔσω περιηργυρωμένον 1331.20
σορίν 1523, 1525
σορίον 1522
σορός 858.1, 3; 917, 1144.1; 1237.1; 1238
σοφία 405, 1708
σοφιστής 369
σοφός 308.7
- σ. ἐν Μούσαις 569
σπατοληασταί 242
σπήλεον
- ἱερὸν σ. 1798
σπλαχνίζομαι 1446.25
σπονδά
- σπονδὰς λύειν 326
σποράζω 189
σπουδή 955.6; 1446.30; 1594, 1620 B
σταδιοδρόμος 795
στάδιον 418 B III; 649
- ἀνδρῶν 795
- παίδων 649
στάλα 391 app.cr.; cf. s.v στήλη
- λευκολίθου 560.15
- λιθίνα 1802
στάλλα
- ἀρχαία 654
στάμνος 639
στάσις 945, 1805

στατήρ 122 app.cr.; 370, 625, 911.5; 1101(6); 1102(11-13); 1131(A-B); 1881
στάτηρον 1880
στατός 1331.18
στεγάζω 1446.32/33
στέργω 187.8; 560.7
στεφαναφορέω 289.9, 17
στεφανηφορία 974 app.cr.
- αἰώνιος 858 app.cr.
στεφανηφόρος 587, 858.19; 877.1; 879.2; 959
στεφανίτης
- ἀγών 418, 1764
- ἀθληταὶ ἱερονεῖκαι στεφανῖται 801
- θεματίτης σ. ἀγών 649
- ἱεροὶ καὶ στεφανεῖται ἀγῶνες 1333.20
στέφανος 102?; 105.8
- ἀρετῆς 1436.31
- εἰσάγειν τὸν στέφανον 1764
- μουράλις 1206.13 (corona muralis)
- χρύσεος 81, 98.3-4; 105.7; 291.9; 647.4; 663 A.14; 694/695, 1206.12; 1220.16; 1333.21; 1348
στεφανόω 81, 92.15; 98.3-4; 105.7; 289.16; 291.9; 418 A.2, 6; 663 A.14; 693, 870.14; 960.9; 1220.15; 1312.2; 1382 app.cr.; 1436.29; 1869
στεφανωτικόν 1237.2, 7
στήλη 68, 77.10; 101, 655, 1046, 1151 (στήλλη); 1250 app.cr. (στήλλη); 1296.1; 1378, 1452.4; 1682 app.cr.; cf. s. vv. στάλα, στάλλα
- ἀναγραφὴ τῆς στήλης 1802
- ἐν στήλαις ἀσύλοις 1449
- ἱστήλη 1209.5
- λιθίνη 67, 77.7; 957.24
- στήλη λευκοῦ λίθου 990 app.cr.
- φοροῦντα τὴν ἱερὰν στήλην 1751 B.11/12
στηλίς 1876
στηλλογράφω 1837
στίχος 560.20, 24, 27
στοά 524, 531, 902, 1232, 1340, 1429
στόλος
- Ἀλεξανδρεινός 798
- Ἐφεσίων 919
στοργή 245 app.cr.
- φιλότεκνος 1236 B.5
στόρνυμι 1031
στρατεία 1554
στρατεύω 391 A.14; 761
στρατηγός cf. Index VI
στρατηλάτης 1499 app.cr.
στῦλος 885 app.cr.
συγγένεια 908 (συνγένεια); 1214 (συνγένεια)
συγγενής 949.2; 992.6; 1214, 1640
συγγίγνομαι 1750.3/4
συγγραφή 91, 1759
συγκαθιδρύω 1452.5
συγκατασκεύω 1311.20
συγκείμενα, τά 391 A.20
συγκλείω 459 A.21/22
συγκλητικός 1349, 1509
σύγκλητος 1631
συγκροτέω 1507
συγχόω 459 A.37, 52
συγχωρέω 459 A.10, 14, 18; 663 B.66; 1311.4/5; 1352.8; 1631
σύλλογος
- συνάγω συλλόγους 663 B.133/134
συμβαίνω 998, 1452.37/38
σύμβιος/σύνβιος 438/439, 443, 445, 482, 543, 544 B; 671 app.cr.; 794.4/5; 1023, 1027.6; 1032, 1036.3; 1048.3; 1057.5; 1069.4; 1075.6; 1077, 1078, 1082.3; 1192.5; 1204.4; 1259 (σύβιος); 1364.12; 1380.4
σύμβολον 1475
συμβουλεύω 663 B.132
συμμαχία 746.5, 8, 11; 973
συμμένω 459 A.28
σύμπας 1402.6
συμπολιτεία 1282
συμπολιτεύομαι 1639
συμπολιτεύω 1292
συμπρόεδρος 90.8; 92.4
συμφέρω 1311 app.cr.
- ἐπὶ συνφέροντι 1333.10
- τὰ συμφέροντα 957-9; 990.13
τοῦ κοινῇ συμφέροντος 754.6
συμφορά 1017.5 (συνφορά)
συνάγω 459 A.33/34, 37, 46/47
- συλλόγους 663 B.133/134
συναποτίθημι 1158
συναρχία 1402.15
συνάρχοντες 403
συνάρχων 986
συναυξάνω 399 B.9; 949.22
- τειμάς 1452.29/30
συνάχθομαι 1108 app.cr.
συνγείτων 1762
συνδικία 1781
σύνεγγυς 1452.12
συνέδριον 29
σύνεδρος 239, 262?; 288 B.8; 289.41; 291.7
- τῶν συνέδρων ποτενεγκάντων 239
συνεκκομίζω 1108 app.cr.
συνεργασία 959
συνέρχομαι 1452.11
συνεφορεύω 278
συνήθης 1771
συνθήκη 157 app.cr.; 391 app.cr.
συνίστημι 1338.7
- τοὺς κατὰ τοῦ Πειραιῶς συνισταμένους 92.6-7
συνμαχέω 747.5
σύνναος 1549
σύννυμφος 1214
συνοδάρχης 1509
σύνοδος 557, 572.2; 1655
- ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν 801
συνοικέω 399 B.7
σύνταξις 981.14; 1764
συντάσσω 974.12; 1311.3, 13
συντείνω 1444.9
συντέλεια 290.12
συντελέω 399 A.7; 663 A.57, B.74/75
συντηρέω
- συντήρησον ἀγήρατον κεχαριτωμένην 1749 A.3-5
συντίθημι
- ἐπὶ τοῖσδε συνέθεντο 747.1
συντρέφω 990.2
συντρίβω 1015
συντροφία 990.5
σύντροφος 1414.6; 1796
συντρυπάω 1015
συντυγχάνω 1452.22
συνφροντίζω 1254
συνχωρέω συνχωρῆσαι τόπον 1869
συνωμοσία 92.10
συνωρίς
- πωλικὴ 1337 app.cr.
Συριάρχης 1473
συσσίτιον 731
σύστρωμα 938 app.cr.
σφαῖρα 1825
σφραγίζω 560.19/20; 568, 920
σφραγίς 920
σφυγμώδης
- υἱς σ. 825.3
σχεδιάζω 289.27
σχεδιοναύτης 1128
σχῆμα
- ἄριστον 536 I.9
σῴζω 701 B.1; 876, 1459.7
σῶμα 859.1; 920, 1158, 1220.16; 1286.6
σωματοθήκη 938, 1359 A.7, 10, 17
σώτειρα 1633
σωτήρ 33, 289.15, 32, 34; 335, 635.12; 719, 1510, 1633
- ἀκατάστατος 289.9-10
σωτηρία 406, 1494, 1582, 1591, 1631, 1634
- ἐπὶ σωτηρίᾳ 747.1
σωτήριος 105.3?
σωφροσύνα 289.22, 39
σωφροσύνη 713, 859.7 (σαοφροσύνη); 1230.9; 1342.3; 1346.19
- μεγέθους σωφροσύνης ἕνεκεν 187.5-6
σώφρων 1315.7

ταινιόω 1220.18

ταλαίφρων 1040 app.cr.
ταλαμών 523.3/4
ταλαντιαῖος
- ἀγών 662 app.cr.
τάλαντον 288 B.2, 4; 1802
ταμεῖον 997.18
- ἐν τῷ γερουσίας ταμείῳ 1316 app.cr.
- ἱερώτατον 934, 1144.7; 1359 A.14, 19
- τὸν τοῦ κυρίου Καίσαρος 1356.7
ταμίας 2, 5, 31, 35, 77.9; 289.13, 15, 19, 32, 34; 290.13; 663 A.43, 55, B.73, 84, 113, 115, 119, 141; 754.15; 1324 app.cr.
- ταμίαι οἱ Διοδωρεῖοι 755
- τῆς θεᾶ 1802
ταμιεύω 1324.9; 1344.12; 1346.12
τανυσχίζω 832.8
ταρταμόριον 370
ταρτημόριον 1131(B)
ταρχύω 1069.6
τάσσω 1436.4
ταφή
- δημοσία 1774
- ἐν πόλει 1774
ταφοδούλη 1359 B.3
ταφόδουλος 1299 app.cr.; 1359 B.3, 4
τάφος 1236 A.3; 1356.1; 1359 A.11
- τάφον ἔσπειρεν 1741.4-5
τάχιον 1288.8 (τάχειον)
τάχος 590.4
ταχύ 808 C.6
τέθριππον
- ἐπὶ λεύκῳ ἅρματι τεθρίππῳ 1764
τειμευτητικός 920 (νόμος)
τειμ- cf. s.v. τιμ
τείρω 1296.4
τεῖχος 143
τέκνον 337, 800.3/4; 936.5; 938 app.cr ; 994.5; 1023, 1026.8; 1039, 1047.2; 1053.3; 1054.2; 1079.4; 1089.6; 1110, 1151, 1179.8; 1214, 1246, 1254, 1258.8; 1293.3; 1307.3; 1352.6; 1356.3, 4; 1357.2; 1378, 1459.3/4; 1497
- τὰ ἐξ ἐκείνης ἐσόμενα τέκνα 524
τέκτων 459 A.24
τελαμών 1876
τελειόω 904, 1446.33/34; 1492, 1493, 1619, 1682.2
τέλεος 1557.21
τελευτάω 1190 app.cr.; 1197.5; 1651, 1715
- ἐν τῶι πολέμωι 645.6
τελέω 289.36; 544 A.2; 701 A.4; 845/846; 1019 app.cr.; 1312.1; 1345 A; 1345 C; 1557.20
τέλος 391 app.cr.; 492, 544 A.2; 1049 app.cr.; 1387.11
- λιθοτομίας 128
- τ. ἔχοντες 1756
τελώνης 920
τελωνεῖον 920
τέμενος
- ἐν τεμένει 169
- ὅρος 53
τεταρτημόριον 1008, 1102(19); 1881
τεταρτομόριον 370
τέταρτον 1008, 1102(19)
τέταρτος
- τέταρτον 1880/1881
τετράδραχμον 1881
τετράκαινος 459 A.26
τεύχω 1236 A.7; 1296.1
τέχνη 1521
τεχνίτης 960.4; 1476, 1500
- κοινὸν τῶν τ. 367, 418 A.1/2
- σύνοδος τοπικὴ τῶν τεχνιτῶν τῶν περὶ τὸν Διόνυσον 959
τήθη 1069.5; 1463 app.cr.
τήκω 856
τηρέω 832.29; 990.6
τίθημι 169, 560.15/16; 688, 934, 935.2; 936.4, 7, 8, 9, 12, 13; 990 app.cr.; 997.3, 10/, 15, 17; 1041.1; 1046, 1356.5, 7
- Λητῷα τὰ τιθέμενα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων 1333.17
- ὅπλα ἐναντία τίθεμαι 663 B.131
- τὰ τιθέμενα Ῥωμαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων 1333.14
τίκτω 1557.11, 19

τιμά 663 B.86; 735
τιμάω/τειμάω 92.9; 289.31; 645.1; 647.3; 648/649, 695, 855.1; 870.12; 923.3; 992.4; 1126 app.cr.; 1206.14; 1226, 1228.1; 1230.2; 1231, 1293, 1324.1, 7, 9; 1326, 1333.1; 1334.6; 1342.6; 1344.16, 19; 1345 B; 1346.2; 1348, 1436.17
τιμή/τειμή 13, 82?; 560.7; 614, 843/844, 876 app.cr.; 923.12; 1228.4; 1237.7; 1293; 1324.2; 1333.3; 1436.22, 26; 1448, 1571; cf. s.v. τειμή
- ἀπονέμειν τιμάς 754.12
- ἄρχων πάσης τιμῆς 1850
- πᾶσαι αἱ μέγισται καὶ κάλλισται τιμαί 855.2
- πρῶται καὶ δεύτεραι τιμαί 1346.2
- συναύξω τὰ τειμάς 1452.29/30
- τιμῆς ἕνεκεν 536 I.7
τίμημα 111 app.cr.
τιμητεύω 1147.12
τιμητής 1135, 1147 app.cr.
- διὰ βίου 361
τίπτε 1058 app.cr.; 1083(B)
τοιχιοποιός 775
τοκεύς 1286.12; 1545
τοκεών 1286.3, app.cr.
τόκος 1237.3
- ἀπὸ τόκων 1341.17
- ἐκ τῶν τόκων 1340
τολμάω 934, 1786
τομή 1600 app.cr.
τοξότης see Index VI
τοπικός
- σύνοδος τοπική 960 app.cr.
- σύνοδος τοπικὴ τῶν τεχνιτῶν τῶν περὶ τὸν Διόνυσον 959
τόπος 288 B.6, 10; 291.10; 399 app.cr.; 548, 858.1, 13; 959, 1444.7; 1446.22/23; 1527, 1530, 1707
- ἁλιευτικός 574
- ἀποδείκνυμι τόπον 1869
- ἄρξαντι τὸν πρῶτον τόπον 1050
- δοῦναι τόπον 1869
- ἐπισαμότατος 560.16
- ἐπισημότατος 1436.32
- ἐπιφανέστατος 1869
- ὁ περὶ αὐτὴν/αὐτὸν τόπος 1237.1; 1238, 1240
- παραδείκνυμι τόπον 1869
- συνχωρῆσαι τόπον 1869
- τῆς βασιλείας τόποις 1452.34
τραγικός 1330 (μέλος)
τραγῳδός 105.8
τραπεζώνης 910
τράχηλος 879.14
τρέφω 535 B.6; 537, 1163.4; 1387.10; 1545, 1796; see Index VI
τρέχω 1286.2
τριάκαινος 459 A.13, 17
τριακάς 879.11
τριετηρικός 662.14
τριήρης see Index VI
τρίμορφος 1557.3
τρίπλευρον 879 app.cr.
τριστάτηρον 1101(4); 1102(3, 5); 1131(A); 1880/1881
τριτημόριον 1881
τριτημόριος 1131(B)
τρίτον 1131(B); 1359 A.15, 19
τρίτος 1019.6; 1357.6
τριῶν ἀνδρῶν κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868
τροχεύς 1796
τρόπαιον see Index VI
τρόπος
- τρόπωι μηθενί 391 A.17
τροφεύς 882.4; 1796
τρύβλιον 241, 1107
τρώγω 1740 app.cr.
τυγχάνω 1359 A.3
- τύχοι βεινήματος 831
τύμβος 859.7; 1046, 1236 A.2
τυμβωρυχία 1111 app.cr.
τυμβωρύχος 858.10
τύμπανον 255
τυπίον 524
τύπος 1442 app.cr.

ὑγεία
- ὑπέρ τᾶς τοῦ Σεβαστοῦ 289.17
ὑγιαίνω 399 B.6; 1406, app.cr.
ὑγιεία 406
ὑγιής
- ὑγιέστατος 1362 app.cr.
ὑδραγός 276
ὑδραγώγημα 904
ὑδραγώγιον 1773
ὑδραγωγός 276
ὑδρολόγιον 1874
ὕδωρ 1874
υἱοθεσία
- καθ' υἱοθεσίαν 1336 B.II/D.20, C.4, 21, 24
υἱός 75, 232, 365, 460, 560.18, 21/22; 565, 609, 629, 691, 753 D; 808 C.2; 833, 858.3; 883.4; 888, 933, 973, 1027.6; 1042.2; 1045, 1068, 1069.3; 1096, 1099.3; 1142, 1147.7, 17; 1154.3; 1181 app.cr.; 1189.5; 1191 (υἱός); 1195.5; 1204.5; 1206.5; 1228.2; 1254, 1296.6; 1333.4; 1338.1; 1343(5).2; 1343(6).4; 1344.1; 1345 A; 1345 B; 1355.3; 1360.3; 1397.1; 1408; 1411, 1415, 1418.6; 1419.4; 1448, 1452.17
- σὺν ὀρφανικοῖς υἱοῖς 1041.4
- υἱς σφυγμώδης 825.3
υἱωνός 479, 1373, 1397.2
ὕλη 121 app.cr.
ὑμέτερος 998
ὑπακούω 1311.4
ὑπαλοιφή 76
ὑπάρχω 879.9; 1307.12; 1311.4; 1333.23; 1346.6
ὑπατεία 1509
ὑπατεύω 1880/1881
ὑπατικός 1349, 1509, 1596
ὕπατος 361, 889, 974.6, 17; 1202 A.7; 1316, 1338.4; 1373, 1397.4. 11; 1499 app.cr.; 1504
ὑπεναντίος 1557.15
ὑπεναντιόω 1557.14
ὑπέρ 848
ὑπεραίρω 865
ὑπερβάλλω 865, 1402.11
ὑπέρθυρον 1489
ὑπεύθυνος 1111 app.cr.
ὑπηρέτης 1821
ὑπισχνέομαι 1232, 1235
ὕπνος 428
ὑπογραφή 289.25
ὑπογράφω 637, 1220.2; 1293
ὑπόδειγμα
- καλὸν ὑπόδειγμα 1828
ὑπόδικος 663 B.120/121
ὑπόθεσις
- εἰσάγω ὑπόθεσιν 1668
ὑποθήκη 863
ὑπόκειμαι 157, 858.1
ὑπομένω 1446.13
ὑπόμναμα 663 B.108
ὑπόμνημα 1069.1; 1086.6; 1118(B)
ὑποπαιδοτριβέω 161
ὑποπαιδοτρίβης 23
ὑποσόριον 1357.1
ὑποτάσσω 1557.18
ὑποτίθημι 863
ὑπωχέτιος 275, 276
ὕσπληξ 775
ὑστάτιος 1236 B.2 (δάκρυ)
ὑφάπτω 246
ὕψιστος 1495, 1579
ὕψος 1648 app.cr.

φαβρικάρεις 469
φαίνω 949.21; 1220.12; 1560
φαμιλία 959 (familia)
φανερός 399 A.2; 692, 754.11; 990.7; 1402.7
φάος 246, 407.6
φάρμακον 1751 B.15
φάταρχος 775
φείδομαι 870.2
φέρω 870.12; 1220.17; 1311.11
- καρπόν 391 A.21
- ψᾶφον 663 B.68
φεύγω
- φεύγηι δεσμῶν 1013
φήμη 246

φημί 1311.3
φημίζω 246
φῆμις 246
φθείρω 747.9, 13
φθίω 1041.2; 1236 B.6
φιάλη
- ἐξελευθερική 127
- λεία ὀμφαληφόρος 1331.22
φιλαγαθία 1436.20
φιλάγαθος 610, 636
φιλαγάθως 1312.8
φίλανδρος 466 bis
φιλάνθρωπα 1311.4
φιλανθρωπία 549, 1346 app.cr.; 1805
φιλάνθρωπος 1346.16; 1805
φιλανθρώπως 1805
φιλέντολος 1850
φιλέω 812, 1740 app.cr.
φιλημοσύνη
- μνῆμα φιλημοσύνης 49
φιλία 746.5; 973, 1771, 1805
- ἑτέρα 1236 A.8
φιλογύναικος 308.5-6
φιλοδοξία 1324.2
φιλοδόξως 1220.11; 1312.6; 1322.2; 1346.9
φιλοκαῖσαρ 572, 604.1; 635.7; 662.3/4
φιλοκαλέω 1620 A
φιλόλογος 1436.19
φιλονικία 1243
φιλόνομος 1850
φιλόπατρις 855.5; 1050, 1328.3, 8; 1341.6; 1342.3; 1343(6).5
φιλοπένης 1850
φιλοπολίτης 848
φιλοπονία 1805
φιλορώμαιος 572, 604.1; 635.8
φίλος 748, 1083(B); 1171.3; 1226, 1335.9; 1490 app.cr.; 1510, 1771
- τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἔχω 747.5/6
- οἱ πρῶτοι φίλοι 1655
- πάντων 308.3-4
- πολλῶν 1187.2
φιλοσέβαστος 944 app.cr. (ἱππικός)
φιλόσοφος 1546
φιλοστοργία 245 app.cr.?; 1103(C); 1448, 1869
- φιλοστοργίας ἕνεκα/εν 883.6; 1308.6
- φιλοστοργίας χάριν 1051.3
φιλόστοργος 1446.4
φιλότεκνος 308.6-7; 1236 B.5 (στοργή)
φιλοτιμέομαι 98.8
- εἰς τὰν πόλιν 291.4
φιλοτιμία/φιλοτειμία 13, 604.6; 1230.15; 1402 app.cr.; 1499 app.cr.; 1805
- φιλοτιμίας ἕνεκα 957.12
φιλότιμος 1324.5 (φιλότειμος)
φιλοτίμως/φιλοτείμως 960.17; 1312.7; 1346.11
φίσκος 1202 A app.cr.
φλέβιον 832.14
Φοινικάρχης 1473
φορέω 859.9
- διαφύλαξον τὸν φοροῦντα. 832.18/19
- φοροῦντα τὴν ἱερὰν στήλην 1751 B.11/12
φόρος 11, 981.13
φραγμός 459 A.50
φρατρία 796
φρέαρ 1544
φρήτωρ 796
φρονέω 1185
φροντίζω 1806
φροντιστής 572.6
φυλακία 1463 app.cr.
φύλαξ 1024.37
φύλαρχος 1128, 1176
φυλή 98.5, 6; 952, 957.27.; 1132, 1221(3); 1874
φύσις 560.7; 1108.6; 1263
φυτεύω 187.9
φυτόν
- νιόφυτον 1286.10
φῶς 1560
- γλυκερός 1296.3
φωτιστήριον 1490

χαίρω 955.3; 974.9; 1114.7 (χέρας); 1311.1; 1457/1458, 1459 app.cr.; 1461 app.cr.; 1531

χαῖρε 267, 307, 308.7; 332, 339, 397, 400 bis A; 407; 563, 609, 642, 672-676, 678, 681, 751, 759, 765, 781, 782, 788, 1051.6; 1119, 1211, 1220.23; 1433-1435, 1736, 1784
- χαίρετε 929, 1186, 1330, 1354.7
χάλκεος 370, 1811
- ἀνδριάς 647.4/5; 1436.32-34
- εἰκών 645.2; 694, 754.8.16; 1324.3; 1333.22; 1348
- κόλλυβος 1879
χαλκεύς 469, 1188.3 (χαλκές); cf. s.v. χαρκεύς
χαλκοί 287
χαλκολογέω 796
χαλκολόγος 796
χαλκός
- κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868
χαλκοῦν
- λεπτὸν χαλκοῦν 1879
χάλκωμα 754.13
- κολάπτειν εἰς χάλκωμα 755
χαρά 623
χαρακτήρ 1839
χάραξις 1879
χαράσσω 1296.5; 1449
χαρίεις 49, 1545
χαρίζω 590.5; 1311.21; 1344.16
χάρις 98.7-8; 289.24; 43, 754.12; 1106, 1747 B.3; 1748; cf. s.vv. μνείας χάριν, μνήμης χάριν
- χάριν λεγόμενος 816
χαριτόω
- συντήρησον ἀγήρατον κεχαριτωμένην 1749 A.3-5
χαρκεὺς φαβρικάρεις 469; cf. s.v. χαλκεύς
Χασελευ 1575
Χασλω 1575 app.cr.
χεῖλος cf. s.v. χίλος
χείρ 405, 1459 app.cr.
χειρόγραφον 1759
χειρονόμος 649
χειρόομαι 1459 app.cr.
χεῦμα 1236 B.3
χήρα 1359 A.3
χθόνιος 1557.1, 7/8
χίλος
- χιλέων ἀπέχεσθαι 832.27; cf. s.v. χεῖλος
χιτών 859 app.cr.
χοῖνιξ 1313
χοραύλης 960.2
χορηγέω 162, 163, 164
χορηγία 42
χορηγός 42, 167
χορός 1495
- ἀνδρῶν 1816
- κύκλιος 1816
χοῦς 619.4
χράομαι 232, 663 B.139; 1311.19
- κοιναῖ χ. 391 A.18
- χρασίμωι ἄθηι 560.4/5
χράσιμος
- ἄθος 560.4/5
χρέα 746.8
χρεία 957.5, 8
- πολλὰς καὶ μεγάλας παρεισχημένος χρείας 990.4
χρείας
- παρέχομαι τὰς χρείας 1452.16/17
χρέος 663 B.109-111
χρεοφυλάκιον 858.18
χρῆμα/χρήματα 105.5; 111 app.cr.; 133, 399 app.cr.; 560.13; 663 A.44, 54; 754.16; 1316, 1328.5; 1359 A.3; 1446.17
- χρημάτων ὄνησις 406
χρηματαγωγός 1579
χρηματίζω 74.9; 92.13; 655 bis
χρηματισμός
- διὰ χρηματισμοῦ 1352.9
χρήσιμος 1220.8; 1311.20
χρηστός/ή 642, 673, 675, 1171.3; 1186, 1416, 1433-1435
χρηστότης 1446.1, 25
χρίω 880.7
χρόνισις 1557.13
χρόνος 663 B.114; 1342.5; 1446.12/13; 1452.21.31
- τὸν ἅπαντα χρόνον 747.5
- τὸν ἅπαντα τοῦ ζῆν χρόνον 1220.6
- εἰς τὸν ἀεὶ χρόνον 990 app.cr.
- εἰς τὸν αἰώνιον χρόνον 1359 A.14
- εἰς τὸν ἄλλον χρόνον 949.28
- εἰς τὸν ἅπαντα χρόνον 746.7
- ἐν χρόνοις 1446.7; 1446 bis
- ἐπάνω χ. 459 A.6
- ἐπὶ ἱκανὸν χρόνον 1402.9
- τᾶς ἐπιδαμίας 560.5/6
- ἐπίλοιπος 663 B.125/126
- πρόσθεν χ. 399 A.2
χρονοτριβέω 1557 app.cr.
χρυσός 625
- κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ 1868
- ἀπὸ χρυσῶν 291.9
χρύσεος 861, 879.17; 1206.12; 1220.16; 1286.9; 1333.21; 1342.8; 1348
- στέφανος 81, 98, 105.7; 291.9; 647.4; 663 A.14; 694/695
- στέφανος ἀρετῆς 1436.31
χρυσήνιος 1825
χρυσόλιθος 570
χρυσοφορέω
- χρυσοφορέων βιθυνίαρχος 1024.4
χρυσοχόος 1187 (χρυσοχός)
χύσις 1436.4
χώρα 144 app.cr.; 399 B.8; 459 A.7; 747.7, 12; 908, 981.7, 10; 1184 app.cr.; 1311.10, 14; 1436.22, 36; 1452.7
- βασιλικὴ χώρα 990 app.cr.
- ἱερά 598
- κατὰ πᾶσαν τὴν χώραν 105.3
- ὁλοκλήρους χώρας 796
χωρίον 140, 144 app.cr.; 155, 972, 977, 989; 1824; see Index V
- ὅρος χωρίου καὶ οἰκίας 156
χωρίς 1352.13; 1356.6

ψαλίς 1233
ψαφίζω 663 A.3, 6
ψάφισμα 291.11; 560.15
ψᾶφος 239
- φέρω ψᾶφον 663 B.68
ψέλλιον 1206.14
ψηφίζω 68, 102, 412, 1436.21/22
- κατὰ τὰ ψηφισθέντα 1362.6
ψηφίον 1493
ψήφισμα 77.5-6; 105.8; 858.6; 869, 870.13; 955.4; 957.24; 989, 1520 app.cr.
- βουλῆς καὶ δήμου 337
- δήμου 90.4-5
- κατὰ τὰ ψηφίσματα 1017.3; 1108.1
- πάνδημον 1221(3)
ψηφόω 667, 669/670, 1507, 1591
ψήφωσις 1619 app.cr.
ψυχή 1682.5; 1805
ψυχροδοχῖον 1115 app.cr.
ψυχροδόχος 1115 app.cr.
ψυχρολούσιον 1115 app.cr.

ὧδε
- κεῖται 445
ὠμολογέω 1152.6, app.cr.
ὠμοπλάτη 879.14
ὠμότης 998, 1786
ὠνά
- ἀναγεγραμμένα 1759
ὠνανθεσία 1759
ὠνέω 459 A.10, 14, 18
ὠνή 128, 130
ὠνητός 134 app.cr.
ὥρα 808 C.4.12
ὡραῖος 143 app.cr.?
ὡρολόγιον 1874
ὡροσκόπιον 1874
ὠφέλεια
- κοινή 1444.5/6

LATIN WORDS

accipio
- iudicium accipere 1810
adsum
- scribundo adfuerunt 796
advocatus fisci 1215(2); 1215(3)
aedificium 920
aedilis 1822
agonothetes 231
amo 812, 813
annus
- multis annis 535 A
apparitores 1364 app.cr.

capitalis 1810
censeo
- de ea re ita censuerunt 796
censor 1147 app.cr.
- perpetuus 361
clarissimus 1362 app.cr.
coniunxs 1364.5
contestatio
- litis contestatio 1810
conventus 1215(1)
corpus
- honestissimo corpori dendrophororum 796
cura operum publicorum 1324 app.cr.
curator 921
- rei publicae 1147 app.cr.
curo
- f(aciendum) c(uravit) 1364.6

decemviri stlitibus iudicandis 1868
decurio 1726
defero
- nomen deferre 1810
desiderantissimus 825 app.cr.
domini nostri 347
domus Augusta 1334 app.cr.

equites Romani 1345 B app.cr.
evom 813

facio
- f(aciendum) c(uravit) 1364.6
factio 813

habito 812, 813
honestissimus
- corporus dendrophororum 796
honoratus 801

iubeo 346, 347
iudicium accipere 1810
iudicium capitis 1284

lex
- Antonia de Termessibus 1284
- censoria 920
- de iniuriis 1284
- de peculatu 1284
- de ui 1284
- Fabia de plagiariis 1284
- locationis 920
- maiestatis 1284
- provinciae 1384
lis
- litis contestatio 1810

mensura
- viarum 346, 347
mil(ia) pass(uum) 1136

negotiatores 1220 app.cr.
nomen 812
- nomen deferre 1810

ordo
- decurionum 1336 C app.cr.
matronarum 1222
- senatorius 1360 app.cr.

pater patriae 346/347, 361
patria
- pater patriae 346, 347, 361
perfectissimus 801
plagium 1284
plebs 1128 (e plebe)
poneo 346, 347
pontifex maximus 346/347, 361
potestas
- tribunicia potestas 346 , 347, 361
praevaricatio 1810
pronuntiare 999
proscenium 1339 app.cr.
praedes praediaque 920
procurator 920, 998 app.cr.; 1215(3)
- Augustorum officii 998 app.cr.
- procuratores Phrygiae 1215(3)
publicanus 920
pyalis 1876

quaestor 1215(1); 1868

refacio 361
res capitalis 1284

saltuarius 1226 app.cr.
saluus
- saluis Augustis 535 A
scriba 1364.3
scribo
- scribundo adfuerunt 796

testamentaria nummaria 1284
tribunicia potestas 346, 347, 361, 1397 app.cr.
tribus 231
triumviri monetales 1868

venator 1298
via
- mensurae viarum 346, 347
vinum conditum 941
vir
- clarissimus consularis 1754
- clarissimus proconsul 1754

VIII. SELECTED TOPICS

abax 370
abbreviation 256, 421 bis, 516, 534, 536 app.cr.; 621, 750, 774, 779, 825, 1649, 1678
- sign 440, 923, 1196, 1271, 1323, 1492, 1507.1; 1582
abecedary 765(3); 906(1); 1462, 1564
acclamation 535, 820, 856, 1477, 1544, 1550/1551, 1578, 1587, 1724
- Christian 757, 1528?
account 135, 206?, 570?, 639, 775, 921
- building a. 15, 44, 251
acrophonic system 370
acrostic 1784
actor
- actor's mask 1491
Adonis 27
adoption 26, 1263, 1336 B II.21, C.3, 21, 24; 1795
advertisement 765(1)
Aelius Aristides 253, 1243, 1846
afterlife, ideas of 187, 189, 770, 1123, 1787, 1854
Agathoi Daimones 656
age at death 187, 308, 486, 565, 748, 794, 800, 825, 1043, 1069, 1083B; 1144, 1152, 1220.13; 1236 A.6; 1296, 1545, 1621, 1635.7; 1651, 1760
age class 1818
agonistic
- festival 795
- inscription 322, 357/358, 662, 1383
agreement 911; cf. s.v. treaty
agriculture 135, 731
Agrippa 652, 664
Agrippina Maior 652
Agrippina Minor 652, 664
Aigai 413
Ainos
- amphoras 487
Aioha 1276
Akanthos
- amphoras 487
Akragas 644
Alabanda 861
Alalkomenai 348
Alexander of Abonou Teichos 1856
Alexander the Great 412, 510-517, 539, 654, 877 app.cr.; 945, 978, 981
Alkibiades 56
alliance 39, 74, 269, 381, 746/747
alphabet 775
altar 240, 535, 880, 1025, 1034, 1036, 1071-1074, 1085, 1087, 1092-1094, 1109, 1113, 1117, 1126, 1138, 1141, 1157, 1178, 1208, 1244, 1265, 1275, 1299, 1389, 1403, 1494, 1496, 1549, 1585/1586, 1590, 1597, 1623, 1718/1719
- domestic 1025
- funerary 457, 467 bis, 1040, 1043, 1045, 1047-1049, 1051, 1053, 1059, 1067/1068, 1075-1081, 1089/1090, 1122, 1296/1297, 1354, 1358, 1364, 1378, 1380, 1409, 1414/1415, 1419
alumnus 992
- of the city 1358
Amadokos, king of the Odrysians 492
ambassador 1756; cf. s.vv. envoy
amnesty 1636, 1808/1809
Amphiareion 10
amphiktyony, Delphic 367, 372
amphora 731
- dipinto on 232, 1567, 1661, 1685
- graffito on 232, 373, 619/620, 624, 631, 941
amphora stamp 218, 389, 538, 603, 948, 1644, 1757
- Chersonesos in Tauris 602
- Chian 940, 1555
- Corinthian 389
- Cretan 731
- Ephesian 940
- Herakleia Pontike 602
- Italian 773(6)
- Knidian 547, 1367, 1555
- Koan 940, 1555, 1563
- Mende 602
- Nikandros group 940

- Panathenaic 59/60
- Parmeniskos Group 487
- Phoenician 1583
- Rhodian 311, 529, 571, 760, 773, 818, 940, 1514, 1555, 1563, 1583, 1625
- Sinopean 599, 602, 1555
- Thasian 420, 487, 500, 602, 705, 1555
amphora stopper 1663
ampulla 1645, 1709
amulet 466, 820, 830, 832, 1463, 1550/1551, 1741, 1746, 1836
angel 1219, 1862
aniconic object 763
animal husbandry 406, 1011
Anthologia Palatina
- 9.102 231
- 9.618 797
Antigonids 413
- army 410
Antigonos Gonatas 106, 395, 399, 422, 887
Antigonos Monophthalmos 80, 422, 654, 887, 988
Antinoos 974 app.cr.
Antioch 1474
Antiochos I of Kommagene 1447-1450, 1817
Antiochos III 698
Antiochos Hierax 746, 972
antiquarians
- Cyriacus of Ancona 382
- U.J.Seetzen 1387
Antoninus Pius 568
Apameia 1474
Aphrodisias 527, 801, 971
Aphrodite 27, 33, 655/656
Apollo 265, 384, 655/656, 749, 909
- Pythios 820
Apollonia Pontike 505, 518, 528, 548
apotropaic inscription 733, 757, 820
aqueduct 29, 145, 904
Arabia 665
Arabs 1758
- invasion of Cyprus 1446
Aramaic
- inscription 1509
arbitration 663
architect 1, 704, 885, 1476
architecture; cf. s.vv assembly mark, building, masons' mark
- terminology 1489
architrave
- inscription on 531, 843-849, 901, 903/904, 944, 1023, 1050, 1207, 1233, 1407, 1438
archive 238, 639, 655 bis, 921, 1375, 1759
Areopagos 78, 154
Ares 1715 bis/ter
aretalogy 1846, 1849
Argeads 413
Argos 231
- and Athens 54
argos lithos 763
Ariobarzanes I-II 805
aristocracy 26, 33, 139
Aristotle 1788, 1805
army 872, 1775; cf. s.vv. mercenary, soldier
- abuse by 998/999, 1311, 1775
- Attalid 1104
- billeting 1775
- civic 1333 app.cr.; 1818
- civic under Roman rule 761
- food supply 535-537
- Macedonian 410, 510-517, 539
- Ptolemaic 1637, 1639
- Roman 486, 535, 635, 707, 761, 998/999, 1147 app.cr.; 1206, 1278, 1391, 1509, 1755, 1760, 1864/1865
- Roman army in Aphrodisias 858 app.cr.
Arsinoe II 1431, 1838
Artemis 861
- Brauronia 125/126
- Ephesia 820
- Iolkia 397
Asklepios 265, 317, 407, 820, 1037 app.cr.; 1855
Asoka 1468
assembly 1221, 1772
assembly mark 1763; cf. s.v. mason's mark

association 13, 33, 276, 557, 575, 641, 656, 755, 796, 798, 959, 986, 991, 1441, 1510, 1798
- cult 113, 480, 522/523, 572, 636/637, 807, 984, 986
- family 807
- finances of 872
- founder 656
- military 1639
- neighborhood group 1762
of presbyteroi 872
- of priests 755
of women 113
- professional 242, 573/574, 919, 974, 986, 1010-1012, 1229, 1237, 1777
- statutes 1441
astronomy
- planet 1494
asylia 1133
Atalante 1491
Athena 656, 861
- Polias 1863
Athens
- and Iasos 874
- and Priene 979
- and Euboia 723
- Athenian Empire 43
- lamp workshop 456
- pottery 765
athlete 181, 295, 297, 302, 305, 649, 795, 1306, 1333, 1374(4)
- combination of boxing, running 795
- doping 959
athletics 1765
Attaleia 1365
Attalids 1103, 1806
- administration 1103
- army 1104
Atticism 255
Attis 833 bis
Augusta Traiana 476
Augustus 356
autonomy 268, 978, 981 app.cr
- of city in the Roman Empire 858 app.cr.
axe, double 1234
Axum, kingdom of 1715 bis

Bakkchos 656
Balmarkod 1495/1496
banquet 395, 659, 872, 912, 1249
- funerary 471, 477, 1019, 1124, 1151
barbarians 505, 553
Bargylia 860
barley 135
base, re-use of 295-297, 303, 305, 664, 1325
bath 464, 750, 797, 1115, 1322, 1397
bench, inscribed 753
benediction 449, 733, 1406, 1698, 1721, 1723, 1725, 1744, 1804
benefactor 13, 18, 33, 190, 252, 291, 306, 796/797, 843-849, 912, 923, 971, 1147, 1312, 1328, 1340-1342, 1344, 1346, 1383, 1402, 1436, 1474, 1769, 1774, 1794, 1805
- royal 1103
- woman 262
bilingual inscription
- Greek-Aramaic 1474, 1508, 1510, 1556, 1558, 1584
- Greek/Coptic 1704/1705
- Greek/Karian 835
- Greek-Latin 346/347, 349, 361, 535, 770, 771(8); 796, 802/803, 805, 809, 813, 820, 824, 826, 918, 1136, 1169, 1364, 1366, 1541
- Greek-Syriac 1471, 1482, 1489, 1556, 1810
bilingualism 833
- code-switching 796
- in law 1810
billeting 1775
birthday
- of Augustus 1249
bishop 1594, 1872
Bithynia 1814, 1876
- name 486, 1166
- sarcophagus 543
blindness 253
Bosporan Kingdom 555

boundary marker 3, 52/53, 78, 576, 763, 925/926
- of Areopagos 154
- of aqueduct 145
- of asylon 1430
of fishing location 576
- of guest house 1184
- of sacred land 155
- of sanctuary 50/51, 247, 320, 350/351, 355, 386, 688, 720, 1430
- of territory 256/257
- of tomb 17, 146-153
- of villages 1300 app.cr.
boxer 795, 1374(4)
Brauron 33, 125/126
bread stamp 1442
brick-marks 1469
bridge 1473
brigandage 1677
bronze
- amulet 1550/1551
- dikastic tablet 208-210
- disc 772
- helmet 769
- nail 211-216
- pendant 1559
- ring 1740
- stamp 1752
- strigil 791/792
- sundial 1743, 1745
- tablet 238, 322, 324/325, 755
- weight 446, 484, 1008(1); 1101/1102, 1131, 1134, 1392, 1739
builder 440
building; cf. s.v. mason's mark
- account 15, 44, 251
- building project 655, 843-849, 1388
- inscription 322, 361, 462, 464, 634, 833 ter, 843-849, 901-903, 1207, 1247, 1288, 1316, 1373, 1397/1398, 1407, 1428/1429, 1438/1439, 1443-1446 bis, 1478-1485, 1490, 1499/1500, 1544, 1552, 1604, 1619/1620, 1726
- repairs 91
burial 17, 796, 1774
- intra muros 1774
- protection of 858
- rituals 581
Byzantion 471, 549, 1767

calendar
- introduction of new c. 982
- Kos 658
- sacrificial 109
capacity
- indication of 373, 454, 1313, 1470, 1567
capital, inscribed 485
Caracalla 472, 1781
caravan 1509
carpenter's marks 1548
casualties, in war 1446
casualty list 54-56, 246
cavalry 410
cave, cult 340-344, 1233, 1402
cemetery
- of association 656
cenotaph 1296
centurio regionarius 858 app.cr.
Chalkedon 329
Chalkis 73
Chaonia 403
Charakene 1633
chariot race 270
charioteer 808, 1547
Chersonesos in Tauris 555, 602, 1767/1768
Chios 71
- amphora stamp 940, 1555
choregia 22, 31, 42, 162-167
Chremonidean War 211-216
Christianity 253, 790, 1064, 1174, 1217, 1219, 1242, 1307 app cr.; 1374(17/18); 1465, 1471, 1477, 1536, 1679/1680, 1707/1708, 1710, 1714, 1716, 1783, 1793, 1799, 1872
acclamation 757
ampulla 1645, 1709
- bread stamp 1442

building inscription 1115, 1443-1446 bis, 1478-1485, 1490, 1499, 1619/1620
- commemorative inscription 909(2); 1420; 1615
- crypto-Christians 1217
- dedication 1504, 1507, 1582, 1610-1612, 1627
- deposition of relics 1420
- dipinto 1676, 1681, 1696
- donation 1310
epigram 748, 1187, 1242, 1487, 1545
epitaph 203, 308, 437-445, 544, 630, 698, 775, 784, 793, 825-829, 1100, 1118, 1172, 1187-1189, 1201, 1204, 1217/1218, 1260, 1387, 1459, 1522-1526, 1545, 1569, 1635, 1666, 1682, 1701-1706, 1711/1712, 1715 app.cr.; 1799
- eulogy 1442, 1675, 1709
- graffito 1466, 1513, 1528, 1616/1617, 1628, 1659, 1676, 1692-1695, 1697, 1713
- guest house 1184
- hagiography 1793
- heresy 1471
- invocation 630, 1182, 1420/1421, 1466, 1507.5, 7/8; 1659, 1704-1706, 1720
- lamp 1560
- martyr 1493
- monogram 1125, 1172, 1182
- Montanism 1218
- mosaic inscription 657, 666-671, 884, 1306, 1386, 1467, 1487/1488, 1490, 1492/1493, 1504, 1507, 1537, 1539/1540, 1542, 1556, 1566, 1592, 1594, 1619/1620, 1624, 1626/1627
prayer 668, 1182, 1421, 1507, 1617 app.cr.
- Psalm quotation 204, 1183
seal impression 1686, 1778
- trisagion 757
- weight 484, 1131 C
christogram 748, 1100, 1131 C; 1387, 1459.1
chronicle 1446 app.cr.
church 1471, 1478-1481, 1487, 1489, 1492/1493, 1504, 1507, 1537, 1539/1540, 1542, 1556, 1610-1612, 1619, 1626/1627
cinnamon trade 1470
cippus 735, 781/782, 1433/1434
circus faction 1199, 1475
citizenship 1013, 1805
- decree 16, 21, 75, 79, 86/87, 93, 95, 952
- grant of 97, 368, 871, 957, 972
- grant to slave 1013
- multiple 1333 app.cr.
- request for 21
- Roman 474, 476, 1147 app.cr.; 1174, 1176, 1315, 1333 app.cr.; 1389 app.cr.; 1509, 1866
city 1770-1775; cf. s.vv. assembly, citizenship, civic subdivision, democracy, magistracy, oligarchy
- administration 1509 (Palmyra)
- autonomy 858 app.cr.
- comparison with family 872
- foundation of 468, 1103, 1305, 1464, 1835
- freedom 707, 858 app.cr.
- governor of 1103, 1311
- in Macedonia 412
- institutions 329
- merging of cities 911 (Bargylia-Kindya)
- nuisance activities in 1761
- quarter 904 app.cr.; 1762
- relations to king 654, 1103, 1759, 1766, 1771
- rivalry between cities 1243
- Roman influence on institutions 239, 1770
civic subdivision 13, 26, 658, 660, 726, 908, 952, 986, 1132, 1762, 1767
civil war 566, 1365
Claudius 664
cleromancy 406, 408
clothes
- dedication of 125
coinage 287, 875, 911, 1103, 1294, 1879
colonization, Greek 325, 548
colony 329/330
- Greek 505
- Roman 1509
columbarium 796
column, inscribed 338, 885, 1437, 1541, 1580, 1678

- dedication 951, 1026, 1028/1029, 1031, 1598, 1602
- dipinto on 1676
- funerary 178, 184, 194, 396, 1185, 1417/1418
commemorative inscription 525
- Christian 906(2), 1615
commercial document 614
concert 368
confession inscription 1215, 1837, 1841
confiscation 128, 874/875
conquest 1715 bis/ter
consolation 770, 1108 app.cr.
- decree 291
conspiracy 92, 874/875, 876 app.cr.; 878
Constantine I 171
construction work 1, 37
contest 22, 29, 31/32, 367/368, 621, 649, 662 app.cr.; 949 app.cr.; 960 app.cr.; 1333 app.cr.; 1764
- prize 649
contract 840
Corinth 33, 404
- amphora stamp 389
- lamp production 376-380
- pottery 765
coroplast 265
council 4, 1132, 1221, 1336
- payment to 4
- Roman influence 1336 app.cr.
craftsman 469
Crete 864
- and Klaros 954
- and Rhodes 643
- mercenaries 972
crime 406, 1284
cross 373, 438, 440, 442/443, 445, 484, 544, 825, 829, 906, 1118, 1183/1184, 1187, 1189, 1193/1194, 1196, 1198/1199, 1201, 1218, 1260, 1310, 1420/1421, 1443, 1445/1446, 1523, 1525, 1557, 1679, 1705/1706
crown 368, 947
- value of 99
cult
- founder of 655, 877 app.cr.
- introduction of 407
cult regulation 40, 109/110, 113, 286, 313, 325, 408, 658, 775, 879 app.cr.; 1024
curse 203, 1742; cf. s.vv. defixio, funerary imprecation
- judicial 1557
cursus honorum 1868
Customs Law of Asia 527, 920, 1811
Cypriot 27
Cyprus 1639

Dacia
- cults 509
Daidalos 644
Damaskios 1560
damnatio memoriae 297, 1202 app.cr.; 1650
dance 1816
dancer 368
day
- Ἀφροδίτης 1635.10?
- δεκάτῃ 1452.13
- ἑκκαιδεκάτῃ 1452.12
- ἕκτηι ἐπὶ δέκα 879.3
- ἐνάτῃ 1420
- σεβάστεος 262
- τριακάδι 879.11
- numeral 105.4; 560.19; 1097, 1197, 1336 A.2; 1492, 1635.9; 1701, 1715
Dea Roma 802
death
- cause of 724 (drinking)
- in battle 569, 627, 645
- views about d. 1051
death penalty 874
decree; cf. s.v. proxeny
- honorary 871
- philosophical influences on 1805
- publication of 871
- re-inscribing of 874
dedication 655, 658, 910
- of dolphins on pillars 909

- of weapons 244
re-inscribing of 802
upon divine command 1023, 1026/1027, 1029, 1035/1036, 1064, 1114, 1142, 1178, 1496
defense 726, 734, 1818
defixio 229, 590/591, 615/616, 775, 808, 820, 1475, 1557, 1839
delimitation 256, 391 B; 414, 707
Delos 385, 418 app.cr.; 1788
Delphi 246, 749, 1788
deme 2/3, 726; cf. s.v. civic subdivision
- decree 99-103, 105/106
Demeter 228, 661, 984, 1718
Demetrios II 214, 422
Demetrios Poliorketes 80, 214, 395, 887
democracy 4, 18, 1768
democrats 945
demography 2
Demos, personification 78
Demosthenes
- Against Leptines 20 25
- Against Makartatos 71 35
- Against Timokrates 24 25
- 24.20-23, 33 25
dialect 775
- Aiolic 654
- Cretan 730
- Doric 752, 755
- Elean 326
- in Sicily 752
dikastic tablet 208-210
Diocletian 1754
Diodoros
- 5.6.5 751
- 15.46.3 74
Diogenes, Epicurean 1329
Dion, in Macedonia 413
Dion of Prusa 1243
- Or. 28 '29 795
Dionysia 22, 162/163
Dionysiac artists 367, 418
Dionysiac association 807
Dionysopolis 505/506, 518
Dionysos 105, 155, 902
dipinto 1696
- in burial chamber 1530/1531, 1608
- on amphora 232, 1661, 1685
- on column 1676
- on Panathenaic amphora 60
- on vase 258, 279, 333, 765, 771(2); 785(15); 1515, 1567/1568, 1662, 1671, 1675, 1727
- on wall 1529, 1689
- on wall-painting 1681, 1699/1700
diplomacy 503, 505, 549, 553, 1133, 1756
disc
- bronze 772
- lead 788
disease 253, 406, 724
- amulet against d. 832, 1741
dispute, territorial 707
distribution of money 1342, 1402
dithyramb 22, 162/163, 1816
divination 406, 949 app.cr.; 1851-1853, 1859
doctor 253, 411, 724, 793, 971, 1083
Dodona 408
dolphin
- on pillar 909
donation 262, 524, 796, 872, 1340, 1760
Dorians 1276
Dorism 45
dossier of documents 654/655
drawing on stele 430, 931, 1705
dream 253, 1017, 1142, 1178, 1689, 1847
drinking 724, 1106
Drusilla 664
Drusus 652
Dura-Europos 1474

earthquake 289/290, 846, 1099 app.cr.; 1110 app.cr.; 1316 app.cr.; 1320
economy 2, 4-6, 459, 469, 550, 643, 731, 987, 1761, 1777; cf. s.vv. agriculture, animal husbandry land, merchant, negotiatores, occupations, trade
- joint exploitation of region 391
edict
- of Alexander the Great 978, 981

- of emperor 1278
- of governor 982
- price e. 366
education 1491, 1783
Egyptian
- gods 641, 656, 833 bis, 1642, 1848/1849
- words in magic 808
elephant hunting 1665
Eleusis 14, 29/30, 33
- Eleusinian mysteries 33
elite 9, 23, 26, 29, 222, 249, 356, 422, 506, 583, 656, 660, 662 app.cr.; 721, 843-849, 912, 919, 921, 986, 1174, 1315, 1383, 1423, 1770, 1869
- naming practices 841
- veterans 1760
- village e. 1760
embassy
- to emperor 568, 974 app.cr.
emotion 1786, 1841
- emotional language 654, 1786
emperor 33, 508, 1423; cf. s.v. imperial cult
- as benefactor 982
- building activities 1388
- in Athens 24, 33
- travels 472, 508, 866, 1091, 1371/1372, 1780/1781
Emporion 820
endowment 660, 863, 1341/1342, 1344, 1377
- of magistracy 858 app.cr.; 1341/1342
envoy 404, 422, 503, 549, 1756, 1766; cf. s.vv. ambassador, diplomacy
ephebeia 23, 506, 1765, 1818
ephebes 761
- oath 114
Ephesos 93, 385
Epicure 1329
epigram 249, 913, 1487, 1783, 1788
- acrostic 1784
- commemorative 45, 49, 246, 797
- dedicatory 169, 272, 344, 537, 1468, 1506
- funerary 182, 186/187, 192, 248, 404, 423, 487, 544, 688/689, 722, 724, 748, 770, 833, 859, 1040/1041, 1046, 1049, 1057/1058, 1067, 1069, 1081, 1083, 1123, 1187, 1236, 1242, 1286, 1296, 1330, 1468, 1497, 1516/1517, 1545, 1672, 1787/1788
- honorary 175, 300/301, 864, 876, 1516
- obscene 831
epigraphers
- L.Moretti 764, 1790
- G.Pugliese Carratelli 1788
epigraphic habit 18
epiphany 1841/1842
epithet, divine 1843
equestrian 1754
equestrian order 1221, 1315 app.cr.
era
- Achaean 286
- Aktian 286
- Bosporan 560.17; 607, 635.16
- indictio 1493, 1545
- local of Amaseia 1163
- local of Caesarea 1565
- local of Cyprus 1423
- local of Gerasa 1598 app.cr.
- local of Kibyra 1307
- local of Paneas 1582
- local of Tyros 1532
- of Diocletian 1444 A.8
- Macedonian provincial 418 A.1
- Pharsalian 993/994
- Pompeian 1619
- regnal years 887, 1374(8)
regnal years of emperor 1024.2; 1026.1; 1139/1140, 1423, 1436.15
- regnal years of king 1565
- regnal years of Persian king 911
- regnal years of Ptolemaic king 1650
- regnal years of Thracian king 478
- Seleucid 1490, 1493, 1500, 1507
- Sullan 993/994, 996/997, 1075, 1082, 1094, 1097, 1110, 1220.1; 1322.1
erasure 154, 205, 295, 297, 303, 305, 332, 742, 894, 900, 1028, 1052, 1432, 1650
Erechtheion 44
Eretria 418 app.cr.

erotic graffito 812/813
erotic magic 1742, 1750
Erythrai 874, 972
ethics 1805
ethnicity 1468
Euboulos 5
euergetism 29
eulogy, Christian 1442, 1675, 1709
Euripides 192, 221, 1491
evil eye 1836
exile 69, 566, 654, 874, 1809
export 76

family 8/9, 139, 1214, 1795/1796; cf. s.vv. adoption, marriage
- city as f. 874
- cult 1845
- grave 8, 721
- of veterans 1760
- terminology 882
- tradition 841
famine 1446 app.cr.
Faustina 1780
federalism 401
festival 29, 31, 374, 418, 658
- expenses 799
fibula
- silver 771(3/4)
filiation 1796
finances 5, 36, 38, 101, 921, 1797
fiscal privileges 1797
- of association 872
- payment to jurors 5
- public 394, 872, 921
- religion and f. 1844
fine 5, 36, 323, 663 A.51-53, B.115, 123, 137
- for violation of grave 858, 934, 936, 997, 1144, 1159, 1294/1295, 1352, 1356/1357, 1359, 1799
fire 1761
fish
- trade of salted fish 527
fishing 576, 1777
flute-player 960, 1081
foreigner 19/20, 110, 556, 641, 656, 882/883, 978 app.cr.; 1805, 1834
- burial abroad 188/189, 191, 193/194, 396, 564, 672-685, 1190
- envoy 503, 549
- ephebe 23
- grave of 110
- politeumata in Ptolemaic Egypt 1639
- resident 873 63, 774?, 821
- ancient 644, 1788
fort 734, 972
fortification 640, 726, 734, 860, 1469
foundation 1227, 1760
- family cult 1845
- funerary 1237, 1359 B
fountain 29, 276, 904
freedman 243, 418 app.cr.; 476, 1139, 1179, 1214, 1291, 1366
freedom 707, 978, 981 app.cr.
friendship 49, 979
frontier 726, 734
funeral 1108 app.cr.
- public 291, 947, 990 app.cr.; 1774
funerary peribolos 7/8, 17

Galatians 1104
game piece 426
garrison 701, 1382, 1775, 1818
gate
- placed under the protection of a god 386
Gaza 798
gem 1742, 1744, 1747-1751, 1803
genealogy 139
genos 26, 30, 52, 107, 159
Germanicus 32, 652, 1782
gerousia 271
Getai 510-517, 583
gladiator 959, 1251/1252
glass
- gilded 1804
- stele 1684
- vase, inscribed 481
Glykon 832 app.cr.
god
- birth of 1307
- patron of city 1863
gold
- lamella 820
- ring 448/449, 1753
goldsmith 1187
Goths 536
governor, Roman provincial
- of Achaia 1754
- of Africa 1439 app.cr.
- of Arabia 1596
- of Asia 664, 982
- of Cyprus 1425/1426, 1439
- of Kilikia 1405
- of Lycia et Pamphylia 1314, 1316, 1335, 1362-1364, 1374(14); 1376
- of Macedonia 707
- of Syria 1565, 1631
graffito 1298, 1628, 1674
- Christian 906, 1528
- of visitors of sanctuary 1665
- on amphora 232, 373, 619/620, 624, 631, 941
- on amphora stopper 1663
- on block 1462
- on column 1528
- on doorpost 1466
- on lamp 1657/1658
- on lintel 1676
- on ostrakon 570
- on plaster 525
- on salt-cellar 621
- on situla 787
- on statuette 340, 1673
- on vase 58, 61, 64-66, 217, 219-221, 229, 236, 241, 247, 315, 341-344, 352, 421/421 bis, 450 455, 554, 571, 577-580, 592-598, 601, 622/623, 632, 735, 765-768, 771(6/7, 10); 774, 785/786, 819, 823, 1107, 1281, 1313, 1470, 1533, 1616/1617, 1659, 1664, 1727/1728, 1730
- on wall 729, 808, 812-814, 831, 906, 1513, 1629
- rock-cut 3, 729, 1628, 1691-1695, 1697, 1713
- sympotic 66
grain 135
- distribution of 171
- import 946
- supply 1669, 1794
grave
- family 721
- protection of 858, 934-936, 997, 1022, 1050, 1111, 1144, 1159, 1188, 1295, 1352, 1356/1357, 1359, 1799
- purchase of 1569
- terminology 1876
Greek language
- choice of language in Roman colony 1546
- used by veterans 1760
- use in Gaul 816
Greek literature
- influence on Latin 1813
Greeks 981 app.cr.
- in Naulochos 978, 981 app.cr.
greeting 759, 765(1)
gymnasion 243, 506, 531, 569, 649, 658, 753, 761, 872, 986, 990 app.cr.; 1241, 1423, 1436, 1765, 1801, 1818
- access of slaves 262
- of presbyteroi 872
Gytheion 268

Hadrian 29
hagiography 1793
Hannibal 957 app.cr.
harbor 371, 734, 919
healing 406, 1688
- Christian healing saint 1421 app.cr.
- miracle 253, 1689, 1847
Hebrew
- writing in magic 830
Hebryzelmis 68

Hekate 40, 656, 838
Hekatombaia 270
Hekatomnids 876, 877 app.cr.; 886, 908
Hekatomnos 874, 878, 886
Hellenism
- in Central Asia 1468
Hellenization 1305
hellenotamiai 43
helmet, bronze 410, 769
Herakleia Pontike 549, 602, 1767
Herakles 656
herm 364
Hermes 656
hero cult 241, 330, 406, 586
Herodes Atticus 24, 33, 246
Herodotos 1788
- 7.97/98 1382
heroization 198, 242, 1017, 1120, 1147, 1297, 1382, 1787
hexameter 1557
Himerios 173
hippodrome 1519
historiola 1741
Histria 190, 505, 518, 1768
Homer 175
Homonoia 656
homonymy 418 A.4/5; 882.3
honors 13, 18, 368, 1764, 1828, 1869
- posthumous 291
horos
- security 156/157, 205?
host of emperor 24
humanity 1805
humor 1632; cf. s.v. joke
Hyakinthia 270
Hygieia 317
hymn 254/255, 1841, 1846
Hypsikrateia 627

Iasos 872
identity 22, 372, 374, 751, 816, 836, 912, 1220, 1510, 1639, 1765, 1829
- Greek 506
- Phoenician 1516
- Syrian 1474
Idumaeans 1639
Illyria
name 755
Imbros 7, 135
imperial cult 30, 171, 222, 479, 719, 843-849, 889, 983, 1170, 1176, 1222, 1247, 1277, 1315, 1321, 1350 app.cr.; 1369, 1371/1372, 1385, 1423, 1436, 1440, 1473, 1780, 1782, 1846, 1857
imprecation, funerary 203, 1188, 1356, 1359 A; 1378/1379
incubation 253, 1656, 1688/1689, 1847
India 1665
indigenous population 506, 533, 550
infant
- grave of 387
ingot, lead 638
inheritance 744, 1214
initiation 33
inscription
- mentioned in literary source 1788, 1832
inscription, physical characteristics 918; cf. s.v. abbreviation sign, stoichedon
- aligning the last letter of a line 807
- columns, use of 807
- guidelines 739/740
- indentation 918
- inlaid letters of red limestone 902
- interpunction 918
- painted letters 1030 (blue), 1192, 1199 (red)
- punctuation 845/846
- raised letters 448
- spacing 918
inventory 115-125, 224/225, 1331, 1788
invocation 830, 1550/1551
- Christian 630, 953 B; 1182, 1466, 1507.5, 7/8; 1420/1421, 1559, 1659, 1704-1706, 1720
Iphikrates 74
Iranian name 583, 1166, 1216
Isis 1848/1849
isopsephic inscription 812/813, 1696

Isthmian Contest 231
Isthmian Koinon, of Dionysiac artists 367
Italians
- migration to Asia Minor 873, 1352 app.cr.; 1389 app.cr.
- migration to Greece 656
iteration of office 858.20; 1231.2
Iulia 664
Iuppiter
- Capitolinus 802-805
- Dolichenus 833 bis, 1850

Jews 466, 857, 1091, 1156, 1227, 1394, 1535, 1618?, 1850
- epitaph 202
- mosaic 1591
- names 1535
joke 1632, 1740
journey 32
judge, foreign 871
justice, administration of 1215, 1306

Kalchedon 1767
Kalindoia 506
kalos inscription 229, 765(2)
Kallatis 505, 510-518
Kanatha 1473
Karians 864
- Karian language 834-836
Kassandros 423
Kaunos 1365
Keos 76
Kibyra 1365
Kindya 860
king 1806, 1817, 1882
- Attalid 1103
- city and k. 654, 1103, 1759, 1766, 1771
- friends of 1771
- land 1103
- Macedonian 413
- Molossian 401
- title of k. granted by the Athenians to Antigonos and Demetrios 80
- tomb 1817
kingdom
- Attalid administration 1103
kinship; cf. s.v. family
- between cities 861, 979, 1830, 1842
- terminology 1214
kissing
- warning against k. 832 app.cr.
Klaros 832 app.cr.
Kleomenes 271
kleruchy 7, 135, 979
Knidos
- amphora stamp 547, 1367, 1555
koinon
- Aitolian 1282
- Akarnanian 381
- Cretan 732
- Ionian 949
- Lesbian 653
- Lykian 1282-1284, 1365
- Molossian 403
- Nesiotic 1831
- Thessalian 393/394
Korkyra
- amphora stamp 389
- and Athens 74
Kos
- amphora stamp 940, 1555
Kosmas Indikopleustes 1715 bis
Kotys I, king of Thrace 492
Kynosarges 45
Kyrbissos 989
Kyrene 258, 266
Kythera 268
Kyzikos 471, 520

label 322, 639, 733, 756, 765(2); 1320?
- on dedication 405, 1581
- on fresco 1537
- on mosaic 733, 1537, 1591 D
- on mummy 1644
- on relief 854
- on statue 1450

- on vase 229, 258, 333, 765
- on wall-painting 1699/1700

Lagina 912
Lakonian pottery 1727, 1730
lamp
- graffito on 1657/1658
- inscription on 3, 235, 1560
- signature of 233, 284, 376-380, 390, 456

land
- grant of 972
- imperial 1202 app.cr.
- lease of 140-142, 144, 840
- ownership 542, 978, 1184, 1249
- price of 911.5
- purchase of 911
- royal 1103
- sacred 155
- sale of 140, 144

landed property
- of veterans 1760

language
- choice of 1608

Laodike III 955
Laodikeia, in Syria 1473
Laodikeian War 746, 1715 bis
Larisa 393
Latin
- letter in Greek text 832 app.cr.
- word in Greek 439 app.cr. (σαμιάτωρ)

law 25, 91, 744, 1215; cf. s.v. amnesty
- against tyranny 78, 154, 728, 1013, 1812
- Roman 1284

law-court 1768
- court proceedings 1866

lawsuit 663, 1215
lead
- disc 788
- ingot 638
- seal 790, 954?, 965-970
- sling bullet 416/417, 493, 510-517, 539, 1632, 1873
- stele 1684
- tablet 229, 406-408, 550, 590, 614-616, 625, 756, 808, 817, 823, 1557, 1839
- tessera 954?
- token 106
- weight 57, 209, 250, 617, 961-964, 1008(2-4); 1101/1102, 1131, 1392, 1502/1503

lease 5, 143
- of land 140-142, 144, 840
- of quarry 103
- of stoa 881
- of table in a sanctuary 910

leather worker 1011
Lebedos 988
legislation 25
lekythos
- funerary 179, 199/200, 1734

Lemnos 7, 135, 186
letter 799, 1714
- commercial 822
- of emperor 921, 974, 1243
- of governor 1243
- of king 413, 654, 955, 973, 1571, 1759, 1806
- of royal official 1311
- private 550, 590, 625, 628, 638

letter-cutting, price 639, 1802
letterforms
- Late Antiquity 555

Leukas
- amphora stamp 389

lex Fabia de plagiariis 1284
lighthouse 1538
linguistic phenomena

συβίου

326

1123

1205 (ἀδελπί)

- ρ instead of λ 1059.5 (ἀδερφός)

- dual 275
- genitive instead of accusative 1507.4, 6

- nominative instead of accusative 800, 1507.5, 7; 1566.4, 8 (μῆνες for μῆνας)
- subordinate conjunction ἄι 730
- various forms 1566.11 (μνησθοῦσειν for μνησθῶσιν)

lintel, inscribed 1489/1490, 1552, 1584, 1656
list 708, 1332
- of contributors 1322
- of councilors 137, 1336
- of cult personnel 259, 322
- of magistrates 136, 709-711
- of members of association 480, 522/523, 807
- of phialai 127
- of victors 138, 357/358, 418

literacy 735
lithos, argos 763
liturgy 5, 127
loan 6, 111, 156/157, 919, 921, 1000
lot
- appointment of priest by l. 660/661

louterion 776
loutrophoros
- funerary 185

love 812/813
Lucian
- Alexander 36 832 app.cr.

Lucius Verus 33
Lykia 1770, 1811
Lykourgos 5, 15
Lysimachos 510-517

Macedonia
- and Athens 10
- and Euboia 723

Macedonian 216
magic 638, 757, 830, 832, 1463, 1557, 1741, 1747
- charakteres 830, 1741
  drawing 808, 1741
- letters 808
- love magic 1742, 1750
- prayer 1749, 1751

magistracy
- access to 1384
- endowment of 858 app.cr.

magistrate
- control of 706, 921

Magnesia on the Maeander 972
manufacture 1761
manumission 127, 262, 318, 394, 401, 404 bis, 1299
- manumission record 1759

map 774?
Marathon, battle of 246
Marc Antony 231, 1333 app.cr.
Marcus Aurelius 1780
marriage 406, 1214
- age at 1214
- mixed 506, 882/883
- slaves 744

mason
- identification of 90, 92

mason's mark 283, 322, 534, 851, 953 C; 1213, 1241, 1647-1649, 1678, 1729, 1763
Mater Magna 833 bis
Maussollos 860, 874-876, 878, 886, 911
maxims 1468
measurement 1647/1648
- unit of 905

measuring vase 365
medallion 1543
medicine 253
Megara 1132, 1166, 1767
Meleagros 1491
memory 12, 14, 33, 742, 945, 1013, 1375, 1447, 1842
Menander 309, 1330
Mende
- amphoras 487, 602

menorah 202, 1591
mercenary 406, 567, 656, 701, 731, 746, 972, 1104, 1332, 1382
merchant 492, 959, 1128, 1146, 1192, 1591 app.cr.; 1665
Mesambria 505, 518, 528

metaphor 856
meter 255
Meter Theon 255
Methymna 72
metic 127, 190, 873
metrical amulet 832
metrological inscription 1565
metronymic 1433
Metropolis 872
migration 406, 721, 873; cf. s.v. foreigners, Italians
- from Asia Minor to Chersonesos in Tauris 565 app.cr.
- from Asia Minor to Thrace 482, 556
- from Bithynia 1129
- from Italy to Greece 418 app.cr.; 467, 656
- from Paphlagonia 1129
- of Sarmatians 583
milestone 346-348, 1130, 1136, 1155, 1162, 1169, 1317, 1541, 1814
Miletos 190, 548
- colonies 558
military
- association 1639
- expenses 5
- settlement 1103/1104, 1220 app.cr.
- training 1765
mining 3
Mithras 833 bis
Mithridates VI 503, 627, 1815
Mithridatic War, First 804, 844 app.cr.
mobility 556
- in Moesia 507
Molossians 401
monastery 1200, 1536, 1566, 1570, 1707
monetary unit 370
monogram 389, 447, 453, 485, 617, 819, 1125, 1172
monophysites 1471
Montanism 1218
month
- named after Augustus and his family 1423
- Ἀδωνιών (Iasos) 877 app.cr.
- Ἀληθιών 879.11
- Ἀπελλαῖος (Koloe) 993
- Ἀπελλαῖος (Pantikapaion) 607
- Ἀπρίλιος 1421 app.cr.; 1743
- Ἀρταμίτιος (Rhodes) 571
- Ἀρτεμείσιος (Patara) 1336 A app.cr.
- Ἀρτεμισιών (Kolophon) 957.27/28
- Ἀρτεμισιών (Mylasa) 911.2
- Αὔγουστος 1743
- Αὐδναῖος (Mysia) 1097
- Αὐδναῖος (Seleukeia/Zeugma) 1452.13
- Βαδρόμιος (Rhodes) 760
- Δαίσιος (Apamene) 1490 app.cr.
- Δαίσιος (Patara) 1336 A app.cr.
- Δάλιος (Rhodes) 940
- Δεῖος (Apamene) 1490 app.cr.
- Δεκέμβριος 1196.6; 1743
- Ἑκατομβαιών (Athens) 90.5; 105.4
- Ἐλαφηβολιών (Athens) 129 app.cr.
- Ἐλευσίνιος (Hierapytna) 747 app.cr.
- Ἑλχάνιος (Hierapytna) 747 app.cr.
- Ζ' (Aphrodisias) 858.21
- Θαργηλιών (Iasos) 879.3
- Θεσμοφόριος (Rhodes) 311, 940
- Ἰανουάριος 1743
- Ἰούλιος 1420, 1743
- Ἰούνιος 1197, 1743
- Κάρνειος (Kos) 663 A.54
- Κρονιών (Kolophon) 957.1
- Λατῶος (Chersonesos in Tauris) 560.19
- Ληναιών (Siphnos) 692
- Λῷος (Seleukeia/Zeugma) 1452.14
- Μάϊος 1743
- Μάρτιος 1743
- Μεσωρή (Egypt) 1702
- Μεχεὶρ (Egypt) 1715
- Νοέμβριος 1743
- Ξανθικός (Apamene) 1492
- Ὀκτώβριος 1743
- Πάνημος (Apollonia on the Maeander) 990 app.cr.
- Πάνημος (Gorgippia) 574
- Πάνημος (Poimanenon) 1110
- Πάναμος (Rhodes) 773(3)
- Περίτιος (Neisa) 1322.1
- Σεπτέμβριος 826
- Ὑακίνθιος (Rhodes) 773(4)
- Φεβρουάριος 1743
- Φυλαιών (Iasos) 877 app.cr.
- Χυάκ (Egypt) 1701
morality 1805
mortarium 545, 1279/1280
mosaic inscription 229, 309, 733, 750, 759, 821, 1406, 1467, 1491, 1537, 1591, 1698, 1720-1726
- Christian 657, 666-671, 884, 1386, 1467, 1487/1488, 1490, 1492/1493, 1504, 1507, 1539/1540, 1542, 1556, 1570, 1592, 1594, 1619/1620, 1624, 1626/1627
- label on 733, 1537, 1591 D
- signature 310
multilingualism 816
Mummius, Lucius 252
mummy label 1644, 1687
murder 1387
musical notation 913
musician 368
Myous 972
mysteries 286, 870, 1846
myth 372, 393, 700, 864, 1699/1700, 1830
- in Late Antiquity 1491

Nabis 252
nail
- inscribed 211-216
name 837, 1820-1825
- Anatolian 1166
- Bithynian 486, 1166
- Celtic 816, 1174, 1176, 1216
- commemorating victory 844 app.cr.
- composed with ἄστυ 645
- composed with πατήρ 1823
- deriving from animal 1472
- deriving from precious materials 1171, 1824
- divine names as personal names 1641
- double cognomina 841
- Illyrian 755
- in Gaul 816
- in Karia 836/837
- in Pamphylia 1276
- Iranian 583, 1166, 1216
- Jewish 1535
- Lallname 1166, 1216, 1732
- nickname 1591 app.cr.
- Paphlagonian 1166
- Persian 837
- Phrygian 486, 1166, 1186, 1216
- potamophoric 330, 561, 1356 app.cr.; 1468
- Roman 486, 1216
- Roman influence on naming practices 841
- second 722, 841, 843-847, 855, 924, 1246, 1327, 1336 B II.20, C.14; 1359 A.2; 1374(10); 1414, 1667
- Semitic 1216, 1588, 1591 app.cr.
- simple name 914
- theophoric 838, 1641
- Thracian 445, 473, 486, 502, 524
navy 698
negotiatores 476, 656, 1220 app.cr.
neighborhood 1762
Neoplatonism 139, 859 app.cr.
Nero 652
network 1776, 1850
- social 9
Nike 656
Nikonion 548
Nikopolis ad Istrum 468
Nilometer 1537, 1591
nomads 1594
Nonnus
- Dionysiaca 37.319-323 45
numeral 373, 484, 534, 614, 617, 619/620, 756, 1647/1648
Nymphs 51, 226, 340-344
Nysa 872
Nysa/Skythopolis 1473

oath 663, 973, 1819

- citizen 566
- ephebic 114
- of allegiance to emperor 1423
- of Plataia 114
- treaty 319, 391, 459

obscene text 831, 1691

occupations; cf. s.vv. architect, builder, flute-player, goldsmith, leather worker, pantomime, purple seller, rhapsode, smith, teacher, venator; cf. Index VII s.vv. ἀρτοκόπος, ἀρχέμπορος, ἀρχιατρός, ἀρχιτέκτων, αὐλητής, αὐλωιδός, γραμματικός, διδάσκαλος, διθυραμβοποιός, ἐγδοχεύς, ἐλεώνης, ἔμπορος, ἐπῶν ποιητής, ἐριοπλύτης, ὑδός, ἱστοριογράφος, κανδιδάρις, κάπηλος, κηπουργός, κηπουρός, κιθαριστής, κιθαρῳδός, κουκουλάρις, κωμῳδός, λανάρις, λατόμος, λεντιάρις, λιθουργός, μακελλάρις, ναύκληρος, νομεύς, νομικός, νομοδιδάσκαλος, οἰκοδόμος, οἰκονόμος, οἰνοπώλης, παιδευτής, παιδοτρίβης, πιλοποιός, ποιητὴς διθυράμβων, πραγματευτής, ῥήτωρ, ῥωποπώλης σαλτάριος, σαμιάτωρ, σίδηρος, σκρίβα, σκρινιάριος, σκυτεύς, σκυτοτόμος, σοφιστής, σπατοληασταί, σχεδιοναύτης, τέκτων, τελώνης, τεχνίτης, τοιχοποιός, τραγῳδός, τραπεζώνης, ὑπηρέτης, ὑποπαιδοτρίβης, χαλκεύς, χαρκεὺς φαβρικάρεις, χαλκολόγος, χοραύλης, χρυσοχός

Odainathos 1509

Odessos 505/506, 518

officer 216, 510-517

Olbia 510-517, 1768

old age 872

oligarchs 945

oligarchy 877 app.cr.; 1869
- law against 728, 1013

olive oil 176, 731, 912, 1436

oracle 246, 406, 408, 655, 832 app.cr.; 950, 1064, 1851-1853

oracular tablet 406

oration, funerary 605

oratory 1756, 1786

Oropos 10

Orphism 1475

Osiris 1642

ostrakon 550, 570

Ovid 474

ownership inscription 220, 229, 232, 392, 409, 419, 450/451, 453, 455, 580, 595/596, 601, 624, 765(3); 785(3); 789, 792, 1657/1658, 1707/1708, 1730

paganism, in Late Antiquity 859, 1390, 1538, 1783

paian 407, 1855

painted stele 397/398, 410

Pairisades 567

Panamara 912

Panathenaic amphora 59/60

Panhellenion 29, 222, 974 app.cr.; 1826

Panionion 988

pankratiast 795

Pantikapaion 555

pantomime 856

Paphlagonia
- migration from 1129
- name 1166

paragraphoi 863

'Parmeniskos Group' 487

Parthian Wars 33
- Persian War as model for the Parthian Wars 246

pasture 391 app.cr.

Patrai
- lamp production 377-380

Paul, Epistle to the Ephesians 865, 982, 1827/1828

Pausanias 246
- inscriptions mentioned by P. 1788
- 2.27.6-7 254
- 3.22.10 265
- 4.32.1 292
- 6.14.2-3 795
- 6.21.12-14 795
- 9.34.4 340-344
- 9.40.7 336

Peiraieus 92

Pella
- amphoras 487

Peloponnesian War 56, 269

pendant
- bronze 1559

perfume trade 262

Pericles 15

Perinthos 476

perirrhanterion 266

Persephone 776

Perseus 422

Persian Wars 33, 45, 244, 246

Persians
- opposition against P. in Karia 874

personification 78, 333
- of city 1624

petition 974 app.cr.; 998/999

Phalaris 644

Phanodemos 10

Phaselis 36

phialai, list of 127

Philip II 10

Philippopolis 476

philosopher 34, 1506, 1788

philosophy 1329, 1783, 1787, 1805

Phoenician 27, 188/189
- identity 1516

phratry 275, 796

Phrygian name 486, 1166, 1186, 1216

phylactery 1751

Pidasa 869

pierre errante 395, 649, 855

plague
- 'Antonine plague' 832 app.cr.

plaque
- bronze 405
- copper 1581

Plataia
- oath of 114

plate
- signature in 62

Pliny
- *NH* 34.51 328
- *NH* 34.66-67 328

Plutarch
- Demetrios 10.3 80

poetry
- contest in 621

poletai records 128-133

policing 858 app.cr.

politics 1828-1832
- decision-making 412

pollution 35, 1761

Polybios 1786, 1832
- 27.7.4-12 699
- 28.2.1-8 699

Pompey 354

Poseidon 656, 820

potter 1563
- signature of 59, 62, 312, 375, 385, 731, 765(2); 1106, 1652/1653

poverty 1773

praetorium 173

prayer 406
- Christian 668, 1182, 1421, 1507, 1617 app.cr.
- Jewish 1591, 1618?
- magical 1749, 1751

price 875
- price edict 366

Priene 972

priest 26, 660, 980, 1643, 1844/1845, 1856, 1859
- appointment 660
- building projects 912
- clothes 660
- consecration 660
- decree of Egyptian priests 1669
- dedication by 169/170
- duties 660, 912
- financial obligations 660
- honorarium 1844
- image of 169/170, 1870

priestess 113, 397, 1227, 1857, 1870

priesthood, sale of 656, 658, 660/661, 879, 980, 1402, 1858
- mixed (held by men and women) 1858

prize 367, 649, 1764

procession 879 app.cr.; 1860

Procopius 536

procurator 971, 998, 1202 app.cr.; 1215, 1366

prophet 1856, 1859
proskynema 1646, 1690
provincial administration, Roman 858 app.cr.; 1473, 1811; cf. s.v. governor
- in Achaia 231, 1754
- in Asia 1215, 1811
- in Galatia-Pamphylia 1268
- in Lykia 1268, 1365, 1811
- in Macedonia 707
- in Thrace 468, 707
proxeny 21, 96, 324, 368, 957
- proxeny decree 81, 239, 353, 550
Psalm quotation
- Ps. 90 204
- Ps. 120 1183
Ptolemies 1639/1640, 1766, 1835
- and Lykia 1382
- and Pamphylia 1269
- and Rhodes 643
- army 1637, 1639
- court 1640
- politeumata 1639
Ptolemy II 213, 973
Ptolemy III 1669, 1715 bis
Ptolemy IV 1374(8)
Ptolemy 'the son' 973
publication
- of decree 871
punctuation 845/846
punishment 874
purchase of land 911
purification 360
purity 660
Pythais 9/10

quarry 103, 128
quarrying 251, 288, 1010
queen, Hellenistic 955, 1431, 1838, 1882
quotation, Biblical
- Isaiah 6.3 757

ratio centesimarum 134
reconciliation 663, 758, 1808
registration of manumission 394
- fee 394
re-inscribing of text 874
- of decree 70
relics, deposition of 1420
relief 176, 1018, 1020/1021
- Christian 1125
- dedicatory 276, 494, 502, 606, 700, 850, 853/854, 1071, 1092, 1116, 1127, 1145?, 1181, 1225, 1275, 1285, 1389, 1403, 1683, 1731
- documentary 92
- funerary 181, 183, 185, 187-189, 193, 195, 197-200, 418 quater, 427, 431/432, 457/458, 471, 477, 491, 770, 882/883, 928, 984, 1019, 1096/1097, 1118-1121, 1124, 1151, 1226, 1245, 1250-1252, 1254-1256, 1273, 1300, 1318, 1378-1380, 1390, 1412, 1497, 1702, 1715, 1734/1735, 1800
religion 27-31, 1642, 1836-1863
- Dacian 509
- emotion in r. 1841
- in Aigina 223
- in Kos 658
- in Macedonia 413
- in Tios 1156
res gestae
- Divi Augusti 1175
- of king of Axum 1715 ter
- of Ptolemy III 1715 bis
retrograde writing 757
reuse of Archaic relief 249
revenues, public 394
rhapsode 405
Rhodes 43, 656
- amphora stamp 311, 529, 571, 760, 773, 818, 940, 1514, 1555, 1625
- navy 698
- war against Antiochos III 699
Rhoimetalkes I 474
riddle 1784, 1851
ring 820
- bronze 1740
- gold 448/449, 1753

- silver 447, 789
ritual 372, 658
river god 1072
road 3, 726, 1365
- protection of 459
- upkeep of 1762
rock-cut graffito 3, 729, 1628, 1691-1695, 1697, 1713
rock-cut inscription 49/50, 52, 256/257, 386, 925/926, 1309, 1719
Romans 252
Rome
- and Aitolia 381
and Euboia 723
- and Lykia 1283/1284
- and Moesia 508
- and Thasos 707
- foundation of 700
- influence on institutions 239
- influence on religion 1495
Romulus and Remus 700
ruddle 76
ruler cult
- Hellenistic 106, 395, 927, 1431, 1447, 1449, 1452-1454, 1838
- of Maussollos 907

sacred
- money 156
- property 663
sacrifice 112, 313, 391 app.cr.; 395, 399, 406, 656, 660, 777, 879 app.cr.; 1861
- finances 106, 111, 399, 660
- neglect of 399
sacrificial
- calendar 109
- regulation 40, 110
Salamis, in Cyprus 27
Salamis, sea-battle of 33, 1382
sale
- of confiscated property 875
- of land 140, 144
of priesthood 879
salt 614 app.cr.
salt-cellar, graffito on 621
Samos 7, 872, 1767
Samothrace
- amphora 487
sanctuary 658, 885
- bank 1000
- extra-urban 908
- federal 381, 653
- finances 1844
- political role 1133
- recipient of fine 1352
Sarapis 1642
sarcophagus 465, 543, 858, 917, 934, 938, 1044, 1057, 1237/1238, 1351, 1390, 1497, 1523, 1525/1526
Sarmatians 583
sculptor 411
- signature 172, 175, 237, 328, 762, 801, 894/895, 897/898, 1600 app.cr.
sculpture 34, 230
sea
- joint exploitation 391
seal
- lead 790, 954?, 965-970
- wooden 1644
seal impression 1572-1577, 1644, 1686, 1778
seat reservation 919, 959, 960 app.cr.; 1010-1012, 1546
security horos 156/157, 205?
security inscription 6
seer 182, 188
Seleucids 1806
- administration of Persian Gulf 1633
- and Kolophon 954-957
Seleukos II 746
Semitic name 1216, 1588, 1591 app.cr.
senator 971, 1754
- cursus honorum 1868
senatus consultum 1006 bis
Septimius Severus 472
shepherd 391 app.cr.

ship
- owner 1128
- timber 1548
shop sign 1269
signature 1481, 1500
- of architect 1482
- of artist 266, 322
- of coroplast 265
- of mosaicist 310, 666, 733
- of potter 59, 62, 312, 375, 385
- of sculptor 172, 175, 237, 328, 762, 894/895, 897/898, 1600 app.cr.; 1603 app.cr.
- on lamp 233, 284, 376-380, 390, 456
silphium 258
silver
- fibula 771(3/4)
- leaf 830
- ring 447, 789
Sinope
- amphora stamp 599, 602, 1555
situla
- graffito on 787
Skyros 135
Skythians 510-517, 539
slave 66, 394, 546, 625, 674, 1214, 1274, 1284, 1299, 1303, 1649; cf. s.vv. freedman, manumission
- access to gymnasion 262
- branding of 920
- citizenship 1013
- dedication of 524
- imperial 992, 1171
- marriage 744
- property rights 744
- sacred 1358
- steward 1092, 1226
- taking care of grave 1359 B
- trade 920
sling bullet 416/417, 493, 510-517, 539, 1632, 1873
smith 1012, 1188
snake, statue of 1037
society; cf. s.vv. aristocracy, benefactor, elite, family, slave
- social network 9
soldier 972, 1088; cf. s.vv. army, mercenary
- dedication by s. 698, 1382, 1389
- Macedonian 458
- Rhodian 698
- Roman 833, 922, 1150, 1206, 1389
Solon 139
sophist 369
sors 772
Sparta 861
stadion
- inscribed seats 959
stamp 322
- bread stamp 1442
- bronze 1752
- clay 392
- on measuring vase 365
- on mortarium 545, 1279/1280
- on pelvis 1652/1653
- on sigillata 1106
- on strigil 79
- on tile 259, 280-282, 375, 384, 387, 401, 415, 501, 526, 599, 603, 618, 885, 940, 1791
- on vase 316, 409, 419, 489
- wooden 1644
standard 1502/1503
Statilius Taurus 356
statue 166, 173, 175, 228, 265, 535, 762, 839, 852, 861, 1596, 1603
- dedicatory 662 app.cr.; 1037, 1580, 1600, 1634, 1732
- defiling of 1546
- erected by women 1227
- honorary 32, 174, 275, 294-299, 301-306, 328, 337, 368, 400, 478, 645, 664, 876, 878, 886, 894-898, 900, 923, 945, 1147, 1227, 1229, 1231, 1253, 1290, 1293, 1306, 1308, 1315, 1324-1328, 1333, 1335, 1338, 1341, 1343-1346, 1348, 1362, 1405, 1425/1426, 1450, 1520, 1599, 1807, 1869/1870

- imperial 171, 230, 294-297, 362, 536, 664, 1202 app.cr.; 1235, 1323, 1334, 1339, 1371/1372, 1423, 1427
- payment for 15
- portrait 230, 277
- responsibility for dedication 1596
- setting of honorary s. 174
statuette 224, 265, 494, 1265
- graffito on 340, 1673
- of priest 169/170
statutes, of association 1441
stoichedon 39, 66/67, 77, 98, 111, 120, 122, 124, 129/130, 132, 140-142, 246, 364, 391, 587, 689/690
Strabo
- 7.3.5 541
- 9.410c 340-344
- 10.5.17 649
- 10.471c 340-344
strigil
- bronze 791/792
- stamp on 791
Styberra 506
subscription 106, 1322, 1798
suicide 1236 B
Sulla 336
sundial 338, 1306, 1404, 1579, 1874
- portable 702, 1743, 1745, 1833
Sybaris 324
sympoliteia 987-989
sympotic
- graffito 66
- inscription 1740 app.cr.
synoikismos 869, 987, 1103
Syrian
- gods 820
syssitia 735

table 881, 910
tablet
- lead 406-408, 550, 590, 614-616, 625, 1839
tabula ansata 691, 931, 1115, 1497, 1569, 1707/1708, 1839
tax 5, 11, 106, 108, 128, 394, 643, 911, 978, 981, 1103, 1770
- collection of 1770
- exemption 527
- tax farmer 364
- tax farming 128
- tax law 1511
teacher 1330
Telesilla 255
temple
- construction of 655, 885
terrace 655
territory 268, 518, 527, 542, 707, 726
- patrolling of 1818
tessera
- hospitalis 1792
- lead 954
textile
- trade 987
Thasos 69, 471
- amphora stamp 420, 487, 500, 602, 1555
Thea Syria 641
theater 31, 42, 101, 205 app.cr.; 277, 1423
- inscribed seat 919, 1010-1012, 1546
Thekla 253
theoria 1871
Thesmophorion 228
Thesprotia 403
Thrace 28, 68
- name 445, 486, 498, 502, 524, 561
Thracian Rider 494-499, 509, 541
throne
- dedication of 264, 271-274, 278, 524, 1715 ter
Thucydides 39
- 3 114.3 391
tile
- inscription on stone t. 779
- stamp on 280-282, 375, 384, 387, 401, 415, 501, 526, 599, 603, 618, 885, 940, 1791
- used as epitaph 1194
Tilphoussa 348

token
- bronze 322
- lead 106, 954?
tomb
- boundary marker of 17, 146-153
Topeiros 468
topos inscription 959, 1527
torch, dedication of 161
tower 734
- placed under the protection of a god 386
trade 258, 406, 459, 469, 489, 492, 550, 614, 643, 765, 819, 919, 1715 ter, 1758
- cinnamon 1470
- perfume 262
- Red Sea 1715 bis
- salted fish 527
- slave 920
- textile 987
trademark 421, 765/766, 819
trainer, of athlete 795, 1765
Trajan 468
transaction, commercial 817
translation
- from Latin to Greek 920, 1175, 1668, 1810
- of name 835
transport requisition 1215
treasury box 176, 314
treaty 71-73, 269, 319, 323, 326, 391, 413, 459, 746/747, 869, 987, 989, 1283/1284, 1306
- of alliance 39, 381, 391, 747
- publication of 323
tribe 659, 726, 779 app.cr.; 869, 1132
- decree 98
tribute
- in Athenian Alliance 11
Tribute Quota List 43, 723
trilingual inscription
- Greek/Karian/Lykian 834
- Greek/Latin/Neopunic 833 ter
tripod 22, 162-166, 778
trireme 76
trisagion 757
trophy 336
tyrannicide 945
tyranny
- law against 78, 154, 728, 1013, 1812
tyrant 654
Tyre, Tyrians 799

Ulpia Topeiros 468
urbanization 1220 app.cr.

values 1805
vase
- bronze krater 1015
- dipinto on 229, 258, 279, 333, 554, 765, 771(2); 785(5); 1515, 1553, 1567/1568, 1662, 1671, 1675, 1727
- graffito on 58, 61, 64-66, 217, 219-221, 229, 236, 241, 247, 315, 341-344, 352, 421/421 bis, 450-455, 554, 571, 592-598, 601, 622/623, 632, 735, 765-768, 771(6/7, 10); 774, 785/786, 819, 823, 1107, 1281, 1313, 1470, 1533, 1659, 1664, 1727/1728, 1730
- inscription on 59, 259
- label on 258
- stamp on 316, 409, 419, 489
vehiculatio 707
venator 1298
veteran 507, 533, 565 app.cr.; 833, 1760
victor 1271, 1337
- athlete 795, 916
- ceremonial entrance into city 1764
- list of 138, 357/358, 418, 1383
victory
- athletic 270, 795
- military 244, 698
- prizes 1764
vicus 542
village 414, 542, 734, 911, 977, 978 app.cr.; 981 app.cr.; 1103, 1220 app.cr.
vote 412
- number of votes 755

wall, inscription on 742
war 252, 528, 1104, 1119 app.cr.; 1632, 1715 bis/ter

- dedication after w. 244
- impact on economy 394
war dead 54, 261, 646
waste
- in cities 1761
water; cf. s.v. aqueduct
- management 275/276, 904, 971
- pollution 1761
- supply 862, 971
water-clock 1521, 1874
weapon 410
- dedication of 244, 322
weight 1155, 1880
- bronze 446, 484, 1008(1); 1101/1102, 1131, 1134, 1392, 1739
- lead 57, 209, 250, 617, 961-964, 1008(2-4); 1101/1102, 1131, 1392, 1502/1503
well 1544
wheat 135
wine 578 app.cr.; 941
- production 731
- trade 731
wish 448, 623, 750, 1106, 1747/1748, 1753, 1804
witness 911
women 8, 406, 1223, 1227
113
- benefactor 923, 1227, 1328, 1341/1342
- property of 1237, 1254 app.cr.; 1359 app.cr.
- religious functions 984, 1227
wood, tabula ansata 1707/1708
wordplay 1784

384
writing 735, 816

Xenophon
- Hell. 6.2.7-9 74

young men 1818

Zeus 864, 908, 1247
- Olympios 413
- Polieus 1863

IG I²	*SEG* LXIII
745	1869
836	63

IG I³	*SEG* LXIII
4	35, 1761
6	113, 1844
10	36
14	1819
15	945, 1819
32	1819
34	36
35	1, 113
37	1819
39-41	723
45	37
52	5, 38
53/54	1819
61	36
62	1819
63	36
71	36, 1819
75	39, 1819
78	1853
78 a	1802
83	1819
84	36
86	39, 1819
89	1819
101	11
117	36
127	1819
133	36
165	36
228	70
234	1843
250	40
255	1819
257	1761
258 bis	41
259-290	43
287 289	11
383	28
422	723
435	15, 1761
436-451	15
462-472	15
474-479	44
475-479	15
503/504	45, 246
511	32
521	275
647	1788
755	765
766	1788
783	275
948	46
951	47
953	1788
1015	48
1055 A-B	50
1065	51/52
1144-1146	54
1147	54, 768 app.cr.
1148-1193 bis	54
1154	19
1162	56
1179	1787
1257	687 app.cr.
1266	275
1276	687 app.cr.
1325	7
1357	19
1408/1409	1883
1415	1883
1421	1883
1424 A	1883
1425	1883
1428	1883
1438	1883
1443	1883
1453	36
1455	224
1456	225
1468	1871

IG II²	*SEG* LXIII
6	69
10	12
16	723
29	67
31	68
32	70
33	69
34/35	71, 1819
36	73
37	12
42	72
43	1802
81	19
97	74, 1819
102	1819
111	1819
120	1802
124/125	723
127	1819
138	75
140	25
141	1776
230	1819
236	1819
244	25
333/334	25
374	21
417	127
433	10
466	80
553	79
565	979
566	82, 979
567	979
652	21
667	21
687	732, 1838
721	21
774/775	88
776	113
803	88
844	1869

IG II²	*SEG* LXIII
912	92
944b	23
956	4
957	4, 23
958/959	4
961	138
1006	23
1008	23
1009	138
1011	23
1014	4
1027/1028	23
1046	1, 660
1055	97
1100	1810 (15)
1103	1777
1108	459
1128	76
1138	13
1140	877 app.cr.
1147	13
1178	13
1183	1819
1186	1805
1198	99
1206	2, 100
1207	2
1237	1819
1238	13
1245	108
1261	27
1283	28
1290	27
1304	1771
1317b	28
1322	1798
1346	113
1362	35
1368	1441 app.cr.
1408/1409	1883
1415	1883
1421	1883
1424 A	1883
1425	1883
1428	1883
1436	115
1438	1883
1443	1883
1466	116
1469	117
1487a	118
1514-1531	126
1553-1574	127
1575	127, 1816
1576-1578	127
1582	128, 128
1599	134
1627	76
1672	15, 30, 135
1673	15
1694	1015
1705-1712	136
1706	90
1938	138
1945	1822
1960	184
1968	1822
1969	32, 1782
1985	1822
1990	1822
2017	23
2024	32
2090	33
2119/2120	32, 1782
2314	23
2342	139
2491	2, 145
2502	2
2529	17
2534-2536	17
2538	17
2566	17
2571	17
2586/2587	17
2589	17
2670	6
2777/2778	1879
2816	1871
2877	158
2949	159
2956/2957	29
2960	2
2967	160
3025	1816
3098	165
3106	1816
3109	1869
3112	22
3114	22, 166, 1883
3120	22
3130	168
3138	949 app.cr.
3157	1816
3242	80
3253-3256	32, 1782
3258-3260	32, 1782
3405	24
3409	24
3457	1870
3462	1870
3473	26
3479	1869
3618	24
3620	24
3632	24
3779	1816
3838	1869
3854	1869
3860	1869
3864	1869
3889	172
4071	1868
4174	1868
4180	1868
4224	173
4225	174

IG II²	*SEG* LXIII
4313	175
4381	1363 app cr.
4473	1855
4509	1855
4550	169
4658	169
5294	193
5334	8
5374	8
5376	8
5378/5379	8
6217	8
6221	73
6226/6227	8
6230	8
6240	184
6474/6475	7
6480	7
6719	8
6722/6723	8
6746	8
7180	7, 186
7257	8
7263	8
7400	8
7864	19
7868	19
7968	20
8044	20
8361	1758
8388	189
8491	20
8635	20
8652	19
8826	7
8868	20
9023	20
9044	20
9253	20
9281	20
9304	19
10027	20

IG II²	*SEG* LXIII
10050	1155
10096	20
10205	20
10289	751
10291-10293	751
10321	19
11054	193
11169	7
11817	8
11907	20
12152	193
12599	1787
13200	806
13262	34
13263	34, 174
13264	34, 174
13268-13272	34, 171
13273	34
13274	34, 174
13275-13278	34
13279	34, 174
13280-13282	34
13283	34, 173
13284	34, 174
13285-13288	34
13451	34, 1787
13620	139

IG II³.1	*SEG* LXIII
306	10
320	78
324	21
348	5, 10
481	10
875	21
877	21
911	21
919	21
964	21
1150	93
1154	1
1159	21

IG II³.1	*SEG* LXIII
1165/1166	90
1215	93
1314	90
1427	94

IG IV	*SEG* LXIII
1	1806
53	1783
128	1855
262	1006 bis
399	1857
489	237
513	240
556	1877
566	275
581	242
588	1868
591	662 app.cr.
606/607	243
682	1816
748	1863
750	864
777	249
798	249
800/801	248
858	222
937	275
1604	230

IG IV².1	*SEG* LXIII
42	1767
103	128
121	253/254, 1842, 1847
122-124	253/254, 1847
129/130	254, 1846
131	254/255, 1846
132-135	254, 1846
596/597	1782
600	1857
691	222
1005	223

IG IV².2	*SEG* LXIII
749/750	226, 1773
755-759	223
765	223
767	223
770	228
787	224
1016	223
1037	225
1057	226

IG V.1	*SEG* LXIII
5	1802
21	1810 (16)
45	222
47	222
164	222
209	360
213	270
221	271
222	655
254	271
457	275
458	271, 273
523	259
533	1868
559	259
652-654	1719 app.cr.
691	294
951	1873 (2)
960	1787
961-964	265
970	268
977	265
979	265
981	265
990-1053	265
1054	265, 937 app.cr.
1055-1106	
1124/1125	261
1144-1146	660
1160	268
1186	1787

IG V.1	*SEG* LXIII
1208	262, 268
1243	268
1317	271, 278
1371/1372	256
1390	35, 286, 1841, 1875
1427	291, 1774
1430	1823
1431	256, 295
1532	287, 1879

IG V.2	*SEG* LXIII
3	321, 1761
16	645 app.cr.
268	868 app.cr., 1828
304	1869
343	1843
344	1809, 1832
345	394
357	319, 1819
370	1869
432	1774
446	1805
472	1787

IG VII	*SEG* LXIII
93	1807
96	1807
111	1857
117	1787
193	1869
303	1844
413	527
416	751
420	751
564	1869
1672-1674	1853
1735	1853
2492	354
2711	694 app.cr.
2723/2724	1853
2724 a-e	1853

IG VII	*SEG* LXIII
3055	1851
3207	1853
3247	332
3303	394
3418	337
4136	1851
4252	10
4253	5, 10

IG IX.1	*SEG* LXIII
34	262
288/289	371
311	371
645	1857
867	19

IG IX².1	*SEG* LXIII
187	374
192	374
238	876 app.cr.
241	381
362	1879
451	389
583	394
706	372
1233	1869
1942	371
2022/2023	371
2034/2035	371

IG IX².1.4	*SEG* LXIII
1024	1787
1495	1857
1542	1460 app.cr.

IG IX.2	*SEG* LXIII
277	394
287 a	394
288	394
333	1857
359 c	397
376	397

IG IX.2	*SEG* LXIII
415 + add.	394
429	1787
463	394
543	394
547	394
554	394
607	297
1099	395
1102	400 app.cr.
1103	397, 400 app.cr.
1105	397
1108	400 app.cr.
1109	35, 397, 400 app.cr.
1115	397
1119	394
1122	400
1149	397
1187	397
1193	400
1217	397
1227	1457 app.cr.
1282	394

IG X.2.1	*SEG* LXIII
66	1874
188/189	1857
254	1849
255	1842
264	462
573	1876
829	1876

IG X.2.2	*SEG* LXIII
36	414
53	1794
111	1874
178	1787
300	414
352	410
354	410
360	414

IG XI.2	*SEG* LXIII
120	1816
124	367
126	367
128	367
130	367
132	367
133	367
145	1802
147/148	1802
154	1874
159	1802
161	1802
161 B	1015, 1788, 1871
161 C	1015
165	1802
287	1874
287 A	1802

IG XI.4	*SEG* LXIII
752	1831
1036	981 app.cr.
1114	641
1247	1844

IG XII.1	*SEG* LXIII
9	1798
40	1790
41	647 app.cr.,648
737	823 app.cr.
963	1758
1010/1011	651
1035	651
1039/1040	651

IG XII.2	*SEG* LXIII
35	1797
207	1782
208	652, 1782
210/211	1782
212/213	652, 1782
258	1782
262	1782

IG XII.2	*SEG* LXIII
509	1756
526	654, 1786
540	652, 1782
658	1756

IG XII.3	*SEG* LXIII
87	1812
103	699
171	977
248/249	655
256	655
259/260	655
327	1798
330	1845
412	655
466	1637
504	891 app.cr.
522	1869
763	687 app.cr.
1101	1874
1343	1835

IG XII.4	*SEG* LXIII
31	1871
75	1802
79/80	660
84/85	655 bis, 1759
91	660
93/94	660
95	659/660, 1802
98/99	1802
100	659/660
102/103	660
105	660
109	1802
110	659/660
121	660
132	391 app.cr., 424, 663
148	1777
177	1756
207	393, 1871

IG XII.4	*SEG* LXIII
216 III	1871
226 VII	1133
261	1810 (12)
266	1810 (5)
274	660
278	659/660, 1860, 1863
281	1860
293	656
296b	660
298	659/660, 879 app.cr.
302	656, 660, 1844
303/304	660
306	660
309-311	660
314/315	660
318	394, 660
319	656, 660
320	660
325	656, 660
326-328	660
330	660
332	660
332 (b)	1871
339	660
348	660, 1845
350	660
356	660/661
358	660
364	660
451/452	660, 1816
456	659/660
457	659
458	660
533	1874
549	665, 1613, 1758
640	664
721	660
761	660
832	1857
838	1857

IG XII.4	*SEG* LXIII
890	664
935	662 app.cr.
938	662 app.cr.
939	664
951	664
1055	692 app.cr.
1058	664
1154	664
1159	664
1166	662
1180	664
1182	664
1189-1193	386
1473	685
1695	677
1701	673
1709	684
1713	675
1714	676
2159	679
2180	678
2192	681/682
2197	680
2220	683
2247	674
2435	751
2713	672

IG XII.5	*SEG* LXIII
14	1849
126	1761
220	1843
233	690
275	1857
310	1787
444 A	1816
471	692 app.cr.
481	693 app.cr.
565	698
653	1802
739	1849
817	1831

IG XII.5	*SEG* LXIII
824 B	1831
872	157
913	699
949	1871
1065	1831

IG XII.6	*SEG* LXIII
11	1790
13	1874
24	1767
37	754 app.cr.
56	1767
133	872
150	1756
268/269	7
285	1869
313	1336 A app.cr.
330	1857
347	1869
373	1336 A app.cr.
381	1868
494	1783
575	701
758	7
829	1336 A app.cr.
973	702, 1833
1197	1858

IG XII.7	*SEG* LXIII
1	1761
123	1787
241	1844
387	645 app.cr.
506	1831

IG XII.8	*SEG* LXIII
71	1874
111	7
125	7
174	1871
188	704
240	1874

IG XII.8	*SEG* LXIII
268	706
273-276	1871
278 C	715 app.cr.
287 B	715 app.cr.
288 A	715 app cr.
298	711
334	709
379	721 (1)
380	715 app.cr.
381	707
383	721 (2)
386	713
445	1813
471	721 (5)
484	891 app.cr.
528	1473
609	1787
629	721 (7)

IG XII.9	*SEG* LXIII
187	723, 727
207	367
241	726
259	726
281	1869
476	726
894	1879
916	467
1012	725

IG XII. Suppl.	*SEG* LXIII
p. 31	1756
pp. 65-67	654
116	1798, 1818
120	653
122	872
134	1782
136	653
139 A	872
172	1437 app.cr.
200	1853

IG XII Suppl.	*SEG* LXIII
230	695
307	1758
323	1871
347	706, 1759
400	1816
403	717 app.cr.
406	690
410	721 (6)
413	1876
431	716
440/441	719
527	723
533	726
549	723
646	980
690	650
739	1849
1658	891 app.cr.

IG XIV	*SEG* LXIII
15	761
206	755
256	872
279	1792
311	761
352	755, 1761
354	755
600	1863
607 e	1787
612	755
625	775
630-632	775
644	775
687	771 (1)
701	1639
830	799
847	919
917/918	798
923	798
926	798
951	1810 (1)

IG XIV	*SEG* LXIII
952	754 app.cr., 755
953	755
986	804
989	802
1043	798
1094	802
1268-1271	801
1273-1276	801
1362	1787
1424	1787
1746	1787
1859	751
1957	1787
1973	1787
2023	751
2040	1787
2241	1787
2393 (179a/b)	773
2409 (6)	769
2411 (1)	775
2431	812 app.cr., 816
2432	1792
2434	816
2444/2445	816
2481/2482	816
2494	816
2532	1473/1474
7661	1813

SEG I	*SEG* LXIII
69	1842
87	271
583	1637
584	1538

SEG II	*SEG* LXIII
9/10	28
170	266
579	1790
600	986
608-611	986

SEG II	*SEG* LXIII
611	986
663	1103
696	1857
778	1474
848	1639
871	1639

SEG III	*SEG* LXIII
86	979
497	407, 1855
710	1798

SEG IV	*SEG* LXIII
164	820
201	865, 1827
439	1853
490	982, 1827
544	1759
667	1015

SEG VI	*SEG* LXIII
137	1795
174	1221
622	1365
647	1857
650	1868
654	1315 app.cr.
785	1783
810/811	1423
837	1423

SEG VII	*SEG* LXIII
14	1784
135	1474
234	1472
266	1517
302	1472
359	1787
443	1474
447	1474
450	1474
710	1615 app.cr.

SEG VII	*SEG* LXIII
839	1538
847	1473
1066	1472

SEG VIII	*SEG* LXIII
13	1810 (7)
33	1538
42	1538
95	1538
245/246	1538
262	1652 app.cr.
269	1538
281	1538
465	1672
487	1787
548-551	1849
573	1639
662	1691 app.cr.
714	1637, 1641 (3)
814	1784
864	1711

SEG IX	*SEG* LXIII
8	1810 (6)
13	1816
192	1849
194	1717
232	1717
248	1717
501	1719 app.cr.
526	1719 app.cr.
802	833 bis
820	833 bis
829	833 bis
891	491
901	775

SEG X	*SEG* LXIII
146	43
344	63
393 a	1874

SEG XI	*SEG* LXIII
296 b	237
298	244
304	1874
324	1868
394	1767
492	268
494	268
654	271
848	294
850	277
887	1754
923	262, 268, 1782
947	278
967 a-c	265
979	287
1032	291
1102	1809, 1832
1111	320
1199	1807
1271	328
1542 (3)	1784

SEG XII	*SEG* LXIII
87	25
100	3
193	192
391	861
550	1636

SEG XIII	*SEG* LXIII
244	243
258	262, 268
260	278
269	256
299	1807
300	330
521	1759
546	1377
625	1867
832	381

SEG XIV
12
208
474
605
649 a
683-685
690
823
826
832
847

SEG XV
38
104
108
371
517
517 B
529
532
604
614
616
698
714
815
881/882

SEG XVI
57
140
142
193
328
571
610
648
754
870

SEG LXIII
1787
192
1869
795
1857
840
885
1495
1516
1538
1784

SEG LXIII
1788
184
1810 (15)
394
1851
949 app.cr.
1783
1857
804
802
802
1846
1871
982
833 bis

SEG LXIII
10
1843
139
182
1869
1767
971
862
1215
1717

SEG XVII
62
227
315
319
515
570
619
637
750
759
814
823

SEG XVIII
13
251
274
446
460
519
570
578
622
628
629-631
697
724
739
745
746 (a/b)
746 (c-g)
746 (h)
750

SEG XIX
119
181/182
508
510
904

SEG LXIII
1879
771 (5)
1794
1857
986
1868
1315 app.cr.
863
1423
1810 (19), 1867
1720 (2)
1798

SEG LXIII
25
1871
1710
883 app.cr.
1783
1156
1282, 1786
1423
1538, 1549 app.cr.
1636, 1669, 1785
1636, 1669
1682 app.cr.
1710
1874
1720 (5)
1720 (4)
1720 (5)
1720 (3)
1726 app.cr.

SEG LXIII
13
2, 145
1788
1788
1538

SEG XX
11
41
84 b
148
157
240/241
253
374 a
411
453
456
460
475
707
773

SEG XXI
231
460
469
502
519
527
538
541
562
642
643
774

SEG XXII
110
117
219
266
339/340
350

SEG LXIII
1859
1867
765
1423
1423
1423
1423
1528 app.cr.
1633
1538
1538
1536
1538
1871
1798

SEG LXIII
72
23
26
1777
2, 1843, 1853
3, 1808
113
109, 1843
1871
2
2, 145
1844

SEG LXIII
23
105
234
239, 1869
323
662 app.cr., 1333 app.cr.

SEG XXIII
99
126
137/138
155-161
166
168 b
206
215-225
258
282
462
474
478/479
498
547
566
609
635
638
641

SEG XXIV
201
227
258
281
357
503
1010
1175
1179/1180
1244

SEG XXV
394
447
467
542
680
808
1050
1133

SEG LXIII
138
1855
8
8
8
456
298
1870
1788
366
394
1853
403
35
391 app.cr., 643
743
1423
1423
1423
1423

SEG LXIII
139
251
190
271
1874
423
509
1871
1871
1784

SEG LXIII
885 app.cr.
1809
1333 app.cr.
1869
397
1876
1423
1423

SEG XXVI
72
118
228
461
670
677
691
700
704-711
713/714
717
720/721
791 (2/3)
821
845
849
982
1021
1055
1079
1137
1239
1282
1305
1306
1538
1563
1573
1623
1633
1697
1716

SEG XXVII
29
40
258
338
369
444
571
631

SEG LXIII
25
97
3
269
394
1756
397
403
403
403
403
403
1698 app.cr.
1849
550
553
691
872
753
1792
763
1828
945
394
989
1457 app.cr.
1459 app.cr.
1459 app.cr.
1447, 1451
1506
1538
1711

SEG LXIII
933 app.cr.
1816
459
713
1798
581
724
741

SEG XXVII
650
772
942
1024
1262
1456
1749

SEG XXVIII
45
60
103
258
296
365
527
541
571
632
638
649
658
659-661
745
803
836
852
866
929
953
967
1036
1038
1078
1154
1246

1327
1381
1383

SEG LXIII
754 app.cr.
765
834
1538
1083 A app.cr.
1500 app.cr.
1799

SEG LXIII
12
1, 1871
103
1787
20
138
394
1869
1154 app.cr.
553
553
585
553
592
749
802
861
1851, 1853
1846
1859
1093 app.cr., 1774
1874
543
1128
1218
1214
1333 app.cr.,
1336 D app.cr.,
1337 app.cr.,
1383
1468
1538
1538

SEG XXVIII
1390-1392
1433
1465/1466
1566
1658

SEG XXIX
116
127
165
183
192
324
340
384
685
736
751
945
951-953
1064/1065
1107
1129
1216
1281
1610
1612
1615
1790

SEG XXX
93
99
143
155
390
439
848
848 (29)
915
923
938

SEG LXIII
1538
1580 app.cr.
1538
1243, 1871
1877

SEG LXIII
1860
1810 (18)
167
174
175
73
662 app.cr.
266
1828
1788
1810 (12)
765
775
885
1810 (17)
945
1771
1088 app.cr.
1490 app.cr.
1538
1538
765

SEG LXIII
104, 1846
107
24
172, 242
254
1869
833
420 app.cr.
592
553
592

SEG XXX
963
975-979
999
1039
1073
1079
1089
1103
1119
1121
1172
1220
1229
1233
1244
1247
1248
1249-1252
1286
1334
1352
1358
1360
1388
1479
1535
1546
1570
1617/1618
1627/1628
1630
1632/1633
1635
1640
1644-1647
1673
1711-1716
1785 (a/b)
1785 (c-e)
1801
1806

SEG LXIII
567
592
1784
654
700
701
1243
1798
424, 758
755
775
771 (8)
816
816
850, 852
852
849
852
950
1859
1759
981
911
1853
1242
1773
1390
1828
1423
1423
1423
1423
1423
1423
1472
1594
1720 (4)
1720 (5)
1473
981

SEG XXXI
80
297
327
514
577
681
702
818
846
897
899
905
913
914
915
916-921
922-930
936
967
969
985
1062
1072
1299
1381
1404
1604

SEG XXXII
47
71
247
250
390/391
394
400
450
791
796
850
856
1018

SEG LXIII
80
1652 app.cr.
1767
358
394
567
1812
1863
770
1806
1774
858 app.cr.
848
847
852
853
850
422
1881
874, 945
1819
1134
1165
1373
1468
1538
1873 (9)

SEG LXIII
12
509
22
168
265
265
277
1777
553
592
724
1869
775

SEG XXXII
1080 (18)
1082 bis/ter
1097
1098
1105-1107
1113
1143
1148
1236
1243
1302
1411
1467
1473
1500
1502
1505
1538/1539
1539
1547
1554
1589
1659
1672
1691

SEG XXXIII
18
75
115
147
168 b
174
247
259
295
314
318
455
460
494
520

SEG LXIII
816
820
391 app.cr.
852
801
885
945
1765, 1853
1103
1765
859 app.cr.
1476/1477, 1483
1461 app.cr.
1538
1632
1538
1472
1538
1538, 1862
1623/1624
1778
1459 app.cr.
1824
1868
1873 (7)

SEG LXIII
72
72
113, 1093 app.cr.
113, 1843
456
17
16
224
861
258
1809
751
394
414
1773

SEG XXXIII
633
644
696
760
773
818
836
942
1004
1035
1039
1123
1128
1177
1223
1272
1297-1299
1312

SEG XXXIV
103
107
178-179
259
282
553
769
770/771
790
889
915
1003
1039
1094
1195
1244
1283
1314-1317
1416
1472
1542

SEG LXIII
1788
1869
872
771 (1)
797
258
821
927
1104
1774
1774
1227, 1231 app.cr.
1227
655 bis
1468
1594
1538
1868

SEG LXIII
13, 31
42
32, 1782
981 app.cr.
1871
397
587
592
1784
873
733
793, 1783
820
919
984
1823
1177
795
1423
1538
1846

SEG XXXV
59 a d
83
91
113
247
368
598
602
665
704
708
887
1023
1031
1060
1067
1082
1123 (a)
1143
1147
1152
1252
1277
1353
1354
1358
1365
1427
1441
1483
1537
1548
1718

SEG XXXVI
251
395
494
529
552
665 (17)
723

SEG LXIII
775
91
88
110
103
1832
872
394
408 app.cr.
418
418 ter
1798
765
775
816
1792
850, 852/853
1870
981
984
986
1000
1091 app.cr.
1163
1169
1155/1156
1794
1787
834
1474, 1874
1444 app.cr.
1539
1726 app.cr.

SEG LXIII
173
327
1879
370
394
420 app.cr.
138

SEG XXXVI
733
743
750
753
970
983
988/989
1049
1113
1166
1179-1184
1185
1186-1190
1191
1218
1222
1251
1289
1290
1324
1390
1459
1582

SEG LXIII
1468
1869
1843
1843
857
874, 878 app.cr.
852
1806
1767
1165
1177
1177, 1195
1177
1218
1871
1444 app.cr.
1423
1538
1538
1538
1538
1714
820

SEG XXXVII
46
67
71
240
313
314
347/348
360
450/451
462
510
527
607
653
666 (20)
674
757

SEG LXIII
1788
69
75
1788
247
1863
321
662 app.cr.
394, 397
397
403
1874
553
567
606
553
754

SEG XXXVII
764
779
791
838
859
862
873
905
917
920
1234
1298
1483
1529/1530
1531
1538
1551
1552/1553
1554-1616
1618
1790

SEG XXXVIII
38
136
144
185
258
576
595
606
726
755
780
789
964
986
996
1036
1059
1209

SEG LXIII
773
775
798
822
1766, 1875
981 app.cr.
1875
1787
875
945
1811
1394, 1403
884 app.cr.
1538
1473
1538
1626
1594, 1626
1626
1538
666 app.cr.

SEG LXIII
765
116
118
173
1879
460
1803
450
581
601
1795
1758
761
765
775
817
874
1808/1809

SEG XXXVIII
1237
1254
1333
1438
1462
1476
1550
1562
1585
1594
1652
1654
1901
1970
1975

SEG LXIII
1841
1015
1277
1787
1344 app.cr., 1384
1786, 1830, 1842
1468
1495
1538
1594
1538, 1607
1538
1720 (4)
1830
1221

SEG XXXIX
159
210
308
324
361
692
695
702
737
737 B
752
759
952
954
996
1055
1088
1118
1180
1211
1232
1234
1243

SEG LXIII
117
28
69
75
248
567
1815
553
1798
957 app.cr.
1871
1869
733
819
754 app.cr.
796
822
897 app.cr.
920, 1777
1777
927
927
1093 app.cr., 1765, 1805, 1871

SEG XXXIX
1244
1260
1269
1284
1285
1334
1479
1532
1565
1616
1656
1673
1789
1790
1795

SEG LXIII
1759
981 app.cr.
984
1882
1806, 1875
1092 app.cr.
1780
1423
1473
1560 app.cr.
1538
1538
1788
1830
1812

SEG XL
54 bis
57
61
121
126
295
348
379
389/390
454
603 (2)
811
836
838
839 (1-3)
841
882
900
937/938
991/992
1012
1129
1268
1278
1274

SEG LXIII
1843
19
72
4
1843, 1853
1802
275
1846
1782
371
541
1874
775
775
775
775
1795
771 (10)
801
911
945
1102
1305
1281
1378 app.cr.

SEG XL
1292
1715
1274
1284
1362/1363
1374
1481
1535 bis
1667
1728
1769
1773
2013 (3)

SEG XLI
53
182
254
263
277
283
284
328
329
347
373
448
540
576 b
675
768
836
946
950
953
958
994
1003
1003 C/D
1004
1037
1072

SEG LXIII
1840
750
1378 app.cr.
1868
1423
1423
1536
1538
1784
1870
1490
1490
1784

SEG LXIII
88
1844
1795
224
1877
1842
318
286
256
286
291
336
404
420 app.cr.
771
643
761
879 app.cr.
1875
1875
1825
911
1806, 1860, 1877
1764
1875
1104
1096 app.cr.

SEG XLI
1089
1185
1194
1200
1303
1332
1360
1405
1480
1532
1537/1538
1546
1567
1612-1615
1688
1820
1833
1846
1850
1867

SEG XLII
49
50
238
311
348
396
596
618
695
740
785
806
843
906 (1-4)
907
956 (112/113)
974
975
990
1065

SEG LXIII
1110 app.cr.
1859
1227
1227
1277
1857
1325 app.cr.
1401
1423
1538
1443 app.cr.
1536, 1538
1538
1690
1644
1868
592
1844
879 app.cr.
1740 app.cr.

SEG LXIII
48
12
173/174
270
291
1788
1869
420 app.cr.
567
1798
459, 706, 1761
733
1792
775
775
771 (3/4)
820
821
850
950, 1859

SEG XLII
1096
1100 bis
1125
1245
1408
1458
1488
1555
1762
1775
1776

SEG XLIII
26
163
323
325
338
340
341
349
369
370/371
486
522
527
660
684
693
711
713
715
718/719
732
749
766
843
865
900
969
1022

SEG LXIII
1740 app.cr.
704
1823
1281
1538
1566 app.cr.
1594
1785
1798
336
407

SEG LXIII
2, 101
293
1851
1851
1851
1853
1851
1853
418
872
492, 505
1795
1869
1841
820
840
1350 app.cr.
837, 867 app.cr.,
875, 911
1871
1857
662 app.cr.
927
1810 (11)
1828
1780
1874
1331 app cr.
1865

SEG XLIII
1025/1026
1053
1067
1083
1091
1096
1114
1118
1186
1221
1297

SEG XLIV
60
257
414
463
501
658
661
668
683 bis
706
752
781 bis (1/2)
851 bis (3)
871
871 bis (1)
874
889
910
928
980
981
1021
1108
1113
1113 app.cr.
1144
1146
1210
1212

SEG LXIII
1477
1538
1538
1626
1594
1538
1644
1784
1816
270
1850

SEG LXIII
28
1802
1851
404
417 bis
1815
554
592
1798
707
757 app.cr.
821
821
863
821
866
873
838
527
1765
1013
1155
1103, 1806
1365
1263/1264
1772
1285
1350 app.cr.
1341 app.cr.

SEG XLIV
1218
1219 A/B
1256
1286
1306
1312
1318/1319
1328
1340
1367 bis
1377 b
1400
1408
1410
1412
1414/1415
1416
1501
1505
1732 ter
1732 l
1775
1795

SEG XLV
42
221
231
527
786
806
859
983
991
1000
1005
1012
1015
1028
1045
1048

SEG LXIII
1282
1336 C app.cr.,
1380 app.cr.
1165
1423
1476
1461 app.cr.
1499
1739 app.cr.
1550 app.cr.
1538
1772
1608
1538
1594
1538
1629
1594
1682 app.cr.
1444 app.cr.
802
1773
1639
1281

SEG LXIII
69
1802
73, 75
391
899 app.cr.
1873 (5)
1154 app.cr.
554
554
553
592
553
554
554
641
1798

SEG XLV
1125/1126
1244
1267
1285
1312
1444
1452 c
1482
1494
1495
1502
1511
1520 c
1530
1556/1557
1659
1752
1825
1898
1914
1952
1991
2025
2034
2200

SEG XLVI
122
153
194
269
286
329
374
400
518
527
676
732
751
872
876

SEG LXIII
1816
731
733
1761
1842
765
1537
815
822
819
1787, 1857
861
872
1869
912
1777
1227
1282
1538
1652 app.cr.
1566 app.cr.
1538
1538
1672
1741 app.cr.

SEG LXIII
1871
30
111
1855
1787
1806
244
271, 278
1807
1851
404
1794
414
492
1765, 1805, 1828

SEG XLVI
925
949
954
1088
1217
1239
1302
1352
1373
1434
1463
1464
1479
1519
1562
1589
1657
1668
1704
1709 B/C
1715
1716
1717
1721
1749
1751
1781
1789
1956 (3)
1995 (1)
2047
2081
2183
2346
2363
2374 (1)

SEG XLVII
119

SEG LXIII
567
1812
592
1810 (5)
743
1832
815
831 app.cr.
820
1103
1858
1853
978
1103
1013
1868
1227
1227
1299 app.cr.
1857
1341 app.cr., 1342
app.cr.
1341 app.cr., 1342
app.cr., 1344
app.cr.
1355
1818
1652 app.cr.
1449, 1817
1495
1508
1552
1538
1538, 1589
1624
1714
1831
113
1870

SEG LXIII
70

SEG XLVII
236
282
341-343
354
364
390
512
743
822
847 app.cr.
910
930
952
1054
1189
1363
1410
1483
1502
1533 (2)
1534
1540
1542
1545
1563
1568
1572
1573
1614
1617
1621
1625
1628
1651
1729
1731/1732
1745
1751
1759
1784/1785
1809

SEG LXIII
173
221
1846
270
276
300
1840
1756
406
1350 app.cr.
414
416
1873 (5)
474
592
767 app.cr.
731
775
802
819
821
820
821
831 app.cr.
869
834/835
1869
893
1794
918
1868
1828
1858
1859
1227, 1845
1227
1103/1104,
1806
1859
1806
1868
1307 app.cr.

SEG XLVII
1829
1832
2028
2064
2086
2114
2136
2160/2161
2206
2208
2209
2210
2270
2277
2298
2303
2323

SEG XLVIII
25
96
492
541
571
716 bis
716 ter
753
780-786
800
887
975 bis (43-45)
993
994
995
999
1021
1024
1029
1030
1090
1208

SEG LXIII
1227
1227
1538
1594
1538
1641 (4)
1538
1644
245, 1785
1785
1738, 1785
1785
1785
761
1538
4
1218

SEG LXIII
1802
25, 1877
306
1871
1851
876 app.cr.
418
423
413
414
483 app.cr.
420 app.cr.
555, 576
576
576, 1777
553, 565 app.cr.
510-517
628
590
555
1798
394

SEG XLVIII
1209
1276
1301
1330
1346
1363
1412 (1)
1425
1532
1558
1561
1717
1770 A
1817-1829
1892
1918
1919
1933
1936
1938
1977
1981
2052
2138
2196
2213

SEG XLIX
4
11
58
120
391
479
489
532
722
772
773
791
815-818
845

SEG LXIII
1818
771 (6)
771 (10)
864, 867 app.cr.
855
1777
1853
1155/1156
1103
1874
1276
1310 app.cr.
1772
1457 app.cr.
1536
1594
1538, 1594, 1626
1594
1594
1594
1644
1654
1816
1776
1874
1857

SEG LXIII
1870
18
116/117
4
270
1788
270
355
410
411
414
411
1857
467

SEG XLIX
847-850
852-853
855
911
1031 (3)
1051
1061
1075
1232
1247
1354
1357-1362
1366
1374
1404
1405
1407
1420
1453
1464 (3)
1505
1522
1529
1540
1684
1768
1785
1818
1829
1895
1912
1960
1988
1989 (2)
1990 (1)
1990 (3)
2004
2006-2029
2059
2071
2076
2077

SEG LXIII
467
467
410
492
1767
548, 553
1795
895 app.cr.
733
1765, 1853
763
775
799
802/803
818
820
818
841
918
1868
956
872, 1798
1309 app.cr.
990
1223 app.cr.
1092 app.cr.
1799
1227
1227
1281
1857
1400
1491
1496
1495
1862
1506
1817
1538
1810 (7)
1538
1538

SEG XLIX
2260-2312
2263
2274
2305
2348
2407
2495
2496
2510

SEG L
8
70
87
133
135
139
241
290
339
406
478
481
498
576
656
661
687 bis
762
766
779
829
876
885
889
904
909
1059 bis
1096
1097
1099
1159

SEG LXIII
1644
1641 (5)
1641 (4)
1641
1712
797
1579 app.cr.
168
981 app.cr.

SEG LXIII
52
116/117
51
71
71
71
195
221
234
275
330
1853
369
420 app.cr.
467
528
503, 1774
1844
879 app.cr.
698
157
731
731
733
733
1832
807
1810 (8)
1787
1787
920

SEG L
1218
1350
1355
1381
1466
1515
1620-1622
1697
1712

SEG LI
9
17
20
27
44
51
56
67
111
127
201
203
205
210
212
314
338
410
477
479
521
532
779
787
813 (4f)
822/823
907
957
971
979
1003

SEG LXIII
1107
1336 C app.cr.
1375
1450
1760
1591
1644
981 app.cr.
168

SEG LXIII
270
168
1883
36
56
56
1843
874
1798
1846
1816
166, 1883
167
22
22
1879
228
238, 1863
300
1852
1782
1871
414 bis
872
1792
820
410
567
553
592
1882

SEG LI
1054
1061/1062
1064/1065
1066
1074
1092
1105
1169
1375
1427
1470
1475
1486
1505
1506
1514
1551
1746-1748
1769
1824 bis
1829
1832
1832 A
1838/1839
1896
1915
1925
1931
1972
2021
2030
2043-2045
2098-2101
2103-2116
2120
2151
2152
2161
2170 bis
2277
2282

SEG LXIII
879 app.cr.
879 app.cr.
879 app.cr.
879 app.cr, 1810 (5)
1831
751
728
731
1468
1797
821
821
911
873
874
1868
877 app.cr.
1177
1787
1336 C app.cr.
1365
1365
1336 C app.cr.
1365
1423
1468
1473
1473
1782, 1879
798
1588 app.cr.
1594
1644
1644
1644
1510
1670
1644
407
981 app.cr.

SEG LI
2308
2313
2342

SEG LII
4
38
48
57
58
104
123
218
355
462
477
478
515
561
567
581
698
715
720
724
739
741
744
748
754
761
762
774
783
815
857
859
872
881
967
983
991

SEG LXIII
1812
918
407

SEG LXIII
56
37
1871
1877
47
1, 5, 25, 91
99
182
275
321
325, 1871
1871
369
393
1787
467
539
1798
763
553
576
559
1579 app.cr.
553
482
641, 1798, 1858
873
1782
1782
713, 721 (4)
1795
745
1844, 1851
1863
833
754 app.cr., 755
771 (8)

SEG LII
1050
1097
1131
1146/1147
1201-1218
1366
1438
1464 ter
1496
1516 (2)
1521
1527
1552
1594
1627
1666-1668
1675/1676
1677
1678
1735/1736
1740
1766
1801
1805
1818
1891
1895
1910
1952
1966
1991

SEG LIII
27
80
96
99
174
199
210
241
293

SEG LXIII
873
838
1846
1858
1113 app.cr.
1247
1365
262
1423
1468
1468
1468
1473
1883
1538
1536
1538
1538, 1591 app.cr.
1538
1633
1594
1644
1732 app.cr.
1636
1710
918
242
1879
1103 app.cr.
1092 app.cr.
173/174, 327, 369

SEG LXIII
166/167
765
979
85
125
1816
169/170
186
242/243

SEG LIII
356
375
408
410
643
712 bis (2)
775
785
788
828
842
843 bis
865
952 (1/2)
953/954
956/957
1039
1049
1150
1153
1165-1167
1191
1198
1207
1223
1224
1225
1296
1303
1305
1306
1312 B
1342
1354
1372
1373
1386
1418-1420
1428
1430
1466
1517

SEG LXIII
1863
271
270
1809
478
420 app.cr.
553
553
592
654, 1786
879 app.cr.
1798
1777
733
749
749
754 app.cr.
765
1810 (9)
822
833 bis
1806
869
1874
1774
893, 905
1787
945
1093 app.cr.
952
1787
872
990
984
1013
1818
1806
1155
1166
1166
1092 app.cr.
1215

SEG LIII
1693
1695
1698
1719
1747 bis
1758
1769
1770
1771
1774
1776
1785
1786
1836 (3)
1838
1871
1873
1877
1890
1930
1950
1960-1963
1968
1997
2007
2016
2021
2074
2110-2116
2168
2180
2191
2235 (1)
2242
2246
2258

SEG LIV
5
10
14

SEG LXII
1352 app.cr.
1336 B(I) app.cr.
1336 B app.cr.
1830, 1842
1423
1423
1447, 1451-1453
1451, 1454
1447, 1451/1452
1461 app.cr.
1451
1476
1475
1784
1538
1538
1538
1592
1594
1644
1638
1644
1644
1644
1644
1595
1644
1731 app.cr.
1644
911
67, 71/72
1083 A app.cr., 1831
1853
270
879 app.cr.
1457 app.cr.

SEG LXIII
67
1828
2, 182

SEG LIV
56
187
237
403
427
429
490
497B
508
509
575
578/579
596
654
694
724
747
753
855
857
864
955 (3)
971
983
984 (7)
1020
1059
1071
1074
1083
1107
1168
1170
1198
1200
1208 bis
1221
1307
1324
1330
1334
1335

SEG LXIII
40
10
145
208
238
275
326
324
1874
1840
403
403
414
456
550
649
1869
1350 app.cr.
733
733
731
771 (2)
1566 app.cr.
816
819
1774
858 app.cr.
1875
1875
1774
909
1841, 1853
912
971
1808
989
1017 app.cr.
1227
1227
1236 app.cr.
1237 app.cr.
1236

SEG LIV
1336
1375
1406
1435
1436
1453
1486/1487
1489
1557
1567
1568
1575
1625
1676
1730
1761
1769
1773/1774
1847
1877
1878
1879
1883
1916

SEG LV
17
18
24
27
28
29
39
57/58
124
136
209
252
260
409
468 bis
473

SEG LXIII
1236 app.cr
1772
1336 A app.cr.
1334 app.cr.
1340
1364 app.cr.
1137
1403
1423
1468, 1774
1468, 1784
1465
1797, 1810 (4)
1538
1638
1690
1749 app.cr.
1644
1463 app.cr., 1751
326
1843
1774
1883
972

SEG LXIII
75
67
23
138
9
113
99, 106
48
904
1776
71
30
125
239
262
1810 (16)

SEG LV
517/518
553
555
605
664
708
739
792
810 (9)
849 ter
862
863
898
924
935
955
957
970
980
1009
1018
1048
1052 (2)
1055
1085
1114
1115
1118
1122/1123
1185
1246
1247
1248
1251
1251 ter
1255
1264
1270
1272
1279
1284
1318

SEG LXIII
1870
1869
1851
393
1857
1745
488
1768
420 app.cr.
553
605, 635
557
642
1812, 1819
1810 (12)
1831
875
1761
767 app.cr.
757 app.cr.
1767
775
812 app.cr.
755
821
981 app.cr.
873
886
893
755
1805
1765
1853
1818
1857
961
1851
989
978
1846
1756
1013

SEG LV
1320
1329
1371
1386
1388
1401
1428
1452
1474
1482
1503
1515
1593 (5)
1643
1723
1738/1739
1748 (2)
1816
1829
1846
1855/1856
1882 (1)
1994
1998
2023
2036
2070
2097 bis
2122
2208

SEG LVI
25
42
70
81
172
198
217
229
232

SEG LXIII
1875
1774
1147 app.cr.
1881
1147 app.cr.
1104
262
1282, 1284, 1365, 1810 (3)
1276
1363 app.cr.
804, 1282
1396
1883
1511
1565
1538
1627
755
1638, 1644
1638
1703
1873 (8)
1860
67, 71
1774
1083 A app.cr.
182
40
765
1853

SEG LXIII
99
50, 109
50
765
91
109, 1843
145
158
41

SEG LVI
395
413
430
447
463
471
472
498
499
510
521
656
708 bis A
757
774
825
869
869 bis
874
909
925
932
934
979
1019
1026
1079
1090
1130
1177
1190
1220
1226
1227
1232
1233
1359
1369
1374
1397
1436
1489/1490

SEG LXIII
662 app.cr.
234
55, 246
270
258
270
1841
1782
325
336
723
1851
1773
464
465
488
566
1842
553
605
554
565 app.cr.
627, 1815
1845
707
724
1767
751
1850
824
850
918
945
1818
1860
982
1764, 1826
820
1810 (13)
1146
1026 app.cr.
1221

SEG LVI
1492
1493
1497
1503
1510
1733
1735
1764
1822/1823
1837
1844
1849
1875
1877
1903
1939
1959
1985
2028
2031
2063 (4)
2074
2097
2100
2115 (11)
2115 (12)
2126
2131
2141

SEG LXIII
1221
1223
1859
1227
1227
1336 A app.cr.
1352 app.cr.
1293 app.cr.
1423
1447
1633
1624
1830
1518, 1874
1594
1594
1644
1638
1810 (6)
1720 (6)
1752 app.cr.
1464
1830
326
1538
1624
757 app.cr., 1183 app.cr.
1859
1741 app.cr.

SEG LXIII
168
116/117
166
99
99
106
23
1782
168
68

SEG LVII
104
115
117
120
124
126
127/128
133
162
172
188
197
209
275
292
308
311
337
365
385
388
395
407
452
481
536
576
579
604 (1)
651
674
690
693
739/740
751
763
820
850
865
919
974
986

SEG LXIII
1860
1777
1843
99
100
42
105
108
155
160
246
170
177
806
210
262, 1782
225
247/248
286
1774
1843
326
1782
1879
362
406, 1851
424, 1819
414
466 bis
528, 1768
1798
570 app.cr.
550
557
1776
646
645 app.cr.
1842
761
771 (7)
771 (9)
817

SEG LVII
987
991
995
1003
1056-1058
1088-1091
1095
1109
1115
1126
1131
1133
1150
1213
1269
1290
1367
1432
1440
1483
1534 (4a-c)
1631
1637
1639
1664
1666
1667
1670
1671-1673
1722
1822
1838
1839 (15)
1844
1848
1946
1994
2010
2016
2026
2034
2087

SEG LX
8
8
8
8
9
8
1
1
17
9
1771, 1809, 18
1764, 1860, 187
1103/1104, 180
1226 app.c
872, 181
115
97
128
185
1731 app.c
82
128
130
136
1282/128
1283, 181
1321-1328
1365
1316 app.cr.
1633
1538
1538, 1571
1537
1594
1583
1638
1816
1871
1795
1727
1859
1773

SEG LVII
2118
2123
2151
2157
2175

SEG LVIII
1
9
26
29
30
32
48
98
117
120
124
126
127
128
129
134
136
138
140
143
149
150
188
197
248
300
334
340
344-353
355
387 393
397
408
428
583

SEG LXIII
1819
270
1859
1851
1870

SEG LXIII
16, 87
7
36
186, 190
192
1879
36
76
81
79
82
85
86
83
84
88
89
93
94
95
1810 (15)
97, 139
165
169
1787
242, 262
1847
270, 278
265
270, 278
1774
314
1807
336
1849

SEG LVIII
679
743
763
768
778 (1)
826
866
869
895
964
977
986
1028
1039
1085
1128
1163
1182
1207/1208
1211
1218
1219
1220
1300
1301
1304
1305
1339
1340
1373
1380
1381
1386
1422/1423
1465
1541
1583 b
1590
1636
1637
1639
1640

SEG LXIII
480
554
584
592
1815
1843
672-685
672-685
691 app.cr.
741
1818
1818
1787
755
795
816
856
850
861
867 app.cr.
1810 (2)
902
876 app.cr., 907
1853
1093 app.cr.
920
918
872
1798
1008
1093 app.cr.
1819
1759
1145 app.cr.
1167
1883
1281
1276
1316 app.cr.
1376
1842
1378 app.cr.

SEG LVIII
1704
1733
1743
1760
1769
1813
1820
1822
1823
1879
1882
1890
1897
1907
1943
1952

SEG LIX
6
15
27
37
61
64
100
142
185
193
292
298
306
340
358
360
373
376
387
403
415
440
443
463

SEG LXIII
1624
1797, 1810 (4)
1783
1564
1594
1668
1640
1681
1640
1774
1777
771 (5)
1221
1867
1798
879 app.cr., 1855

SEG LXIII
174
36, 41
18
9
30
71, 174
945
102
109
1816
189
191
188
270
238
242
254/255
1873 (2)
269
1875
299
325
325
358

SEG LIX
474
598
605
630
649
655
748 (1)
812
834
840
845
1057
1089
1096
1098
1099
1100
1118
1138
1180/1181
1205
1206
1322
1329
1331
1381
1388
1395
1406 B
1412
1416
1418
1440
1448
1451/1452
1454
1489
1515
1547
1565
1571
1661

SEG LXIII
344
394
254/255
262
411
423
1637
566
550
549
557
733
751
753
1761
755
755
763
765
820
880
902
940
1830
1765, 1860
993/994
995
1000
393
1767
1883
1026 app.cr.
1155
1165
1165
1165
1242, 1793
1245 app.cr.
1760
1811
1375
1471

SEG LIX
1663/1664
1667
1699
1747
1756-1761
1772
1873-1882
1937
1956
1957
1962
1971
1981
1986
1989
2013
2022
2043
2047
2075

SEG LX
1
20
24
32
38
45
47
62
65
66
71
101
106
110
116
135
136
137
165
166

SEG LXIII
1471
1446 app.cr.
1868
1784
1638
1636, 1669
1538
1795
945, 1375
1878
1810 (18/19), 1867
1784
1841
1769
981 app.cr.
1830
1868
109
1850
1805

SEG LXIII
109
326
36
101
41, 99/100, 105
1771
38, 44
35, 1761
135
38
37
1761
44
1788
54
71
70/71, 73
76
101
100

SEG LX
179-190
191
192-195
197
198/199
238
260/261
272
281
282
337
339
420
423
447
463
464
471
491
495
511
758-766
767
769
770-779
783
807
836
836-838
854
879
927
930
933
934
944
987
1026
1032/1033
1037
1052
1056

SEG LX
127, 1
2
17
227, 17
18
18
2
18
3
3
321, 176
180
22
177
785 app.c
52
520, 52
520, 52
52
530/53
566, 1768, 181
592, 609 app.cr
592
608
549
36, 71
700
1831
7
645 app.cr.
1883
772
795
1774
820
816

SEG LX
1059 (6)
1060
1068
1109
1110 (3)
1111
1115
1130
1144
1152
1154
1159
1192 (2)
1237
1245
1253
1254
1280
1281
1290
1299
1307
1325
1330 bis
1340
1366
1384/1385
1388
1423
1530
1534
1538
1569
1612
1631 (1)
1672
1700
1706
1720
1723
1782
1800

SEG LXIII
820
819
835
869
876
879 app.cr., 1875
878
910
913
927
918
1846
982
1858
955 app.cr.
1765, 1830
1842
905, 981
1794
991
918, 1226
1774
704
1879
1145 app.cr.
1155/1156
1177
1207
1017 app.cr., 1222
1810 (3)
1282, 1786
1283
1282/1283, 1305
1423
1652 app.cr.
1496
189
1560 app.cr.
1534, 1559
1538, 1571
1588 app.cr.
755, 1636/1637

SEG LX
1807
1821-1825
1839
1877
1914
1921
1923
1925
1927 (1)
1937
1940
1943
1946
1947
1949
1950 (3)
1951
1955
1978

1989
1994
1999
2012
2012 (4)
2013
2013 (3)
2029
2036
2087

SEG LXI
5
15
32
35
40
44
45
57
65
68

SEG LXIII
1459 app.cr.
1682 app.cr.
1718, 1720 (6)
1778
1786, 1830
1860
1788
404, 1788
1783
1774
1774
76
1806
1571
1759
1810 (14)
319
1013
1074 app.cr., 1142
app.cr.
1832
254/255
1787
254
1855
1853
1784
407, 1855
1850
1819

SEG LXIII
7, 71
18, 35
139, 174
26
135
1844
1853
35, 43
45
270

SEG LXI
69
119
127
136
141
162
164
167
176
179
181
194
247
259
269
272
273
286
313
346
347
455
485
497
500
511
555
565
629
631
635
636
643
679
702
712
722
734 (15)
754
765
780
817/818

SEG LXIII
46
25
104
1808
1844
110
161
166
169/170
175
177
135
319
243
246
1816
247
270
319
135
1844
395
418
411
445 bis
460 bis
539
493
583
1786, 1794
588
550
592
644
701
728
732
773
763
771
775
816

SEG LXI
823
826
841
844
846
854
864
865
871
901
903
918
943
946
947
982
997
1001
1013
1013 app.cr.
1014
1015
1020
1037
1066
1069
1071
1101
1102
1103
1137
1140
1141
1142
1152
1158
1197/1198
1229
1234
1236
1239
1241

SEG LXIII
820
819
832
857
843-850
864
1773
1365
878 app.cr.
1794
1868
1855, 407
981 app.cr.
879
980
1103, 1806
996
1003
1024
1149
1033
1063
1064
1774
1165
1165
1165
1177
1177, 1181 app.cr.
1177
1223
1869
1224
1787
1215
1242
1259
1315
1308/1309
1311
1329
1365

SEG LXI
1242
1248
1254 (2)
1257
1369
1423
1476
1488
1491
1512
1516
1542
1543
1553/1554
1555
1556-1558
1585
1586
1609
1615
1617
1628
1639
1643
1663
1672
1674
1688
1838
1844

SEG LXII
1
26/27
34
36
44
67
70
78
83
94

SEG LXIII
1336 app.cr.
1336 A app.cr.
1374
1017 app.cr.
1448
1534
1594
1604
1594
1665
1639
1784
1710
1718
1718, 1719 app.cr.
1718
1842
1764
270
319
1810
1074 app.cr.
1772
1713
1841, 1849
407
1506, 1788
799
1720 (1)
662 app.cr.

SEG LXII
107/108
109
169
188
190
218
219
243
261
264
269/270
272
384/385
415
416
418
495
503
504
525
540
650
672
723/724
726
761 (2/3)
763
764
764 (2, 5)
765 (1, ¾)
770
793
796
829
834
846
862
871
872
874
929
947

SEG L
1855,
55,
456
4
4
17
6
18
7
7
7
795, 7
8
8
8
8
817, 8
8
177
87
90
185
184
177
920, 18
176
182
1017 app.c

SEG XLVII
1829
1832
2028
2064
2086
2114
2136
2160/2161
2206
2208
2209
2210
2270
2277
2298
2303
2323

SEG XLVIII
25
96
492
541
571
716 bis
716 ter
753
780-786
800
887
975 bis (43-45)
993
994
995
999
1021
1024
1029
1030
1090
1208

SEG LXIII
1227
1227
1538
1594
1538
1641 (4)
1538
1644
245, 1785
1785
1738, 1785
1785
1785
761
1538
4
1218

SEG LXIII
1802
25, 1877
306
1871
1851
876 app.cr.
418
423
413
414
483 app.cr.
420 app.cr.
555, 576
576
576, 1777
553, 565 app.cr.
510-517
628
590
555
1798
394

SEG XLVIII
1209
1276
1301
1330
1346
1363
1412 (1)
1425
1532
1558
1561
1717
1770 A
1817-1829
1892
1918
1919
1933
1936
1938
1977
1981
2052
2138
2196
2213

SEG XLIX
4
11
58
120
391
479
489
532
722
772
773
791
815-818
845

SEG LXIII
1818
771 (6)
771 (10)
864, 867 app.cr.
855
1777
1853
1155/1156
1103
1874
1276
1310 app.cr.
1772
1457 app.cr.
1536
1594
1538, 1594, 1626
1594
1594
1594
1644
1654
1816
1776
1874
1857

SEG LXIII
1870
18
116/117
4
270
1788
270
355
410
411
414
411
1857
467

SEG XLIX
847-850
852-853
855
911
1031 (3)
1051
1061
1075
1232
1247
1354
1357-1362
1366
1374
1404
1405
1407
1420
1453
1464 (3)
1505
1522
1529
1540
1684
1768
1785
1818
1829
1895
1912
1960
1988
1989 (2)
1990 (1)
1990 (3)
2004
2006-2029
2059
2071
2076
2077

SEG LXIII
467
467
410
492
1767
548, 553
1795
895 app.cr.
733
1765, 1853
763
775
799
802/803
818
820
818
841
918
1868
956
872, 1798
1309 app.cr.
990
1223 app.cr.
1092 app.cr.
1799
1227
1227
1281
1857
1400
1491
1496
1495
1862
1506
1817
1538
1810 (7)
1538
1538

SEG XLIX
2260-2312
2263
2274
2305
2348
2407
2495
2496
2510

SEG L
8
70
87
133
135
139
241
290
339
406
478
481
498
576
656
661
687 bis
762
766
779
829
876
885
889
904
909
1059 bis
1096
1097
1099
1159

SEG LXIII
1644
1641 (5)
1641 (4)
1641
1712
797
1579 app.cr.
168
981 app.cr.

SEG LXIII
52
116/117
51
71
71
71
195
221
234
275
330
1853
369
420 app.cr.
467
528
503, 1774
1844
879 app.cr.
698
157
731
731
733
733
1832
807
1810 (8)
1787
1787
920

SEG L
1218
1350
1355
1381
1466
1515
1620-1622
1697
1712

SEG LI
9
17
20
27
44
51
56
67
111
127
201
203
205
210
212
314
338
410
477
479
521
532
779
787
813 (4f)
822/823
907
957
971
979
1003

SEG LXIII
1107
1336 C app.cr.
1375
1450
1760
1591
1644
981 app.cr.
168

SEG LXIII
270
168
1883
36
56
56
1843
874
1798
1846
1816
166, 1883
167
22
22
1879
228
238, 1863
300
1852
1782
1871
414 bis
872
1792
820
410
567
553
592
1882

SEG LI
1054
1061/1062
1064/1065
1066
1074
1092
1105
1169
1375
1427
1470
1475
1486
1505
1506
1514
1551
1746-1748
1769
1824 bis
1829
1832
1832 A
1838/1839
1896
1915
1925
1931
1972
2021
2030
2043-2045
2098-2101
2103-2116
2120
2151
2152
2161
2170 bis
2277
2282

SEG LXIII
879 app cr.
879 app.cr
879 app.cr.
879 app.cr, 1810 (5)
1831
751
728
731
1468
1797
821
821
911
873
874
1868
877 app.cr.
1177
1787
1336 C app.cr.
1365
1365
1336 C app.cr.
1365
1423
1468
1473
1473
1782, 1879
798
1588 app.cr.
1594
1644
1644
1644
1510
1670
1644
407
981 app.cr.
1879

SEG LI

2308
2313
2342

SEG LII

4
38
48
57
58
104
123
218
355
462
477
478
515
561
567
581
698
715
720
724
739
741
744
748
754
761
762
774
783
815
857
859
872
881
967
983
991

SEG LXIII

1812
918
407

SEG LXIII

56
37
1871
1877
47
1, 5, 25, 91
99
182
275
321
325, 1871
1871
369
393
1787
467
539
1798
763
553
576
559
1579 app.cr.
553
482
641, 1798, 1858
873
1782
1782
713, 721 (4)
1795
745
1844, 1851
1863
833
754 app.cr., 755
771 (8)

SEG LII

1050
1097
1131
1146/1147
1201-1218
1366
1438
1464 ter
1496
1516 (2)
1521
1527
1552
1594
1627
1666-1668
1675/1676
1677
1678
1735/1736
1740
1766
1801
1805
1818
1891
1895
1910
1952
1966
1991

SEG LIII

27
80
96
99
174
199
210
241
293

SEG LXIII

873
838
1846
1858
1113 app.cr.
1247
1365
262
1423
1468
1468
1468
1473
1883
1538
1536
1538
1538, 1591 app.cr.
1538
1633
1594
1644
1732 app.cr.
1636
1710
918
242
1879
1103 app.cr.
1092 app.cr.
173/174, 327, 369

SEG LXIII

166/167
765
979
85
125
1816
169/170
186
242/243

SEG LIII

356
375
408
410
643
712 bis (2)
775
785
788
828
842
843 bis
865
952 (1/2)
953/954
956/957
1039
1049
1150
1153
1165-1167
1191
1198
1207
1223
1224
1225
1296
1303
1305
1306
1312 B
1342
1354
1372
1373
1386
1418-1420
1428
1430
1466
1517

SEG LXIII

1863
271
270
1809
478
420 app.cr.
553
553
592
654, 1786
879 app.cr.
1798
1777
733
749
749
754 app.cr.
765
1810 (9)
822
833 bis
1806
869
1874
1774
893, 905
1787
945
1093 app.cr.
952
1787
872
990
984
1013
1818
1806
1155
1166
1166
1092 app.cr.
1215

SEG LIII

1693
1695
1698
1719
1747 bis
1758
1769
1770
1771
1774
1776
1785
1786
1836 (3)
1838
1871
1873
1877
1890
1930
1950
1960-1963
1968
1997
2007
2016
2021
2074
2110-2116
2168
2180
2191
2235 (1)
2242
2246
2258

SEG LIV

5
10
14

SEG LXII

1352 app.cr.
1336 B(I) app.cr.
1336 B app.cr.
1830, 1842
1423
1423
1447, 1451-1453
1451, 1454
1447, 1451/1452
1461 app.cr.
1451
1476
1475
1784
1538
1538
1538
1592
1594
1644
1638
1644
1644
1644
1644
1595
1644
1731 app.cr.
1644
911
67, 71/72
1083 A app.cr., 1831
1853
270
879 app.cr.
1457 app.cr.

SEG LXIII

67
1828
2, 182

SEG LIV

56
187
237
403
427
429
490
497B
508
509
575
578/579
596
654
694
724
747
753
855
857
864
955 (3)
971
983
984 (7)
1020
1059
1071
1074
1083
1107
1168
1170
1198
1200
1208 bis
1221
1307
1324
1330
1334
1335

SEG LXIII

40
10
145
208
238
275
326
324
1874
1840
403
403
414
456
550
649
1869
1350 app.cr.
733
733
731
771 (2)
1566 app.cr.
816
819
1774
858 app.cr.
1875
1875
1774
909
1841, 1853
912
971
1808
989
1017 app.cr.
1227
1227
1236 app.cr.
1237 app.cr.
1236

SEG LIV

1336
1375
1406
1435
1436
1453
1486/1487
1489
1557
1567
1568
1575
1625
1676
1730
1761
1769
1773/1774
1847
1877
1878
1879
1883
1916

SEG LV

17
18
24
27
28
29
39
57/58
124
136
209
252
260
409
468 bis
473

SEG LXIII

1236 app.cr.
1772
1336 A app.cr.
1334 app.cr.
1340
1364 app.cr.
1137
1403
1423
1468, 1774
1468, 1784
1465
1797, 1810 (4)
1538
1638
1690
1749 app.cr.
1644
1463 app.cr., 1751
326
1843
1774
1883
972

SEG LXIII

75
67
23
138
9
113
99, 106
48
904
1776
71
30
125
239
262
1810 (16)

SEG LV
517/518
553
555
605
664
708
739
792
810 (9)
849 ter
862
863
898
924
935
955
957
970
980
1009
1018
1048
1052 (2)
1055
1085
1114
1115
1118
1122/1123
1185
1246
1247
1248
1251
1251 ter
1255
1264
1270
1272
1279
1284
1318

SEG LXIII
1870
1869
1851
393
1857
1745
488
1768
420 app.cr.
553
605, 635
557
642
1812, 1819
1810 (12)
1831
875
1761
767 app.cr.
757 app.cr.
1767
775
812 app.cr.
755
821
981 app.cr.
873
886
893
755
1805
1765
1853
1818
1857
961
1851
989
978
1846
1756
1013

SEG LV
1320
1329
1371
1386
1388
1401
1428
1452
1474
1482
1503
1515
1593 (5)
1643
1723
1738/1739
1748 (2)
1816
1829
1846
1855/1856
1882 (1)
1994
1998
2023
2036
2070
2097 bis
2122
2208

SEG LVI
25
42
70
81
172
198
217
229
232

SEG LXIII
1875
1774
1147 app.cr.
1881
1147 app.cr.
1104
262
1282, 1284, 1365, 1810 (3)
1276
1363 app.cr.
804, 1282
1396
1883
1511
1565
1538
1627
755
1638, 1644
1638
1703
1873 (8)
1860
67, 71
1774
1083 A app.cr.
182
40
765
1853

SEG LXIII
99
50, 109
50
765
91
109, 1843
145
158
41

SEG LVI
395
413
430
447
463
471
472
498
499
510
521
656
708 bis A
757
774
825
869
869 bis
874
909
925
932
934
979
1019
1026
1079
1090
1130
1177
1190
1220
1226
1227
1232
1233
1359
1369
1374
1397
1436
1489/1490

SEG LXIII
662 app.cr.
234
55, 246
270
258
270
1841
1782
325
336
723
1851
1773
464
465
488
566
1842
553
605
554
565 app.cr.
627, 1815
1845
707
724
1767
751
1850
824
850
918
945
1818
1860
982
1764, 1826
820
1810 (13)
1146
1026 app.cr.
1221

SEG LVI
1492
1493
1497
1503
1510
1733
1735
1764
1822/1823
1837
1844
1849
1875
1877
1903
1939
1959
1985
2028
2031
2063 (4)
2074
2097
2100
2115 (11)
2115 (12)
2126
2131
2141

SEG LXIII
1221
1223
1859
1227
1227
1336 A app.cr.
1352 app.cr.
1293 app.cr.
1423
1447
1633
1624
1830
1518, 1874
1594
1594
1644
1638
1810 (6)
1720 (6)
1752 app.cr.
1464
1830
326
1538
1624
757 app.cr., 1183 app.cr.
1859
1741 app.cr.

SEG LVII
1
11
12
26
30
33
37
38
44
95

SEG LXIII
168
116/117
166
99
99
106
23
1782
168
68

SEG LVII
104
115
117
120
124
126
127/128
133
162
172
188
197
209
275
292
308
311
337
365
385
388
395
407
452
481
536
576
579
604 (1)
651
674
690
693
739/740
751
763
820
850
865
919
974
986

SEG LXIII
1860
1777
1843
99
100
42
105
108
155
160
246
170
177
806
210
262, 1782
225
247/248
286
1774
1843
326
1782
1879
362
406, 1851
424, 1819
414
466 bis
528, 1768
1798
570 app.cr.
550
557
1776
646
645 app.cr.
1842
761
771 (7)
771 (9)
817

SEG LVII
987
991
995
1003
1056-1058
1088-1091
1095
1109
1115
1126
1131
1133
1150
1213
1269
1290
1367
1432
1440
1483
1534 (4a-c)
1631
1637
1639
1664
1666
1667
1670
1671-1673
1722
1822
1838
1839 (15)
1844
1848
1946
1994
2010
2016
2026
2034
2087

SEG LXIII
816
820
801
833
907
873
1811
1103
1777
959
1771, 1809, 1819
1764, 1860, 1877
1103/1104, 1806
1226 app.cr.
872, 1818
1150
971
1283
1857
1731 app.cr.
821
1281
1305
1365
1282/1283
1283, 1811
1321-1328
1365
1316 app.cr.
1633
1538
1538, 1571
1537
1594
1583
1638
1816
1871
1795
1727
1859
1773

SEG LVII
2118
2123
2151
2157
2175

SEG LVIII
1
9
26
29
30
32
48
98
117
120
124
126
127
128
129
134
136
138
140
143
149
150
188
197
248
300
334
340
344-353
355
387-393
397
408
428
583

SEG LXIII
1819
270
1859
1851
1870

SEG LXIII
16, 87
7
36
186, 190
192
1879
36
76
81
79
82
85
86
83
84
88
89
93
94
95
1810 (15)
97, 139
165
169
1787
242, 262
1847
270, 278
265
270, 278
1774
314
1807
336
1849

SEG LVIII
679
743
763
768
778 (1)
826
866
869
895
964
977
986
1028
1039
1085
1128
1163
1182
1207/1208
1211
1218
1219
1220
1300
1301
1304
1305
1339
1340
1373
1380
1381
1386
1422/1423
1465
1541
1583 b
1590
1636
1637
1639
1640

SEG LXIII
480
554
584
592
1815
1843
672-685
672-685
691 app.cr.
741
1818
1818
1787
755
795
816
856
850
861
867 app.cr.
1810 (2)
902
876 app.cr., 907
1853
1093 app.cr.
920
918
872
1798
1008
1093 app.cr.
1819
1759
1145 app.cr.
1167
1883
1281
1276
1316 app.cr.
1376
1842
1378 app.cr.

SEG LVIII
1704
1733
1743
1760
1769
1813
1820
1822
1823
1879
1882
1890
1897
1907
1943
1952

SEG LIX
6
15
27
37
61
64
100
142
185
193
292
298
306
340
358
360
373
376
387
403
415
440
443
463

SEG LXIII
1624
1797, 1810 (4)
1783
1564
1594
1668
1640
1681
1640
1774
1777
771 (5)
1221
1867
1798
879 app.cr., 1855

SEG LXIII
174
36, 41
18
9
30
71, 174
945
102
109
1816
189
191
188
270
238
242
254/255
1873 (2)
269
1875
299
325
325
358

SEG LIX
474
598
605
630
649
655
748 (1)
812
834
840
845
1057
1089
1096
1098
1099
1100
1118
1138
1180/1181
1205
1206
1322
1329
1331
1381
1388
1395
1406 B
1412
1416
1418
1440
1448
1451/1452
1454
1489
1515
1547
1565
1571
1661

SEG LXIII
344
394
254/255
262
411
423
1637
566
550
549
557
733
751
753
1761
755
755
763
765
820
880
902
940
1830
1765, 1860
993/994
995
1000
393
1767
1883
1026 app.cr.
1155
1165
1165
1165
1242, 1793
1245 app.cr.
1760
1811
1375
1471

SEG LIX
1663/1664
1667
1699
1747
1756-1761
1772
1873-1882
1937
1956
1957
1962
1971
1981
1986
1989
2013
2022
2043
2047
2075

SEG LX
1
20
24
32
38
45
47
62
65
66
71
101
106
110
116
135
136
137
165
166

SEG LXIII
1471
1446 app.cr.
1868
1784
1638
1636, 1669
1538
1795
945, 1375
1878
1810 (18/19), 1867
1784
1841
1769
981 app.cr.
1830
1868
109
1850
1805

SEG LXIII
109
326
36
101
41, 99/100, 105
1771
38, 44
35, 1761
135
38
37
1761
44
1788
54
71
70/71, 73
76
101
100

SEG LX
179-190
191
192 195
197
198/199
238
260/261
272
281
282
337
339
420
423
447
463
464
471
491
495
511
758-766
767
769
770-779
783
807
836
836-838
854
879
927
930
933
934
944
987
1026
1032/1033
1037
1052
1056

SEG LXIII
127
127, 1816
127
128
135
3
209
3
1782
227, 1773
1842
1863
270
1879
314
319
321, 1761
1807
227
1777
785 app.cr.
520
520, 523
520, 522
520
530/531
566, 1768, 1819
592, 609 app.cr.
592
608
549
36, 71
700
1831
7
645 app.cr.
1883
772
795
1774
820
816

SEG LX
1059 (6)
1060
1068
1109
1110 (3)
1111
1115
1130
1144
1152
1154
1159
1192 (2)
1237
1245
1253
1254
1280
1281
1290
1299
1307
1325
1330 bis
1340
1366
1384/1385
1388
1423
1530
1534
1538
1569
1612
1631 (1)
1672
1700
1706
1720
1723
1782
1800

SEG LXIII
820
819
835
869
876
879 app.cr., 1875
878
910
913
927
918
1846
982
1858
955 app.cr.
1765, 1830
1842
905, 981
1794
991
918, 1226
1774
704
1879
1145 app.cr.
1155/1156
1177
1207
1017 app.cr., 1222
1810 (3)
1282, 1786
1283
1282/1283, 1305
1423
1652 app.cr.
1496
189
1560 app.cr.
1534, 1559
1538, 1571
1588 app.cr.
755, 1636/1637

SEG LX
1807
1821-1825
1839
1877
1914
1921
1923
1925
1927 (1)
1937
1940
1943
1946
1947
1949
1950 (3)
1951
1955
1978
1989
1994
1999
2012
2012 (4)
2013
2013 (3)
2029
2036
2087

SEG LXI
5
15
32
35
40
44
45
57
65
68

SEG LXIII
1459 app.cr.
1682 app.cr.
1718, 1720 (6)
1778
1786, 1830
1860
1788
404, 1788
1783
1774
1774
76
1806
1571
1759
1810 (14)
319
1013
1074 app.cr., 1142 app.cr.
1832
254/255
1787
254
1855
1853
1784
407, 1855
1850
1819

SEG LXIII
7, 71
18, 35
139, 174
26
135
1844
1853
35, 43
45
270

SEG LXI
69
119
127
136
141
162
164
167
176
179
181
194
247
259
269
272
273
286
313
346
347
455
485
497
500
511
555
565
629
631
635
636
643
679
702
712
722
734 (15)
754
765
780
817/818

SEG LXIII
46
25
104
1808
1844
110
161
166
169/170
175
177
135
319
243
246
1816
247
270
319
135
1844
395
418
411
445 bis
460 bis
539
493
583
1786, 1794
588
550
592
644
701
728
732
773
763
771
775
816

SEG LXI
823
826
841
844
846
854
864
865
871
901
903
918
943
946
947
982
997
1001
1013
1013 app.cr.
1014
1015
1020
1037
1066
1069
1071
1101
1102
1103
1137
1140
1141
1142
1152
1158
1197/1198
1229
1234
1236
1239
1241

SEG LXIII
820
819
832
857
843-850
864
1773
1365
878 app.cr.
1794
1868
1855, 407
981 app.cr.
879
980
1103, 1806
996
1003
1024
1149
1033
1063
1064
1774
1165
1165
1165
1177
1177, 1181 app.cr.
1177
1223
1869
1224
1787
1215
1242
1259
1315
1308/1309
1311
1329
1365

SEG LXI
1242
1248
1254 (2)
1257
1369
1423
1476
1488
1491
1512
1516
1542
1543
1553/1554
1555
1556-1558
1585
1586
1609
1615
1617
1628
1639
1643
1663
1672
1674
1688
1838
1844

SEG LXII
1
26/27
34
36
44
67
70
78
83
94

SEG LXIII
1336 app.cr.
1336 A app.cr.
1374
1017 app.cr.
1448
1534
1594
1604
1594
1665
1639
1784
1710
1718
1718, 1719 app.cr.
1718
1842
1764
270
319
1810
1074 app.cr.
1772
1713
1841, 1849
407
1506, 1788
799
1720 (1)
662 app.cr.

SEG LXII
107/108
109
169
188
190
218
219
243
261
264
269/270
272
384/385
415
416
418
495
503
504
525
540
650
672
723/724
726
761 (2/3)
763
764
764 (2, 5)
765 (1, ¾)
770
793
796
829
834
846
862
871
872
874
929
947

SEG LXIII
1855
1855, 1883
230
55, 246
253
287
286
315
322
322
322
322
402
424
426
456 bis
490
492
1743
605
1842
752
758
775
795, 799
816
816
820
819
820
817, 822
833
1774
879
907
1859
1846
1777
920, 1811
1769
1826
1017 app.cr.

SEG LXII
949
999
1045
1048
1068
1077
1080
1090
1092
1102
1147
1199
1225
1227
1286

1336/1337
1368
1370
1471
1474
1476
1501
1529
1532-1539
1540

1541
1542

1543-1545
1546

1549-1555
1556

1559-1563
1577
1608
1609/1610
1649

SEG LXIII
1759
1139 app.cr.
1158
1164
1156
1171
1172
1176
1175
1246, 1876
1217
1232
1239
1227
889 app.cr., 1314
app.cr., 1316
app.cr., 1376
1267
1325 app.cr.
1284
1283, 1811
1321-1328
1329
1283
1454
1457 app.cr.
1457 app.cr., 1458
app.cr.
1457 app.cr.
1457 app.cr., 1458
app.cr.
1457 app.cr.
1457 app.cr., 1458
app.cr
1457 app.cr.
1457 app.cr., 1458
app.cr.
1457 app.cr.
1473
1508
1511
1546

SEG LXII
1671 (20)
1688/1689
1722
1723
1731
1735
1780
1833
1838
1847
1849
1852
1854
1872
1884
1891
1893
1898
1917
1921
1922
1926
1930
1935
1945
1947
1955
1958
1959
2012 (2)

CIG
803
1947
2220/2221
2740
2756
3073
3085
3086
3098
3101

SEG LXIII
1566 app.cr.
1566 app.cr.
1618
1592
1661 app.cr.
1669
1716
35, 1869/1870
243
1805
135
1766
1762
1783
173
706
189
1814
1883
1862
1855
1837
1786
820
135
1862
1129, 1876
822
1880/1881
1855

SEG LXIII
765
1874
872
850
850
986
872, 986
986
986
986

CIG
3112
3657
3667
3794
3997
3999
4002
4005/4006
4008
4114
4342 d
4440
4962
8952
9155B

Agora I
4399

Agora XV
49
492

Agora XVI
55
73
107
239
316

Agora XVIII
C28
C29

Agora XIX
L4a/b
L14
P26
P32
P52

SEG LXIII
986
1870
1099
1132
1387
1387
1387
1387
1387
1163
1277
1783
833 bis
1713
1391

SEG LXIII
111

SEG LXIII
10
765

SEG LXIII
75
78
80
93
21

SEG LXIII
154
175

SEG LXIII
1808
141/142
103, 128/129
130
132

Agora XXXI
80

I.Eleusis
19
28
52
85
177
182
211
275
297
300
334-336
354
361
447-450
453
481
483/484
486
491
502
503
506/507
509/510

Petrakos, Δήμος Ραμνοῦντος
7
133
167
243-248
259
270-272
274-282

Clairmont, CAT
1.272
2.868
3.349a

SEG LXIII
139

SEG LXIII
1844
1853
30
103
30, 135
106
1771
26
30
26, 104, 1846
30
30
30
29
29
33
24, 33
24, 33
33
24
24, 33
29
29

SEG LXIII
106
1870
1798
8
8
8
8

SEG LXIII
193
195
185

Corinth 8.1
92

Corinth 8.2
23

Corinth 8.3
118
128/129
262
473
516/517

IPArk
2
15
16
17
24

IvO
7
9
10
12
13
22
24
147/148
221
249
293
325
369-371
464
473/474
481
717

NIO
passim

SEG LXIII
230

SEG LXIII
1754

SEG LXIII
230
230
222
230
230

SEG LXIII
1761
1819, 1843
1809
319
424, 1809

SEG LXIII
1871
323
323, 326
318
1871
323
323
1788
1782
408 app.cr.
1788
1869
1782
327, 369
1857
1807
785 app.cr.

SEG LXIII
322

Achaïe
190

I.Oropos
290
294
296-299
307
308
324
359
366
424/425
463
523
528
762
765

I.Thesp.
35
42
72-80
174
235-252
282
286
373
376/377
388
410-413
425
427
437
444
446
452

CID I
4-8
9
13

SEG LXIII
328

SEG LXIII
660, 1844
660
10
1869
527
1844
1874
1869
1869
1874
751
751
1879
1879

SEG LXIII
356
334
356
356, 358
359
364
345
356
356
1869
356
356
356
356
362
362
362

SEG LXIII
1871
1819
1871

CID II	*SEG* LXIII
68	1879
CID IV	*SEG* LXIII
99	1853
108	422
114	400 app.cr.
158	369
CID V	*SEG* LXIII
124	372
F.Delphes I	*SEG* LXIII
511	1871
F.Delphes II	*SEG* LXIII
2	1871
10	1871
21	1871
59	1871
F.Delphes III.1	*SEG* LXIII
177	1767
352	1868
511	10
F.Delphes III.2	*SEG* LXIII
25	23
47/48	367
F.Delphes III.3	*SEG* LXIII
146	1756
F.Delphes III.4	*SEG* LXIII
38-42	372
153	1853
176	1869
294	1788
372	1133
F.Delphes III.4	*SEG* LXIII
474	369
F.Delphes III.6	*SEG* LXIII
15	1759
20	1759
43	1759
133	1759
Gonnoi II	*SEG* LXIII
109	1871
281	397
481	394
I.Thessaly	*SEG* LXIII
1030	399
I.Bouthroto s	*SEG* LXIII
104	414
I.Épidamne	*SEG* LXIII
151/152	409 app.cr.
341	1823
553	1823
I.Beroia	*SEG* LXIII
1	412, 422
2	422
3	394, 422
4	422
16/17	422
23	423
29	422
31/32	394
41	414
45	422
60	422
68	1857
102 A	1857
134	1823
I.Beroia	*SEG* LXIII
312	984
388	1876
391	422/423
438	1259
441	1259
EKM II	*SEG* LXIII
7-11	413
190	430
201	427
233	429
239	432
253	431
254	435
256	428
283	444
285	439
286	443
287	445
295	441
297	440
303	438
329	441
330	437
337	441
347	442
349	443 app.cr.
360	436
371	433
373	434
401-405	459
EAM	*SEG* LXIII
15	411
18	411
29	467
37	414
60	411
72	411
87	414
89	417 bis
94	417 bis app.cr.

EAM	*SEG* LXIII
129/130	414
145	414
149	414
157	411
181	414
186	414
I. Leukopetra	*SEG* LXIII
12	414
106	414
Philippi II²	*SEG* LXIII
133	1874
327	1774
I.Thrac.Aeg	*SEG* LXIII
E16	467
E84	468, 707
E185	707
E205	1849
E395	468
IGBulg I²	*SEG* LXIII
13	553
14	506
15 bis	506
16	506
39	553
41	553
44/45	506
47	506
47 bis	506
48-51	506
51 bis/ter	506
63 bis	508
68	506
150	506
171	524
228 bis	553
229	553
261	1840
IGBulg I²	*SEG* LXIII
307	518
312	505
317	508
320	503, 1774
340 bis	471
378	474
388 bis	518, 528, 1768
389	505
396	472
399	553
467	471
475	471
IGBulg II	*SEG* LXIII
598	533
600	1876
601	468
678	533
681	533
688	1876
701	533
728	472
743	474
768	533
771	509
IGBulg III	*SEG* LXIII
992-994	1876
997	1876
1005	471
1007	1876
1011/1012	471
1095	471
1115	468
1328	471
1535	471
1552	479
1553/1554	472, 479
1554-1580	479
1581	508
1588	472
1741 bis	471
IGBulg III	*SEG* LXIII
2346	471
IGBulg IV	*SEG* LXIII
2113	474
2300	474
2316	474
2338	468
2346	471
IGBulg V	*SEG* LXIII
12	518
5003	505
5011	518, 553
5097	503
5234	1876
5269	509
5281	509
5319	509
5328	509
5352	1876
5441	1876
5444	1876
5557 ter	492, 505
5599	479
5779	1874
5863	471
5928	468
IL.Bulg	*SEG* LXIII
8b	535 app.cr.
184	468
357/358	468
371	533
377/378	533
381	533
386	468
390	468
405/406	533
413	533
429	468
431	533
433	533

ILBulg	*SEG* LXIII
438	533

I.Byzantion	*SEG* LXIII
½	1767
3	553, 1767
30	1767
43	1767
248	1767
315 c	1767
318-320	1767
378	1767

I.Perinthos	*SEG* LXIII
133	491

I.Histriae	*SEG* LXIII
5	1133
8	518
15	518, 553, 1768
18	518
20	504
28	504
32	504
34	528, 1768
48	504
54	518
64	504, 518, 528, 1768
65	553
66-68	527
79	472
86	472
113	504
137	1798
173	504
178/179	504
314	504

I.Kallatis	*SEG* LXIII
7	503, 531 app.cr.
9	531 app.cr.,
10	531 app cr., 553
12	531 app.cr., 553
13	553
18	531 app.cr.
30	509, 531 app.cr., 1767
31	531 app.cr.
35	1798
51-55	1767
57/58	531 app.cr.
72	505
111	504
166	553

I.Tomis	*SEG* LXIII
2	504
5	553
36	541
83	505
116	505, 509
128	541
129	1876
168	1876
204/205	1876
230	1876
238	1876
246	1876
255/256	1876
259	1876
276	1876
279	553
281	1876
290	1876
313	553
316	1876
321	1876
328	1876
359	1876
363	1876

I.Apulum	*SEG* LXIII
706	1156

IGLNovae	*SEG* LXIII
178	535 app.cr.

IOSPE I²	*SEG* LXIII
3	553
4	527
20	550
21	553
24	553
26/27	553
30	553
32	553, 1768, 1786, 1794
34	553, 581
39	553
40	549, 553
41	553
44	581
51	553
71	560 app.cr.
79	549, 553
96	553
140	588
174	553, 1876
201	584
202-204	553
207	553
216	589 app.cr.
226	581
233	553
240	553
307	587
325	553
332	553
344	553, 1842
345	553
351	553
352	567
357/358	553
359	553, 360 app.cr., 1823
361	568
362	549, 553, 568

IOSPE I²	*SEG* LXIII
363	568
364	553
401	553, 566, 1768, 1819
423	568
445/446	553
450	555
482	569
528	553
542/543	553
544/545	553, 564
546	553
670-672	553
687	581
688	553
691	549

IOSPE II	*SEG* LXIII
19	558
28	558
343	558
347	558
369	1823
438	636
439	637
469	558

IOSPE IV	*SEG* LXIII
110	569
418	558
433	574
446	634

IOSPE V²	*SEG* LXIII
4-6	555
80	555
164	555
251	555
260	555
285	555
298	555

CIRB	*SEG* LXIII
2	553
17	553
35	558
36	588, 1823
38	1815
67	555
75	558
79A	557
80-85	557
86	557, 612
87-96	557
97	557, 610
100	557, 611
101	557, 612
102	557, 613
103-108	557
124	553
129-131	553
134	553
194	553
208	553
237	553
243	553
246	553
249/250	553
252	553
435	604 app.cr.
450	608
495	553
530	553
575	609
610	553
703a	553
705	553
709	553
732/733	553
905	604 app.cr.
923	553
925	553
971/972	558
978/979	1815
987/988	557

CIRB	*SEG* LXIII
1016	557
1046	1815
1055	575
1111	558/559
1129	572
1134	557, 573
1144	1823
1193	553
1198	1823
1230	574
1234	558
1237	637
1239	637
1242	637
1254	634, 635 app.cr.
1260	636
1260 a	637
1262	635 app.cr.
1266	1823
1278	635 app.cr.
1280	635 app.cr.
1281	557
1283	557
1285/1286	557

IGDOP	*SEG* LXIII
2	587
11	586
15	550
18-20	553
23	550
28	592
56/57	592
61-64	592
66a-b	592
67/68	592
71b	592
78/79	592
81	592
83b	592
85	592
87	592

IGDOP	*SEG* LXIII
94a-c	592
95-99	592
I.Olbia	*SEG* LXIII
6/7	553
9	553
26	553
28/29	553
51	553
58	587
71	586
94	884 app.cr.
99	553
101	553
123	553
I.Délos	*SEG* LXIII
3	1788
9	1788
50	1871
290	1802
298 A	1838
314	1835
320 B	1331 app.cr.
366 A	1835
399	367
442 A	367
442 B	1468
443 Bb	1468
1086	1869
1173/1174	1869
1263	1849
1417	1874
1432	1468
1439	1613
1442	1874
1442 A	1613, 1758
1442 B	1613
1443 A	1613
1444 Aa	1613
1449	1613
1450 A	1468

I.Délos	*SEG* LXIII
1451 A	1613
1452 B	1613
1519/1520	1776
1543	641
1547	23
1770	1874
1778	1776
1782	1776
1855-1858	640
1898	1844
1957	1869
1962	1869
1987	1869
2087	1874
2095	1869
2314	1758
2320/2321	1758
2377	1538
2535	1871
2611/2612	1798
2614-2625	1798
2627/2628	1798
I.Rhod.Per.	*SEG* LXIII
401	885
451/452	885
552/553	1869
Suppl.Epigr. Rh.	*SEG* LXIII
14	647
Bresson, Recueil Perée	*SEG* LXIII
37/38	885
44	885
I.Lindos	*SEG* LXIII
2	644, 978, 1842
103	895 app.cr.
109	1869

I.Lindos	*SEG* LXIII
183	1843
292	645 app.cr.
702	645 app.cr.
PH	*SEG* LXIII
418	1869
Iscr.Cos	*SEG* LXIII
ED 178	1844
EF 805	751
Tit.Cal.	*SEG* LXIII
64	645 app.cr.
130 B	1869
141	664
Test. XII	1812, 1819
Tit.Cam.	*SEG* LXIII
52	660
71	647 app.cr.
110	1790
I.Samothrace	*SEG* LXIII
112-116	703
Appendix IV	
I.Cret. I	*SEG* LXIII
IV.9	732
IV.76	972
V.52	1756
VIII.9	972
IX.1	566
XVI.17	747
XVII.7	1842
XVIII.8	746
XVIII.15	297
XIX.2	1853
XXII.65	733
XXII.65 bis	733
XXV.4	394

I.Cret. II	*SEG* LXIII
III.33	1823
III.44	1787
XII.11	1871
XIII.1A	1871
XXIII.3	1756
I.Cret. III	*SEG* LXIII
III.4	1832
III.9	746 app.cr.
IV.6	746 app.cr.
IV.8-9	391 app.cr.
VI.7	734
I.Cret. IV	*SEG* LXIII
1-14	742
15	742, 1795
16-19	742
20/21	742, 1795
22-41	735
36-45	1819
48	1819
58	743
64	734
72	742, 744, 1795, 1819
73 A	1761
75	1819
78	742/743
79/80	734
81	744, 1819
90/91	742
163	1818
164	742, 1818
172	734
173	742
180	742
183-187	742
208/209	742
235	394
259	1774
282	1754

IGDS	*SEG* LXIII
36	1767
78	755
126	754 app.cr.
161	872
185	754 app.cr., 755
196	755, 1761
204/205	754 app.cr.
208	754 app.cr., 755
209	754 app.cr.
IGDS II	*SEG* LXIII
23	1767
76 B	754 app.cr.
IGDGG I	*SEG* LXIII
40	755
70	765
72-74	765
Arena I²	*SEG* LXIII
25 bis	1767
40-51	763
53	755
69	1767
Arena V	*SEG* LXIII
2	771 (10)
28a	771 (3)
28b	771 (4)
45-57	775
I.Lipara	*SEG* LXIII
12	767 app.cr.
I.Locri	*SEG* LXIII
passim	775, 785
14	789 app.cr.
44	785 (1)
47-58	785 (2-13)
59/60	785 app.cr.
64/65	785 (14/15)
75/76	776 app.cr.

I.Locri	*SEG* LXIII
77	776
81	777
82	787
83	777 app.cr., 778
84-86	786
87	788
89	776 app.cr.
96	789
98	791
99	792
101-105	785 (16-20)
106	780
107	779, 790
109	779
110	779 app.cr.
111	781
112	782
113	783
115	784
I.Napoli	*SEG* LXIII
43/44	796
50	795
51	662 app.cr.
I.Porto	*SEG* LXIII
2-3	798
5	798
10	798
20	798
43/44	796
I.Reggio Calabria	*SEG* LXIII
1	755
IGUR	*SEG* LXIII
1	1810 (1)
2	754 app.cr., 755
3	755
5	802, 804, 1283
9	802/803

IGUR	*SEG* LXIII
10	803
14-17	802
26	919
160	807, 1841
608	971
610	833
794	751
829	833
836	1787
837	1142 app.cr.
922	833
1146	1787
1148	1787
1163	1787
1245	1787
1280	1787
1310	1787
1344	1787
1350	1787
1358	1787
1382	1787
1398	1787
1593-1603	801
1613/1614	246
1616	246
1631	246
1702	1787
2585	751

IGF	*SEG* LXIII
1	1792
4/5	816
8	816
10	816
12	816
15	816
17	816
21	816
49	816
56/57	816
63	816
68 (3)	816

IGF	*SEG* LXIII
73	816
75	816
85	816
87	816
89-92	816
102	816
104-106	816
119-121	816
123	816
125-127	816
133	816
135	817
141	1474
178	816

TAM I	*SEG* LXIII
11	1378 app.cr.
44 c	1285, 1382 app.cr.

TAM II	*SEG* LXIII
40	1281
63	1759
93	1857
133	1314, 1868
141	1315 app.cr.
144	1315 app.cr.
148	1795
151-153	1315 app.cr.
155/156	1315 app.cr.
168	1304, 1821
174	1842
176	1384
188	1359 A app.cr., 1859
189	1359 A app.cr., 1377, 1857
189/190	1359 A app.cr., 1377
203	1784
206	1326 app.cr.
247	1338 app.cr.
278	1363 app.cr

TAM II	*SEG* LXIII
301	1384
370	882 app.cr.
408	1339 app.cr.
412	1371 app.cr.
419	1339 app.cr.
425	1315 app.cr.
426	1868
459	1364 app.cr., 1366
460/461	1364 app.cr.
495	1277, 1315 app.cr.
550	660, 1379 app.cr.
551	660
560	1371 app.cr.
569	1868
572	1362 app.cr., 1363 app.cr.
589	645 app.cr.
604	1378 app.cr.
615	1379 app.cr.
638	1380 app.cr.
654	1321 app.cr.
736-750	1321-1328
739	1323
741	1325 app.cr., 1326
742	1326 app.cr., 1327
744	1324 app.cr.
759	1287, 1288 app.cr.
765	1293 app.cr.
766	1289, 1857
767	1292
778	1291
779	1294
794	1299 app.cr., 1359 A app.cr., 1365
831	1324 app.cr.
832	1346 app.cr.
905	1315 app.cr., 1375
1028	1759
1187	1373
1202	1370
1204	1857

TAM III	*SEG* LXIII
p. 188	1271 app.cr.
16	1271 app.cr.
85	1857
185	1271 app.cr.
199 I III	1271 app.cr.
212	1271 app.cr.
220	1881
295	1271 app.cr.
589	1271 app.cr.
605	1271 app.cr.
851	1271 app.cr.
872 A	1010 app.cr., 1309 app.cr.

TAM IV.1	*SEG* LXIII
3	1810 (14)
25	1028 app.cr.
32	1050 app.cr.
34	1028 app.cr.
35	1857
90/91	1145 app.cr.
175	1147 app.cr.
258	1128
304	1128

TAM V.1	*SEG* LXIII
185	1859
361	1178 app.cr.
419	1755
434	1123 app.cr.
460	1859
611	1755
682	882 app.cr.
690	1104
775	1214
1418	1755

TAM V.2	*SEG* LXIII
858	1810 (13)
972	1857
995	1846
1098	1774

TAM V.2	*SEG* LXIII
1108	1787
1187	1103
1250	1085 app.cr.
1316	1121 app.cr.
1322	1017 app.cr.
1415	1017 app.cr.

TAM V.3	*SEG* LXIII
1417	999, 1755
1418	998, 1755
1768	1092 app.cr.

MAMA I	*SEG* LXIII
232	1795

MAMA III	*SEG* LXIII
73	1393
668	1460 app.cr.

MAMA IV	*SEG* LXIII
159	1260
293	1402 app.cr.
341	1876
343	1876
359	1217
362	1787

MAMA V	*SEG* LXIII
126	1225 app.cr.
296	1181 app.cr.

MAMA VI	*SEG* LXIII
107	1857
114	1773
174/175	982
262	1869
353	1214

MAMA VIII	*SEG* LXIII
147	1823
253	1823
416	850

MAMA VIII	*SEG* LXIII
431	852
477	1805
492 b	1857
498	655

MAMA IX	*SEG* LXIII
109	1881

MAMA X	*SEG* LXIII
104	1214
191	1214
219	1214
220	414
253	1181 app.cr.
272	1214
353	1829
356	1829
App. I no. 1 (p. 181)	1829

MAMA XI	*SEG* LXIII
99	1222
145	1217
284	905

IGR I	*SEG* LXIII
118	1810 (1)
421	799
467	771 (8)
656	1767
744	472
817	1777
912	574
916	636
922	634
1109	1538
1154	407, 1855
1263	1668
1320	1785
1331	1784
1358	1402 app cr.

IGR III	*SEG* LXIII
21	1762
134	1868
173	1402 app.cr.
249	1868
288	1780
290	1397 app.cr.
299	1248
342	1268
364	1247
366	1247
377	1857
409	1772
422	1261, 1377
444-446	1857
458	1857
464	1857
470	1868
475	1857
500	1857
540	1857
554	1868
558	1868
640	1293 app.cr.
642	1289, 1857
703	1868
704 II A	1328 app.cr.
705	1293 app.cr.
724	1868
725	1316
801/802	1857
833	1857
867/868	1395
929	1423
932-934	1423
937	1423
939-944	1423
947	1423
950/951	1423
971	1423
973	1423
976/977	1423
982	1423

IGR III	*SEG* LXIII
984-986	1423
988/989	1423
994/995	1423
997	1423
1056	1782, 1879
1109	1538
1147	1781
1187	1781
1274/1275	1631
1481	1857
1497	1857
1507	1857

IGR IV	*SEG* LXIII
11	1782
159	1774
179	1832
275	1868
276	971
292	1774
293	1874
352	1879
373-375	1868
378	1868
380-390	1868
453	971
460	1857
464	1857
550	1868
555	1857
615	1218
642	1221
644-647	1868
694	1217
696	1242, 1793
737	1876
744	1876
746	1876
984	1857
1242	1857
1497	1881
1498	1853

IGR IV	*SEG* LXIII
1567	986
1682	1869
1686	1868
1703	872

I.Adramyttion	*SEG* LXIII
18	1006 bis

I.Amyzon	*SEG* LXIII
9	1806
168-171	1351 app.cr.

I.Anazarbos	*SEG* LXIII
70	1391
72	1391
235	1374

I.Ancyra	*SEG* LXIII
1	1175
2	1174, 1176
8/9	1174, 1176
39	1176
72-79	1174
81	1176
166	1206 app.cr.

Aphrodisias and Rome	*SEG* LXIII
2-3	844 app.cr.
5	1829
15	527
17	527
28-32	1774

ALA	*SEG* LXIII
154	859

I.Aphr.	*SEG* LXIII
1.7/8	847 app.cr.
1.168	858 app.cr.
2.2	856
2.17	1870

I.Aphr.	*SEG* LXIII
2.506	841, 1821
2.523	841, 855 app.cr.
5.212	971
8.2-3	844 app.cr.
9.1	841
9.2/9.3	850
9.5	850
9.8-9.12	850
9.13-9.16	853
9.17/18	850
9.20-9.24	850
9.25	848
9.26-9.40	852
9.41/42	853
9.112	849
10.2	858 app.cr.
10.26	980
11.412	1810 (9)
11.508	841
12.7	850
12.11	850
12.409	841
12.609	1857
12.902	852
12.931-932	858 app.cr.
12.1015	1774
13.125	1787

I.Arykanda	*SEG* LXIII
42	1857
147	1299 app.cr., 1359 A app.cr., 1365

I.Assos	*SEG* LXIII
27	1774

I.Bubon	*SEG* LXIII
13	1857

I.Burdur Museum	*SEG* LXIII
108	1859

I.Burdur Museum	*SEG* LXIII
326	1103

I.Didyma	*SEG* LXIII
p. 360	1331 app cr.
31/32	950
40	1879
48/49	1647/1648
82/83	950
106 A	974 app.cr.
151	1868
176	916
179	649
202-216	1859
217	1855, 1859
218-239	1859
248	1794
259	1774
277	1855
296	1794
353	950
381	950
391 A1/B1	1794
404	1794
416	1794
423	1470 app.cr.
493	1875
494	974 app.cr.
496	1853
501	1851
504	1851, 1853

I.Ephesos	*SEG* LXIII
2	1871
6	1828
10	1846
15	1810 (17)
20	919, 1777
22	1846
23	919
24	1841, 1853
27	1846

I.Ephesos	*SEG* LXIII
199	927
202	1828
219	1810 (11)
235	918
274	919
404	918
424	918
429	918
459	918
542	919
558	919
614	1868
615 A	924
618	660
620	1868
678	919
695 b	1868
701	1868
738	1868
743	944 app.cr.
751-753	297
802	919, 1781
845	944 app.cr.
853	1363 app.cr.
891	1871
946	919
999 A	482
1124	795
1373	1387 app.cr.
1377	1812
1453	1771
1487/1488	919
1489/1489A	1243
1490	1243
1491	1769
1522	918
1538	1868
1617	919
1678 A	949 app.cr.
2010	1871
2033/2034	918
2037	918

I.Ephesos	*SEG* LXIII
2061	919
2072	662 app.cr.
2104	1787
2121	1759, 1774
2223	751
2492	667 app.cr.
3003	918
3004	1874
3008	918
3027	1868
3029	1868
3033/3034	1868
3053	1781
3059	1762
3066	919
3071	919
3088	1846
3092	918
3111	977
3232/3233	923 app.cr.
3239	923 app.cr.
3239 A	923 app.cr.
3250-3264	936 app.cr.
3282	1409 app.cr.
3293	936 app.cr.
3419	1794
3488	872
4133	1387 app.cr.
5101	918
5102	918, 1868
5103	918

I.Erythrai	*SEG* LXIII
6	945
7	874
8	874, 886
9/10	886
21	945
24	945
27	945
28	946
29	945

I.Erythrai	*SEG* LXIII
69	1870
77	945
151	945
201	1858
205	407 app.cr., 1855
206	1858
210 (a)	1870
348	947
503	945

I. Hadrianoi	*SEG* LXIII
3	1027
6	1028 app.cr.
13	1032
14/15	1037 app.cr.
23	1028 app.cr.
63	1046
72	1042
74	1043
86	1052
89	1056
98	1036 app.cr.
100	1058
101	1051
107	1054
114	1067
120	1045 app.cr.
125-128	1110 app.cr.

I. Hadrianopolis	*SEG* LXIII
p. 14	1156

I. Heraclea Pontica	*SEG* LXIII
1	1165, 1857
3	1165
5-7	1165
9/10	1165
12/13	1165
33	1165
40	1165

I. Heraclea Pontica	*SEG* LXIII
72	1165

Altertümer von Hierapolis	*SEG* LXIII
30	1227
40/41	1229 app.cr.
55	1227
69	1227
113	1227
118	1227
208	1227
212	1227
261	1227

I.Iasos	*SEG* LXIII
1	837, 874/875, 876 app.cr., 877 app.cr., 1875
2	80, 873, 981 app.cr.
3	80, 981 app.cr.
4	1773, 1882
23	872, 879 app.cr.
27	877 app.cr.
45	877 app.cr.
52	877
69	877 app.cr.
77	1874
90	873
93	872
98	1805
108/109	880 app.cr.
111	662 app.cr.
120	1869
160-167	873
170-218	873
220	873, 879 app.cr.
229	879 app.cr.
244	1877
245/246	872, 879 app.cr.

I.Iasos	*SEG* LXIII
250	872
261	881 app.cr.
266	879 app.cr.
408	873

I.Ilion	*SEG* LXIII
3	911
25	1013
32	1875
64	1104

I.Iznik	*SEG* LXIII
p. 85-91	1139 app.cr.
34	1142 app.cr.
60	1088 app.cr.
62	1050 app.cr.
73	1135
725	1144 app.cr.
726	1874
1051/1052	1145 app.cr.
1161	1142 app.cr.
1244	1144 app.cr.
1352	1144 app.cr.
1589	1142 app.cr.

I.Kalchedon	*SEG* LXIII
1	1133
4	553
5	1133
6	1132, 1767
7	1133, 1767
16	553

I.Kaunos	*SEG* LXIII
pp. 75-78 no. 174	1811
1	835
17	1756
19	1756
30	1774
41	1821
46-48	886

I.Kaunos	*SEG* LXIII
103	1869
112	888
123	889
136	1868
140 bis	1857
141	1857

I.Keramos	*SEG* LXIII
7	1774

I.Kibyra	*SEG* LXIII
1	1305/1306
2	1305
104	1305
274	1275 app.cr.
327	1308 app.cr.

I.Kios	*SEG* LXIII
12	1762
21	1849

I.Knidos	*SEG* LXIII
16	897 app.cr.
31 IV	1810 (2)
46/47	893
59	1774
81	893
83-86	893
101	893
111/112	893
113-115	894-899
116	897
117/118	894-899
120	1869
121/122	894-899
131	1787
162	893
164/165	1869
171	897 app.cr.
172	893
177	897 app.cr.
185	1869

I.Knidos	*SEG* LXIII
187	897 app.cr.
253	893, 901
266	893
519	891 app.cr.
606	1774
657	891 app.cr.

I.Komana	*SEG* LXIII
100	1418 app.cr.
130	1408 app.cr.
188	1412 app.cr.

McLean, Konya Museum	*SEG* LXIII
K 149	1387 app.cr.

I.Kyzikos	*SEG* LXIII
105	1016, 1082
239	1016, 1087
402	1823
494	1784
498	1787
524	1787

I.Metropolis	*SEG* LXIII
1	872, 1774

I.Kyme	*SEG* LXIII
13	1774
19	1774
41	1849

I. Labraunda	*SEG* LXIII
1-5	1766
6	391 app.cr., 1766
7-12	1766
41	1812
47	1819
69	837

I.Lampsakos	*SEG* LXIII
4	1832
6	1767
9	1767

I.Laodikeia am Lykos	*SEG* LXIII
10	1243

I.Magnesia	*SEG* LXIII
8	911
16	1765, 1830, 1842
17-60	1830
61	1765, 1830, 1853
62-64	1830
65	972, 1830
66-74	1830
75/76	972, 1830
77-89	1830
92	1869
94	1825
97	1756
98	1765, 1860
100	1860
105	1137 app.cr.
158	1857
164	1879
228	1851
309	1840

I.Magnesia am Sipylos	*SEG* LXIII
1	1771, 1809, 1819

Milet I.3	*SEG* LXIII
p. 145 + 326	1774
33-38	972
41	1776
45/46	1776
57	1776
74	1776
134	1853
138	1756
139	973
142	977, 1756
146	1756
148	1808
150	1808/1809
159	975
178	1851

Milet I.7	*SEG* LXIII
230	974 app.cr.
244	1869

Milet I.9	*SEG* LXIII
306	1806

Milet III	*SEG* LXIII
1222	1858

Milet VI.1	*SEG* LXIII
pp. 160-163	972
p. 169	1853
pp. 172-174	973
no. 139	
p. 176 no.	977
142	
pp. 182-184	1808
244	1869

Milet VI.2	*SEG* LXIII
421	1774
546	950
613	1759
735	1774
908/909	1874

Milet VI.3	*SEG* LXIII
1039	957 app.cr.
1075	974 app.cr.

I.Mylasa	*SEG* LXIII
2	874, 876 app.cr.
8	837
11/12	911
190	1437 app.cr.
426	984
602	1786
625	1874
861	1786, 1859
882	837

I.Parion	*SEG* LXIII
5	1777

I.Pergamon	*SEG* LXIII
4	1871
13	1819
30	1874
103	1874
157	1103
163	1806
183	1874
248	1806
324	1853
374	1846
410	1869
497	1857
523	1857
613	1468

I.Perge	*SEG* LXIII
11	1093 app.cr.
117-125	1857
177	1265 app.cr.
195	1857

I.Pessinous	*SEG* LXIII
83	1210, 1876
170	1206 app.cr.

I.Pisid.Cen.	*SEG* LXIII
117	1261, 1377

I.Priene	*SEG* LXIII
1	981

I.Priene	*SEG* LXIII
2	978
3	978, 981 app.cr.
4	980
5	979
6	911
11	645 app.cr., 1812
12	911, 980
13	980
15/16	978
17	1786
18	911
44	424
82	980
103	980
105	982, 1294, 1827
108	980, 1437 app.cr., 1794
109	980, 1871
110/111	980
112	1805
113	980, 1805
117	872, 980
133	980
156	905, 978
160	980
162	980, 1870
170	980, 1870
172	980
173	980, 1870
174	980, 1879
177	1874
186	980, 1869
195	980
201-203	980
205	980
216	1459 app.cr.
236	1869
237	1869
255	1869
288	1869
364	980

I.Priene (2014)	*SEG* LXIII
1	981
5	979
6	1812
14	982, 1249
17	979
27	911
29-31	911
63	1794
68	1805
69	1805
144	1879
149	905, 978
201	1869
229	1869
399	980

I.Prusa	*SEG* LXIII
98	1128
1001	1103
1013	1823

I.Prusias	*SEG* LXIII
3	1829
17	1829
20	660
90	1150
98	1128

I.Sardis	*SEG* LXIII
1	1000
21/22	1846

I.Selge	*SEG* LXIII
15	1857
17	1772
20	1857

I.Sestos	*SEG* LXIII
1	660, 1765, 1828

I.Side	*SEG* LXIII
53	1868
57	1868
105	1762
108-112	1762
226	1787

I.Sinope	*SEG* LXIII
184	553

I.Smyrna	*SEG* LXIII
7-10	984
15	984
29	984
81	984
86	984
103	984
480	482
500	1846
514	984
515	984
539	1787
573	981 app.cr., 1771, 1809, 1819
655	984
664	662 app.cr.
697	1402 app.cr.
888	984
901	1846

I.Stratonikeia	*SEG* LXIII
7	912
10	1859
17	1846
22/23	912, 1846
24-39 b	912
205	1858
242	1858
289	912
668	1375
685	1115 app.cr.
1044	1784
1104	1841

I.Sultan Dağı I	*SEG* LXIII
319	1245 app.cr.
393	1103, 1806
I.Tralleis (und Nysa) I	*SEG* LXIII
36	1857
162	1874
219	913
Petzl, *Beicht-inschriften*	*SEG* LXIII
3	1859
5	1841
38	1859
57/58	1859
74	1859
98	1859
I.Kition	*SEG* LXIII
2009	1423
2014	1838
2017	1636
2033-2035	1423
2037-2040	1423
2041	1423, 1857
2042/2043	1423
3001	1423
Kourion	*SEG* LXIII
77	1423
82	1436
84/85	1423
87	1868
93	1423
95-97	1423
104	1423
108	1423
111	1423
120-124	1423
127	616, 1557 app.cr.

I.Kourion	*SEG* LXIII
129	608
130	1557 app.cr.
131	608, 1557 app.cr.
134	608, 1557 app.cr.
135-140	608
142	608
144	1423
I.Paphos	*SEG* LXIII
143	1423
145-153	1423
156	1423
169-172	1423
176/177	1423
230-232	1423
243	1423
249	1423
263	1423
312/313	1423
I.Salamis	*SEG* LXIII
5	1816
23	1868
Salamine de Chypre XIII.1	*SEG* LXIII
47	1423
101/102	1423
106	1423
108	1423
127	1423
131/132	1423
134-138	1423
140-143	1423
145/146	1423
149	1423
IGLS I-VII	*SEG* LXIII
1	1449, 1827/1828
114	1459 app.cr.
289	1471

IGLS I-VII	*SEG* LXIII
317	1471
348/349	1499
357/358	1471
389	1459 app.cr., 1477
401	1471
426	1459 app.cr.
443	1477
500	1471
509	1476
531	1476
532	1471
535	1476/1477
536/537	1477
538	1486
542/543	1477
545	1477
553	1471
559	1476
560	1476, 1481
561	1479
564	1485
565	1471
572	1484
594	1477
598	1477
633	1471
652	1477
709	818
718	1797, 1810 (4)
747	1471
1055	818
1056	1652 app.cr.
1135	1631
1196	1472
1213 m	1472
1235	818
1240	1652 app.cr.
1242	818, 1652 app.cr.
1295	1460 app.cr.
1316	1444 app.cr.
1473	1778
1474	1471

IGLS I-VII	*SEG* LXIII
1506	1460 app.cr.
1578	1682 app.cr.
1726	1471
1775	1471
1786	1489
1847	1471
2212	1817
2528/2529	1471
2616	1460 app.cr.
2697/2698	1472
2703	1472
2728	1495
2729	1460 app.cr., 1495
2730/2731	1495
2740	1495
2851	1505, 1817
2886	1506
IGLS XI	*SEG* LXIII
1	1862
40	1538
IGLS XIII	*SEG* LXIII
9046	1778
9084	1597 app.cr.
9764	1787
9929	1504 app.cr.
IGLS XV	*SEG* LXIII
432-439	1538
IGLS XVI	*SEG* LXIII
82	1631
320/321	1631
363	1504 app.cr.
IGLS XVII	*SEG* LXIII
17/18	1510
29	1510
56	1510
58/59	1510
63	1510

IGLS XVII	*SEG* LXIII
65-69	1510
114-116	1510
143	1510
149	1510
150	1474
199	1510
202	1510
222	1474, 1510
248	1510
254-257	1510
307	1510
313	1621 app.cr.
415	1474
437	1621 app.cr.
IGLS XXI.2	*SEG* LXIII
7	1594
12	1538
80	1619 app.cr.
106/107	1626
108	1538, 1626
125-127	1538
128	1538, 1623
128a-c	1538
142	1538
147c	1619 app.cr.
153	1592
IGLS XXI.4	*SEG* LXIII
50	1459 app.cr.
95	1538, 1623
IGLS XXI.5	*SEG* LXIII
2	1594
160	1621 app.cr.
719	1588 app.cr.
733	1588 app.cr.
I.Syrie	*SEG* LXIII
1866a	1516
1885	1495
1892-1894	1538

I.Syrie	*SEG* LXIII
2070p	1473
2114	1472
2306/2307	1631
2364/2365	1538
2631	1473
I.Choix.Syrie	*SEG* LXIII
2/3	1474
36	1473
I.Estremo Oriente	*SEG* LXIII
62	1465
79 c	394
157	1474
221	1784
290-292	1468
311/312	1468
320/321	1468
324/325	1468
381	1468
382	1468, 1774
383/384	1468
416-419	1633
421/422	1633
427	1633
437	1618
451	1595
I.Iran/Asie centrale	*SEG* LXIII
81-84	1468
95-98	1468
101	1468
Jens.d.E	*SEG* LXIII
102	1468
103 A/B	1468
105	1468, 1784
200/201	1468
402	1784
604-607	1633

I.Gerasa	*SEG* LXIII
1-7	1538
11/12	1596 app.cr.
13	1538
15-23	1538
24	1538
26	1538
27/28	1538
30-32	1538
38-40	1538
43	1538
50	1538
53	1538
62	1538
64/65	1596 app.cr.
86	1598 app.cr.
102	1598 app.cr.
111	1607
136	1605
139	1598 app.cr.
192	1538
237	1609
238/239	1598 app.cr.
298	1610
299	1612
300	1611

SB	*SEG* LXIII
174	927
586	927 app.cr.
1106	1639
1570	1654
1918	1643
2660	1641
4208	1637
5765	1639
6664	1639
7190	1711
7875	1639
8036	1670
8138-8141	1849
8209	1637
8299	1636/1637
8444	1668
8455	1642
8536	1714
8545 a	1595
8545 b	1595 bis
8757	1639
8858	755, 1636, 1669
8886	927
8926 + add. p. 551	1637
10074	1710
16973	1708
16974	1701
16975	1702
16976	1704

Bernand, *Inscr. métriques*	*SEG* LXIII
11	1787
16	1639
20	1787, 1854
32	1787
38	1787
42	1787
47	1854
52	1787, 1854
67	1672, 1787
73	1787, 1854
75	1784
86/87	1787
108	1784
122	1538
130	1784
168/169	1784
175 I-IV	1849
176	407, 1855

Lefebvre, Recueil	*SEG* LXIII
222	1793

I.Akoris	*SEG* LXIII
120	1664 app.cr.

I.Alex.Ptol.	*SEG* LXIII
1	1642
7/8	1838
13	1642
34	1642
58	1869

I.Alex.Imp.	*SEG* LXIII
24	1639
74	1639

I.Breccia	*SEG* LXIII
143	1639
206	1641 (6)

I.Deir el-Bahari	*SEG* LXIII
50	1688
68	1688
163/164	1690
168/169	1690
172/173	1690
208	1688/1689

I.Delta	*SEG* LXIII
p. 234 no. 4	1642
p. 694 no. 515	1671
p. 700 no. 581	1673
p. 743 no. 2	1674
p. 918/919 4	1691 app.cr. 927 B app.cr.

I.Fayoum	*SEG* LXIII
6	1654
14	1654
15	1655 app.cr.
16	1874
17	1655

I.Fayoum	*SEG* LXIII
73	1683 app.cr.
166	1683 app.cr.

I.Hermoupolis	*SEG* LXIII
5/6	1639
21 bis	1666

I.Kanais	*SEG* LXIII
9 bis	1665
24	1665
34	1665
38	1665
42	1665

I.Ko.Ko.	*SEG* LXIII
69	1641

I.Pan	*SEG* LXIII
77	927 B app.cr.

I.Philae	*SEG* LXIII
5	1642
143	1784
146	1640
149	1640

I.Portes	*SEG* LXIII
4 ter	1846
23	1643
49	1670
103	1510
106	927 B app.cr.

I.Prose	*SEG* LXIII
p. 173	1714
8/9	755, 1636, 1669
10	1636, 1669
16	755, 1636/1637
24	1636
25	1639
45	1636
57 B	1668, 1810 (8)
61	1639
67	1714

I.Syringes	*SEG* LXIII
651b	1641
1954	1641

ITh Sy	*SEG* LXIII
172	1641 (2)
239	1710
302/303	1643

I.Éthiopie	*SEG* LXIII
177	1710
269	1595 bis
270	1716
271	1710, 1716
276	1595
277	1595, 1595 bis
286	1595 bis, 1710
286 A	1595 bis

I.Khartoum	*SEG* LXIII
78	1710

I.Caesarea Maritima	*SEG* LXI

*Syll.*³	*SEG* LXIII
2	1015
4	394
46	875
51	32
168	874, 886
169	1875
182	1877
287	5, 10
296	10, 1871
328	422
360	566, 1768, 1819
361	1869
364	6
390	1831
424	396
490	1809, 1832
495	1768, 1786, 1794
533	645 app.cr.
535	1869
548/549	1871
555	655
557	1765, 1842
567	645 app.cr.
588	1808
589	1765, 1860
591	1832
620	1831
624	1774
633	1808/1809
636	422
665	268
672	6
695	1860
709	567
715	644
725	1842
728 A, C, D (1)	1871
735	286
736	1841
755	755
773	1871
792	1782
850	1769
976	6
1000	1777
1015	660
1020	864
1044	863
1046	1844
1047	879 app.cr.
1068	872
1106	1845

*Syll.*³	*SEG* LXIII
1116	1798
1122	755
1133	1849
1206	403
1220	1812
1225	646

OGIS	*SEG* LXIII
8	654, 1786
36/37	1871
43	1831
54	1595
56	755, 1636, 1669
63	927 app.cr.
82	927
90	755, 1437 app.cr., 1636/1637
102	1637
143	1639
145/146	1639
153	1639
157	1639
199	1595 bis
201	1714
219	1875
224	1882
228	1853
229	1809, 1819
233	1765, 1853
234	1853
237	1766
264	1468
266	1819
268	1104
329	1806
330	1104
331	1806
339	1765, 1828
375	802/803
383	1447, 1449, 1827/1828
388	1447

OGIS	*SEG* LXIII
446	1829
458 II	982, 1827
474	1857
483	459, 1759
484/485	1879
530	1846
551	804
558	1335 app.cr.
581-583	1423
595	799
620	1538
629	1782, 1879
658	1639
669	1668
697	1677
709	1846
724	1838
732	1637
751	1806

GIBM	*SEG* LXIII
894	865, 1827
903	1869
1002	1015
1084	1672

I.Louvre	*SEG* LXIII
1	755, 1636, 1669
2	1639
11	1642
22	1655 app.cr.
90	1677

I.Varsovie	*SEG* LXIII

*CIJ*²	*SEG* LXIII
61	1474
662-664	821
1351	1874
1530a	1639
1537/1538	1665

IJO II	*SEG* LXIII
14	857
193	1227
205/206	1227
305	1091 app.cr.

ISE	*SEG* LXIII
87	381
114	410
131	1768
148	549

JIWE I	*SEG* LXIII

*LSAG*²	*SEG* LXIII
p. 94 no. 1	785 app.cr.
p. 194	266
p. 199 no. 8	258
p. 201 no. 43	266
p. 277 no. 38	1767
p. 283 no. 1	771 (10)
p. 284 no. 11	771 (3)
p. 284 no. 12	771 (4)
p. 304 no. 9	1788
p. 371 no. 43	1015
p. 439 E	763

LSAM	*SEG* LXIII
11	877 app.cr.
12	879 app.cr.
23	1858
24	1855
25	1858
31	1841, 1853
32	1765, 1860
33	1860
37	1879
45	1819
53	1853
60	879 app.cr.
69	1841
72	863

LSAM	*SEG* LXIII
81	1765, 1860

LSCG	*SEG* LXIII
18	1843
65	1841
70	879 app.cr., 1844
72	655, 1840
84	35
93	879 app.cr.
100	1761
129	655
168	1777
175	661
177	1845

LSCG Suppl.	*SEG* LXIII
72	1844
127	113

Wessel, IGCVO	*SEG* LXIII

CEG	*SEG* LXIII
2/3	45
58	19
94	20
143	19
151	1871
205	1788
230	1788
317	1788
326	785 app.cr.
366	1788
381	1788
393	1788
402	1788
425	1788
465	1281
475	186
486	20
519	182

CEG	*SEG* LXIII
534	20
571	20
587	192
595	19
596	189
830	1788

GV	*SEG* LXIII
16	1787
20	1787
33	1787
38	1787
41	646
68	1787
99	1787
156	1787
261	1784, 1787
357	1787
438 a	1787
476	1787
616	1787
634	1787
643	1787
647	1787
662	1784
718	1787
746	1787
764	984
768	1787
794	1783
850	1639
861	770, 1787
881	1787
924	1787
952	1787
961	1787
984	1787
988	1787
1002	1787
1031	1787
1090	1787
1097	1787

GV	*SEG* LXIII
1126	1787
1128	1787
1133	1787
1144	1783
1157	1787
1159	1787
1162/1163	1787
1166	1787
1185	1784, 1787
1198	1784
1264	1787
1282/1283	1787
1318	1787
1329	1787
1344	984, 1787
1363	1787
1437	1787
1471	1787
1485-1487	1787
1525	1787
1544	1787
1551	1787
1556	1787
1595	1787
1603	1869
1610	1784
1612	1787
1637	1787
1646	1787
1732	1787
1738	1787
1752	410
1755	1787
1759/1760	1787
1762-1765	1787
1767/1768	1787
1772/1773	1787
1776	1787
1820	192
1823	1672, 1787
1829/1830	1787
1871	1787

GV	*SEG* LXIII
1874	1787
1876	1787
1897	1787
1906	1787
1907	793, 1783
1925	1787
1941	1787
1943	1787
1959	1787
1970	1787
1978	1787
1990	1787
1993	1787
2000	1545
2003	1787
2005/2006	1787
2040	1787
2092	833

Kaibel, *EG*	*SEG* LXIII
6	1787
21	1787
35	1787
41	1787
149	1784
151	1787
156	1787
162	1787
169	1787
174/175	1787
189	1787
204	1787
218	1787
223	1787
225	1787
226	1784
243	1787
243 a	1787
298	1787
304	1787
312	1787
314	1787

Kaibel, *EG*	*SEG* LXIII
320	1787
324	1787
340	1787
414	1787
433	1787
511	1787
516	1787
547 a	1787
559/560	1787
569-571	1787
579	816
634	1787
646	1787
649-652	1787
711	1787
768	1787
785	1787
932	1830
1016	1784
1035	1853
1073	1783
1078	1783
1096	1784
1117	1787

Merkelbach-Stauber, *SGO* I	*SEG* LXIII
01/01/06-07	1787
01/09/42	1787
01/12/21	1787
01/18/05	1783
01/19/01	1855
01/19/20	950
01/20/08	1787
01/20/21	1787
01/20/26	1787
01/20/29	1787
02/06/20	1784
02/09/06	1787
02/09/28	1787
02/09/31	1286 app.cr.

Merkelbach-Stauber, *SGO* I	*SEG* LXIII
02/09/33	1787
02/12/10	1227
03/01/06	1869
03/02/67	1787
03/02/71	1787
03/05/04	1787
03/06/02	1784
03/06/03-4	1787
03/06/97	1787
03/07/03	1870
04/01/01	1853
04/05/07	1787
04/13/01	1104
04/19/02	1787
05/01/63-64	1787
05/02/02	1787
06/02/01	1853
06/02/32	1787
06/03/02	1787

Merkelbach-Stauber, *SGO* II	*SEG* LXIII
08/01/34	1784
08/05/06	1787
08/06/01	1093 app.cr.
08/06/09	1787
08/08/07	1046
09/05/14	1787
09/07/03-04	1783
09/07/06	1783
09/14/01	1787
10/01/01	1159 app.cr.
11/03/02	1787, 1813
11/07/01-06	1783

Markelbach-Stauber, *SGO* III	*SEG* LXIII
12/01/01	1468

Markelbach-Stauber, *SGO* III	*SEG* LXIII
12/03/01	1784
16/07/02	1217
16/22/03	1787
16/23/06	1787
16/31/10	1787
16/31/13	1214
16/31/77	1214
16/31/85	1214
16/31/87	1214
16/32/09	1787
16/34/33	1787
16/46/01	1787

Merkelbach-Stauber, *SGO* IV	*SEG* LXIII
17/02/01	1286 app.cr.
17/06/07	1874
17/08/04	1784, 1787
17/10/01	1787
18/01/26	1787
18/15/13	1787
19/05/03	1787
20/11/01	1495
20/11/06	1497
20/13/03	1506
20/14/01	1516, 1830
20/16/01 B	1538
21/07/02	1545
21/11/01	1784, 1787
21/15/01	1787
21/23/02	1783
21/23/05	1783
22/36/03	1787
22/91/01	1633

Merkelbach-Stauber, *SGO* V	*SEG* LXIII
24/01	1787

Merkelbach-Stauber, *SGO* V	*SEG* LXIII
24/06	1787

Tod, *GHI*	*SEG* LXIII
191	654, 1786

Meiggs-Lewis, *GHI/GHI*²	*SEG* LXIII
5	1819
10	323
31	36
32	1819
67 bis	269

Rhodes-Osborne, *GHI*	*SEG* LXIII
4	12
8	21
19	67
20	71
23	72
36	6
37	1808
40	76
50	1819
79	78
83	654
85	1819, 1843
88	2, 114, 1843
101	424, 1819
102	253

RC	*SEG* LXIII
3-4	988
10	1806
38	1806
48	1103
52/53	1806
54	1806
61	1806
66	1806

Staatsverträge	*SEG* LXIII
308	1808/1809
476	732
499	1809, 1832
523	383
539	1756
551/552	643

CIL I²	*SEG* LXIII
588	1810 (1)
589	1284
730	802/803
1696	771 (8)

CIL II	*SEG* LXIII
2395	820
5129	821
5664	820
6146	821
6185	820

CIL II Suppl.	*SEG* LXIII
5665	820

CIL III	*SEG* LXIII
550/551	1868
781	527
6611	1865
7418	472
12117	1868
12337	472
14148³	1710
14179	1366
14207	472

CIL III Suppl. 1	*SEG* LXIII

CIL III	*SEG* LXIII
Suppl. 1	
6668	1496
6673	1496 app.cr.

CIL IV	*SEG* LXIII
4861	812 app.cr.
5622-5624	810 app.cr.
5910/5911	810 app.cr.

CIL V	*SEG* LXIII
7870	796

CIL VI	*SEG* LXIII
2013	1781
2086	1781
7803	796
28848	498 app.cr.
30922	802/803
32582	468
41052	1868

CIL VIII	*SEG* LXIII
1003	833 bis
1005-1007	833 bis
2690	833
12493	833 bis
16867	833
24529	833 bis
27331a	833

CIL IX	*SEG* LXIII
338	299
348/349	299
387	299
397	299

CIL X	*SEG* LXIII
1786	796

CIL XII	*SEG* LXIII
1277	816
3406	816
3672	816

CIL XIII	*SEG* LXIII
2448	1474
10010 (794)	1825

ILS	*SEG* LXIII
2791	1391
3720	1142 app.cr.
7529	1474
8815	1868
8818	1868
8827	1397 app.cr.
8829/8830	1868
8835	1868